1377

THE TRAGEDIES

OF

SOPHOCLES,

WITH

NOTES

CRITICAL AND EXPLANATORY,

APTED TO THE USE OF SCHOOLS AND UNIVERSITIES

BOSTON COLLEGE

BY

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THE general object of this publication has been to furnish younger students of Greek literature with an edition of Sophocles less diffuse than that of Wunder, and not so concise as that of Neue. From circumstances, to which it is not thought necessary here to advert, that object has been less closely pursued than it ought to have been in the first of the plays but it has been pretty uniformly maintained in those which succeed. Besides the annotations of Wunder, Neue, and preceding editors, the elaborate lexicon of Ellendt has been carefully consulted, in order to give the sense of an author, who, though generally plain and perspicuous in his language, occasionally indulges in constructions of the boldest and most unusual character, thereby occasioning no small difficulty in a correct appreciation of his text. Though the excellent work of Matthiæ supplies almost all that is necessary for understanding the grammar of Sophocles, it was thought that some additional value might be given to this publication by furnishing occasional references to the grammatical works of Kühner, Bernhardy and Hartung, works of high and deserved reputation on the continent, and which from the growing inclination in this country

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to study the German language, more particularly among the admirers of ancient literature, cannot fail in time to excite attention here. It will not deteriorate from the value of those references, that since they were made, the first and most important of these three publications has assumed more than one dress in our own language.

The text of Dindorf has been generally adopted throughout this publication, but not without an occasional deviation from it.

ARGUMENT.

The [a] guilty conduct of Laius, third in descent from Cadmus, having brought upon him the just anger of the gods, the Delphic oracle declares that he shall either die childless, or that, if a parent, he shall fall by the hands of his own offspring. Notwithstanding this denunciation, the infatuated monarch becomes the father of a child, subsequently named Œdipus. The attempt to murder this wretched infant, his preservation, his subsequent nurture in the court of Corinth, the occurrence which leads him to suspect that Polybus and Meropë are not his real parents, the application to the Delphic oracle, his subsequent encounter with his parent, and his murder of that parent without knowing his person (though one of Laius' attendants could, and perhaps did, whisper into the dying man's ear, that the oracle had been fulfilled in all its parts), are circumstances too well known to need dilating upon; as are also the subsequent arrival of Œdipus at Thebes, his triumph over the Sphinx, and his marriage with the royal widow Jocasta. And, for a long series of years, who stood apparently at the height of human happiness, if this fortunate adventurer did not? Immense wealth, unrestricted power, high reputation for wisdom, a fruitful bed, the fondest affections of his devoted subjects,—all these were his. That all this outward prosperity, however, was hollow within, two, and perhaps three, of his own subjects were aware. Tiresias, though bound, it might be thought, to secresy by his prophetic functions, had perhaps imparted something on the subject to Creon; else whence the suspicions felt by Œdipus towards the very commencement of the drama? The third person cognizant of the dreadful circumstances was of too humble a grade to venture to open his lips upon the matter; a mysterious look, an unguarded word might escape him, when neighbours talked of the unknown stranger, so suddenly raised by his wisdom to a throne, and to be the consort of a

[a] For his particular crime, see the oracular response given at p. 4.

royal widow; but that was all. But what man might not reveal, the gods were bound to do. They saw upon the hands of Œdipus a father's blood; they beheld in his bridal bed one of the foulest of nature's pollutions. That lands suffer for the crimes of those who rule them, was one of those great truths of which heathen antiquity was [b] aware; and dreadful was the penalty which Thebes was now suffering for regal guilt unassoiled. A pestilential gale rides her atmosphere, and death in every shape is about her; in the perishing fruits of the earth, in the lifeless progeny of cattle, in the blazing fires which consume at once the parent and her offspring. Who of living men could put a stop to this by his counsels and his wisdom, unless it might be the former vanquisher of the Sphinx? To solicit this aid, a deputation of Thebans, consisting of the most imposing characters—aged priests—tender infants—young men in the pride of their strength—traverse the streets of Thebes, and ascend the heights, which lead to the royal palace, bearing in their hands those branches of the olive, which marked the character of supplicants. The opening scene depictures them as arrived at the palace-gates, and all that follows is best learned from the drama itself.

[b] Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα | ὅστις ἀλιτραίνει καὶ ἀτάσθαλα μηχαναᾶται. Hes. Op. 238. The declaration is evidently directed at the judicial rulers, by whom the poet had been despoiled of his property.

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ŒDIPUS TYRANNUS

OF

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NOTES

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M.DCCC.XLI.

ADVERTISEMENT.

IN any undertaking connected with a language so boundless in extent and variety as the Greek, and adapted to such widely different classes of readers, it becomes necessary to state with some precision what is intended, that the author may not be judged by rules different from those which he has laid down for himself, or which he has adopted in correspondence with the views of others. The object and plan of the present undertaking are easily told, but it is less easy to tell why that plan has been so widely departed from.

Having fatigued himself with occupations of a more laborious kind, yet not wishing to be entirely idle, it was proposed to the present editor by a member of a family, which has for many years been to him almost the same as his own, to draw up an edition of Sophocles with short notes, adapted to the use of younger students in the University; and after some little consideration, this seemed to be the sort of work of which he was in quest;—a work that would occupy his time, without pressing too heavily upon it. The most trying and least palatable of the difficulties connected with such an undertaking had been superseded by the labours of preceding editors. Of the three modes by which a Greek text may be purified—manuscripts, citations of ancient grammarians, scholia—it seems admitted by those most conversant with the subject, that all three have been pretty well exhausted on the text of Sophocles, and that consequently little is left to be supplied but explanatory remarks and conjectural criticism. What would have been his greatest objection to the undertaking being thus removed, there were some considerations of a personal and incidental nature calculated to give it no small recommendations. Previous labours had thrown him among the *dicasteria* and *ecclesiæ* of Athens: was it no agreeable variety to exchange those turbulent scenes for the green glades of

Cithæron or the nightingales of Colonos? Former labours had almost chained him down to Athenian politics; and Athenian politics are not certainly the department in which her name appears to most advantage: was it nothing to get rid almost, if not entirely, of these? But there was one recommendation to the task still stronger than either of the preceding. His former labours, by shewing what man ought not to be, furnished rather an argument against vice than an incentive to virtue; if, as Aristotle asserts, Sophocles of all the three Grecian dramatists best exhibits what man may be and ought to be, could there be a stronger stimulant to intellectual labour, than to have the opportunity of holding up such a model of excellence before those who must one day occupy that place in society which their seniors now hold?

It now becomes necessary to explain why in the present instance (and it will certainly be the only one) the narrower plan, first chalked out, has been abandoned, and whence it has happened that besides notes of a size not originally contemplated, the reader had nearly found himself involved in a Preface of no ordinary length, in order that an explanation might be afforded out of what circumstances those notes have grown.

Simple and easy as the language and constructions of Sophocles usually are, it cannot be denied that in the following drama many are found which are neither one nor the other. Finding no satisfactory explanation of some of these in preceding editors of the poet, it occurred to the present writer, that from the scene where the drama was laid and the general nature of the subject, some clue to those difficulties might be found in the writings of Theban poets, more particularly of Hesiod and Pindar. To suppose that a man of taste and genius like Sophocles could, under any circumstances, have been ignorant of such compositions, would be more absurd than to suppose such men as Byron and Wordsworth without a knowledge of the writings of Chaucer and Spencer. But when Sophocles determined to try whether, by removing the Tragic Muse from Argos to Thebes, a joint effort of art and genius might enable the destinies of the house of Cadmus to compete in deep interest with those of the house of Atreus, was it likely that any previous Theban writings, capable of assisting in such a purpose, would not be examined by him with intense eagerness and curiosity? A very short inquiry convinced me that I had not been too sanguine in these expectations: a mine hitherto unexplored was evidently within reach: phraseology, construction, myths, the very colour, as it were, of the Attic poet's thoughts in ethics, in politics, in religion;—all or most of these, it was clear to me, might receive illustration from both these poets; the present play perhaps more than any other from the first and earliest of the two, but this and every succeeding play from the second.

That the prosecution of such inquiries, even in their preliminary shape,

would occupy some space, was feared from the beginning; but on being submitted to the actual operations of the press, they were found to assume a size and character so much at variance with the general object of this publication, that it has been thought better to withdraw them from the present volume, and submit them to readers in some separate form; and this will accordingly be done.

For the language in which the following notes, and the remarks which should have preceded them, have been conveyed, the writer can, in spite of very high authority, offer little or no apology. Latin notes, in other words, the cruelty of making that more difficult which in itself is not easy, and thus it may be engendering dislike, where it is of the first moment to create satisfaction and delight, are now done away with; and many reasons might be given why it should be so: but it is unnecessary. Time with its Juggernaut wheels has passed over them, as it has passed over many other things; they are crushed and gone: and the man who should be bold enough to attempt their revival, had better furnish himself first with a glass case, that he may be exhibited with the old classic epigraphë, which provides a "black swan" as the representative of all that is most rare in the world. And the remedy for this change rests clearly with those learned persons, in whose hands is that most important and responsible of trusts, the education and culture of the rising generation. In proportion as the process of education is rendered more easy to them by the press—that proverbially greatest of schoolmasters—so let its compass be proportionably enlarged; and enlarged it must be, and widely enlarged, if England in this as well as other matters is to maintain her wonted post among the nations. The present writer would be among the last of men to undervalue that mighty pile of erudition and acute criticism, which has gradually grown out of the necessity for rectifying the Greek MSS., and explaining their difficulties; and still less would he be disposed to speak lightly of that school which has brought up the rear of all this among ourselves. Learning, accuracy, good taste, general courtesy to opponents, and perhaps more than all, that brief practical form, so well adapted to the general energy of the national character, may safely be reckoned among its many recommendations. But is such a school sufficient to answer the wants of the present day, or can it compete with one which the continent now affords? That school, the growth of almost one man, occupies a position in Europe, which Science, even in this her day of vaunt, may well contemplate with envy and admiration. Erudition the most profound—as wide an acquaintance with modern as with ancient languages—deep knowledge of men as well as books—the sensibilities of genius combined with the workings of powerful and commanding intellects—such are among its distinguishing characteristics. And the

themes selected for their occupation by such minds are not unworthy of them. Synoptical views of all that has been done great and glorious in literature since the world began—inquiries ethical, œconomical, political, all in short that enables nations to become wiser and better —deep investigations into the origin and tendencies of the fine arts; in the drama, searching inquisitions as to the great principles on which it is founded—in metre, what are the laws of harmony by which the passions may be excited or regulated—in mythology, by what methods history may be disentangled from fable, and new rules gained for purifying the annals of nations:—such are some of the pursuits in which the scholars of [a] Germany occupy themselves: and so ought Greek literature to be occupied. When the Almighty determined that men should no longer be of one lip and one speech, He created a countless variety of languages, which, after serving a temporary purpose, should die without fruits; but two He selected to be of ever-living interest and eternal duration: the one, because in that He deigned to communicate such knowledge of His own attributes and purposes as might direct man's thoughts to future stages of existence: the other, because in that should be found embodied almost all that man can work out by his own wisdom for his guidance and comfort here; thus constituting in its single self the largest portion of "that great legacy of knowledge and ideas, which is with justice considered as the common good of mankind; which is committed to all ages and nations in their turn, which ought to be sacred in their eyes, and for the preservation of which posterity is entitled to call them to an [b] account." How far due provision has been made for effecting an object of such importance in our own great and opulent country, I leave persons of more weight and authority than myself to determine.

[a] It is perhaps unnecessary to add, that I speak exclusively of the classical literature of Germany: with her disgraceful and offensive productions, her novels and her divinity, I have nothing to do. Even in classical literature, the above remarks must be understood to apply rather to works written in the native tongue, and which are consequently less known in this country, than to those in which the Latin language has been made the channel of communication.

[b] F. Schlegel's Hist. of Literature, I. 279.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΙΔΙΠΟΥΣ.
ΙΕΡΕΥΣ.
ΚΡΕΩΝ.
ΧΟΡΟΣ *γερόντων Θηβαίων.*
ΤΕΙΡΕΣΙΑΣ.
ΙΟΚΑΣΤΗ.
ΑΓΓΕΛΟΣ.
ΘΕΡΑΠΩΝ *Λαΐου.*
ΕΞΑΓΓΕΛΟΣ.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ ΥΠΟΘΕΣΙΣ.

Λιπὼν Κόρινθον Οἰδίπους, πατρὸς νόθος
πρὸς τῶν ἁπάντων λοιδορούμενος ξένος,
ἦλθεν πυθέσθαι Πυθικῶν θεσπισμάτων,
ζητῶν ἑαυτὸν καὶ γένους φυτοσπόρον.
εὑρὼν δὲ τλήμων ἐν στεναῖς ἁμαξιτοῖς
ἄκων ἔπεφνε Λάϊον γεννήτορα.
Σφιγγὸς δὲ δεινῆς θνήσιμον λύσας μέλος
ἤσχυνε μητρὸς ἀγνοουμένης λέχος.
λοιμὸς δὲ Θήβας εἷλε καὶ νόσος μακρά.
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἑστίαν,
ὅπως πύθοιτο τοῦ κακοῦ παυστήριον,
ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα,
τὸν Λαΐειον ἐκδικηθῆναι φόνον.
ὅθεν μαθὼν ἑαυτὸν Οἰδίπους τάλας
πόρπαισι δισσὰς ἐξανάλωσεν κόρας,
αὐτὴ δὲ μήτηρ ἀγχόναις διώλετο.

ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΠΤΑΙ.

Ο ΤΥΡΑΝΝΟΣ ΟΙΔΙΠΟΥΣ *ἐπὶ διακρίσει θατέρου ἐπιγέγραπται. χαριέντως δὲ* ΤΥΡΑΝΝΟΝ *ἅπαντες αὐτὸν ἐπέγραφον, ὡς ἐξέχοντα πάσης τῆς Σοφοκλέους ποιήσεως, καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὥς φησι Δικαίαρχος. εἰσὶ δὲ καὶ οἱ* ΠΡΟΤΕΡΟΝ *αὐτὸν, οὐ* ΤΥΡΑΝΝΟΝ, *ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρὸν Οἰδίποδα τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι. ἴδιον δέ τι πεπόνθασιν οἱ μεθ' Ὅμηρον ποιηταὶ, τοὺς πρὸ τῶν Τρωϊκῶν βασιλεῖς* ΤΥΡΑΝΝΟΥΣ *προσαγορεύοντες, ὀψέ ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἕλληνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχου χρόνους, καθάπερ Ἱππίας ὁ σοφιστὴς φησιν. Ὅμηρος γοῦν τὸν πάντων παρανομώτατον Ἔχετον βασιλέα φησὶ, καὶ οὐ τύραννον·* (Ὀδυσσ. σ. 84.)

Εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα.

προσαγορευθῆναι δέ φασι τὸν τύραννον ἀπὸ τῶν Τυρρηνῶν· χαλεποὺς γάρ τινας περὶ λῃστείαν τούτους γενέσθαι. ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα δῆλον. οὔτε γὰρ Ὅμηρος οὔτε Ἡσίοδος οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει. ὁ δὲ Ἀριστοτέλης ἐν Κυμαίων πολιτείᾳ τοὺς τυράννους φησὶ τὸ πρότερον αἰσυμνήτας προσαγορεύεσθαι. εὐφημότερον γὰρ ἐκεῖνο τοὔνομα.

ΑΛΛΩΣ.

Ὁ Τύραννος Οἰδίπους πρὸς ἀντιδιαστολὴν τοῦ ἐν τῷ Κολωνῷ ἐπιγέγραπται· τὸ κεφάλαιον δὲ τοῦ δράματος γνῶσις τῶν ἰδίων κακῶν Οἰδίποδος, πήρωσίς τε τῶν ὀφθαλμῶν, καὶ δι' ἀγχόνης θάνατος Ἰοκάστης.

ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩι.

Λάϊε Λαβδακίδη, παίδων γένος ὄλβιον αἰτεῖς.
δώσω τοι φίλον υἱόν· ἀτὰρ πεπρωμένον ἐστὶ
σοῦ παιδὸς χείρεσσι λιπεῖν φάος. ὣς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
οὗ φίλον ἥρπασας υἱόν· ὁ δ' ηὔξατό σοι τάδε πάντα.

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

Ἔστι δίπουν ἐπὶ γῆς καὶ τέτραπον, οὗ μία φωνή,
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, ὅσσ' ἐπὶ γαῖαν
ἑρπετὰ κινεῖται ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὁπόταν πλείστοισιν ἐρειδόμενον ποσὶ βαίνῃ,
ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλῦθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
ἄνθρωπον κατέλεξας, ὃς ἡνίκα γαῖαν ἐφέρπει,
πρῶτον ἔφυ τετράπους νήπιος ἐκ λαγόνων·
γηραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,
αὐχένα φορτίζων, γήραϊ καμπτόμενος.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΥΣ.

Ὦ ΤΕΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφὴ,

1. τέκνα. This opening word of the drama must not pass without a short comment. Whatever might be the natural infirmities of temper in Œdipus, or the sudden ebullitions of anger into which he is thrown by a supposed conspiracy against his throne between Tiresias and Creon, he is represented throughout the whole of this play as the *father* of his people. Such were many of the absolute monarchs (τύραννοι) of antiquity; such are said to be the monarchs of the Austrian family at this day. We state the fact, without at present entering into any political reasoning on the subject. The importance of this trait in the dramatic character of Œdipus has not escaped one of those ancient scholiasts, for an excellent edition of whose remarks we are so much indebted to the joint labours of Elmsley and Gaisford. (Φιλόδημον καὶ προνοητικὸν τοῦ κοινῇ συμφέροντος τὸ τοῦ Οἰδίποδος ἦθος ... εἰκότως οὖν κέχρηται τὸ "τέκνα," ὡσπερεὶ πατήρ.) For proofs of reciprocal affection on the part of the Thebans to the family of Œdipus, see Pausanias' Bœotics, cc. 9. ad fin. 18. 25.

Ib. Κάδμου. This name, the great link between Asia and Europe, and attended with such important results to the literature and religion of the latter, deserves the deepest attention. Whether there was one or more Cadmus, what connexion existed between the Bœotian Cadmus and the Samothracian Camilus, Casmilus, Cadmilus, or Cadmus, whether the name betokened "a messenger from God," an office, or a certain period in the Theban monarchy, &c., are speculations left to the readers of Welcker, Schelling, Münten, Creuzer, and other learned continental writers. That it was a name likely to be deeply impressed on the minds of the two Theban poets, who, for reasons fully stated in the preface, have been selected as more particularly proper for the illustration of this and other dramas of Sophocles, will readily occur to the reader. As the passages, however, in which that venerated name occurs, more particularly in the writings of Pindar, will be used hereafter for the purpose of shewing what colour they gave to general modes of Sophoclean thinking, I content myself at present with giving mere references. Hesiod. Theog. 937. 975. Pind. Olymp. II. 40. sq. 141. sq. Pyth. III. 155. sq. Hymn. Fr. 6. p. 51. Encom. fr. p. 64. &c. (Heyne's edit.) That even the soft muse of Anacreon looked to Thebes and Argos, to Cadmus and the sons of Atreus, as the objects of all higher poetry, one of his beautiful little trifles gives pregnant proof. Ode 23. (Mehlhorn's edit.) See further infr. 223.

Ib. τοῦ πάλαι. Cadmus might be ὁ πάλαι to Sophocles and his con-

τίνας ποθ' ἕδρας τάσδε μοι θοαζετε
ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι ;

temporaries; but could he in strict parlance be so denominated in reference to Œdipus and his contemporaries? Cf. infr. 267. The grammatical construction scarcely needs illustration, but compare infr. 48. 52. &c.

Ib. τροφὴ, *soboles, propago.* Eurip. Cycl. μηκάδων ἀρνῶν τροφαί.—Musgr.

2. τίνας. Dissen, when commenting on a noble Pindaric fragment (Hyporchemat. fr. 4.), does not think it below his notice to observe, that the interrogative τί, in the opening verse, may not improperly be rendered in his own language (the German) by *was ist es eigentlich warum?* The still shorter expression of *why? wherefore?* will be found convenient for translating this and other passages in the Sophoclean dramas. In strict construction: τίνες εἰσὶν αἵδε αἱ ἕδραι, ἃς θοάζετε.

Ib. ἕδρας. The word here implies the seat, occupied by a suppliant, generally on the steps of an altar. Æsch. Eum. 40. ὁρῶ δ' ἐπ' ὀμφαλῷ μὲν ἄνδρα θεομυσῆ | ἕδραν ἔχοντα, προστρόπαιον. Suppl. 340. πέφρικα λεύσσων τάσδ' ἕδρας κατασκίους. 407. μήτ' ἐν θεῶν ἕδραισιν ὧδ' ἱδρυμένας | ἐκδόντες ὑμᾶς. 417. μήδ' ἴδῃς μ' ἐξ ἑδρᾶν | πολυθέων ῥυσιασθεῖσαν. Eurip. Heracl. 261. ἅπασι κοινὸν ῥῦμα δαιμόνων ἕδρα. Herc. Fur. 51. πάντων δὲ χρεῖοι τάσδ' ἕδρας φυλάσσομεν. (μοι redundant). Cf. infr. 13. Œd. Col. 1163. 1166.

Ib. θοάζετε. From etymology, from the scholia, and from the citations of ancient authors, two different meanings have been elicited for this verb: *to sit,* and *to unite quick and tumultuous motion with the act of sitting.* Brunck adopts the former sense; Erfurdt and Hermann prefer the latter, but surely without reason. When the stage on this occasion was first exposed to the spectators, or, in modern phrase, when the curtain first drew up, one of two things must, I think, have been the case: either these suppliants were already seated on the altar-steps (the supplicatory branches having been deposited on the seats of the altar, or the altar itself), or, as I have ventured to describe in the opening remarks, they were seen advancing in solemn procession, holding the supplicatory branches in their hands; the children of either sex forming it may be the head of the procession, the choicest youths of Thebes composing the middle part, while reverend priests of the most imposing aspect brought up the rear. Whichever of these two views we adopt, the solemn nature of the business itself, as well as the decorum due to a royal palace, would require that all should be done with becoming gravity and solemnity, not hastily and tumultuously. (It was gratifying to the present writer to find, after these remarks had been made, that he was supported throughout by two such authorities as Dindorf and Buttmann. See the former's annotations on the passage, and the latter in his Lexilog. p. 346. Engl. transl.) For grammatical construction of ἕδρας θοάζειν, cf. Œd. Col. 1166. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἕδραν. Eurip. Herc. Fur. 1214. εἶεν· σὲ τὸν θάσσοντα δυστήνους ἕδρας | αὐδῶ. See also Reisig's Enarr. Œd. Col. p. 146.

3. ἱκτηρίοις κλάδοις (= ἱκτηρίαις, cf. Dem. 1078, 26. Æschin. 14, 43. 30, 11. Andoc. 15, 1, 11. Din. 92, 28). What these were, the com-

πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων· 5
ἀγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα,

mentators are pretty well agreed: they were branches of olive wound round with pieces of wool. Two or three further things, however, occur for consideration. Whence and why this singular combination? Did the two symbols imply one and the same thing; or was a sense of deserved wrath from the Deity bound up in the one, and did hope of mercy, and of a granted petition, mingle with the other? Again, does Sophocles here speak as an antiquarian, referring to a custom which originated in Bœotia, or does he, as a poet, transfer to Thebes a custom more peculiar to his own country? If the former, do we find proofs of this custom, single or combined, in the only two poetical writers of Thebes whom we now possess? and if so, from what sources may *they* be supposed to have derived a rite so singular? We shall endeavour in the course of our proceedings to throw some light on all these inquiries: if that light should prove, after the lapse of so many ages, but scanty and imperfect, let us in our turn put a question to the reader himself. From the day which commemorates the nativity of the author of Christianity, and for several succeeding sabbaths, the reader yearly sees the temples of his own country ornamented with sprigs of holly. Has he ever asked himself, or does he know, whence and when this custom, so constantly passing before his eyes, [a] arose? For verbal illustrations of the text, cf. infr. 143.

Ib. ἐξεστεμμένοι = κεκοσμημένοι (Schol.) *provided with.* The simple word στέφειν (Soph. Electr. 53. 458. Æsch. Suppl. 339. Eum. 44.) and such compounds as καταστέφειν (Eurip. Herac. 125). ἐκστέφειν (see Pass. in voc.) &c. occur in reference to this or similar rites. Cf. infr. 19. 913.

4. θυμιαμάτων (*incense*) γέμει (*is full*). Plat. 9 Rep. 573, a. θυμιαμάτων γέμουσαι καὶ μύρων. John, Apocal. V. 8. ἔχοντες . . . φιάλας χρυσᾶς γεμούσας θυμιαμάτων. Also VIII. 3. cf. infr. 913.

5. παιάνων. By the word παιὰν is signified either the name of Apollo (infr. 154), or, as here, a hymn addressed to him, or to Diana, as Sospitatores or Saviours. It was sung after deliverance from plague, after battles triumphantly concluded, (see the fragment of Bacchylides ap. Nevium, p. 19) or upon the cessation of any dreadful evil. "It was," says Dissen, in his comment on the few remaining Pæans of Pindar, "a species of song, joyous, yet grave and dignified; the rhythm and music nervous, but not soft and relaxed." (P. 614.) Metrical and other remarks on the subject will be found in Boeckh's elaborate work de Metris Pindari, pp. 201. 270. and also de Fragm. Pind. p. 567 sq. For a Sophoclean pæan, or something not unlike it, see his Trachiniæ 205–221.

[a] One of the traditions on the subject is, that this tree first sprang up in beauty and perfection when the feet of the Saviour first condescended to tread this earth. This is at all events classical imagery. It was in the same way that herbage and roses were said to grow beneath the feet of Aphroditē, when she first appeared to astonish the world with her beauty. Hes. Theog. 194. Anacreon Ode νδ ap. Mehlh.

ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα,
ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.

The scholiast on this and the two preceding verses observes: οἱ μὲν μηδὲν πεπονθότες, ἐπὶ ἀποτροπῇ τοῦ κακοῦ θύουσιν καὶ παιᾶνας ᾄδουσιν· οἱ δὲ ἐπταικότες, ἐπὶ τοῖς οἰκείοις κακοῖς ἀποιμώζουσιν.

7. ἄλλων. Elmsley, referring to Erfurdt and to Plat. Gorg. 424, 31. Eurip. Orest. 531. Aristoph. Pac. 759. considers this word as redundant. Is it not rather used somewhat in the sense of the adverbial ἄλλως, i. e. *merely, altogether?* Ellendt (whom see for other references) observes ἄλλων = παρ' ἄλλων, ὄντων ἀγγέλων, s. ἀγγελλόντων.

8. ὁ πᾶσι κλεινὸς, *omnium ore celebratissimus*. Dind. Comparing v. 40, there can be little doubt that this is the true interpretation of the passage, but does not that interpretation leave the poet on the horns of more than one dramatic dilemma? If the fame of Œdipus had been so widely blazoned, (for it is evident, from other passages, that the expression is not to be restricted to his own subjects,) it could hardly have failed to reach the not distant land of Corinth; mount Cithæron being apparently a sort of common pasturage to Thebes and Corinth. Infr. 1134 sq. If it had reached Corinth, how happens it that Jocasta had yet to be informed of her husband's early history (infr. 774 sq.)? If it had not, how come the Chorus (infr. 493) to be cognizant of the fact, that Œdipus was the son of Polybus? The case of the Corinthian herd, who announces to Œdipus the death of Polybus, and his own election to the vacant throne of Corinth (infr. 924 sq.), is scarcely attended with less difficulties. That this early preserver of Œdipus should have watched the latter's growing fortunes at the court of Corinth with intense interest, is natural enough; but when Œdipus suddenly takes flight from that court, how does the Corinthian herd become acquainted with his subsequent *whereabout?* That no communication had taken place between him and the Theban herd, at whose hands he originally received the exposed child, and who also may be supposed to have kept an eye upon Œdipus through all his vicissitudes of fortune, is clear from the context. But, supposing the discovery made on the Corinthian herd's part, that the illustrious conqueror of the Sphinx is no other than the child found in the thickets of Cithæron, does he keep the secret to himself, or does he impart it to his fellow-citizens, and, above all, to the sorrowing Polybus and Meropë? If the latter, how comes it that no communications take place between them and their lost son? and that no communications had taken place, the ignorance of Jocasta is clear proof. If the former, how happens it that the breath has no sooner left the body of Polybus, than the Corinthians elect this Œdipus for their monarch, and make this very herd the bearer of the intelligence? would the Corinthians have taken the mere word of such a person, on a point of so much importance to them? Whether in making these observations I subject myself to some censures passed on preceding commentators by Manso and [b] Blümner, I am not aware, the very names of those scho-

b Wunder's Œd. Tyr. p. 14. From circumstances not necessary to mention, this work did not come under my examination till the present sheet was in the press. Any

ἀλλ', ὦ γεραιὲ, φράζ', ἐπεὶ πρέπων ἔφυς
πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε, 10
δείσαντες, ἢ στέρξαντες; ὡς θέλοντος ἂν
ἐμοῦ προσαρκεῖν πᾶν. δυσάλγητος γὰρ ἂν
εἴην τοιάνδε μὴ οὐ κατοικτείρων ἕδραν.

ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα 15

lars being unknown to me till the remarks themselves had been made. My reason for making them, and one or two others of a similar tendency, will appear when the writings of Sophocles come to be discussed in my general critique.

9. πρέπων ἔφυς. *You are the proper person; to you it belongs in propriety.* See Ellendt on the first of these two words.

10. πρὸ τῶνδε φωνεῖν. Reisig, comparing Œd. Col. 807. (ἐρῶ γὰρ καὶ πρὸ τῶνδε), translates, wrongly I think (cf. infr. 134.): *dicere antequam illi dicent.* Enarr. p. 115.

Ib. τίνι τρόπῳ καθέστατε. I. q. πῶς διάκεισθε ὥστε ἐνθάδε καθεστηκέναι, not simply πῶς διάκεισθε, as Elmsley and Matthiæ imagine, nor *quare advenistis,* as Brunck translates. Ell. That this is the true sense, is clear from the two propositions which follow in the next verse.

11. δείσαντες ἢ στέρξαντες; In the first of these two participles is expressed those *fears,* which drive men to the divine altars, from a sense of guilt committed; the second refers to those petitionary requests (στέργειν, *petere, cupere, orare,* Br. cf. Œd. Col. 1094.) made to the gods for assistance in the hour of peril or calamity. Do we in these two words find some clue to the two symbols found in a preceding verse (3)? Various passages in ancient authors at present in my hands would lead me to infer as much; but the proofs not being yet so full as I could wish, I shall defer their consideration for the present.

11, 12. ὡς θέλοντος ἂν ἐμοῦ προσαρκεῖν πᾶν is in construction equivalent to ἐπεὶ λέγω πᾶν ἂν προσαρκεῖν θέλειν. Œd. Col. 72. ὡς ἂν προσαρκῶν μικρὰ κερδάνῃ μέγα. Plato Theætet. 168, c. ταῦτα . . . τῷ ἑταίρῳ σου εἰς βοήθειαν προσηρξάμην, (προσηρκεσάμην, *suppeditavi,* Schneid.)

12. δυσάλγητος, *devoid of feeling.*

13. μὴ οὔ. Elmsley observes, that the Greek tragedians seldom unite these two particles, unless οὐ or μὴ occurs previously in the same sentence. Cf. infr. 221. 283. 1065, &c. It has been ingeniously remarked, that in the present instance an equivalent for the previous negative is found in the first syllable of the compound δυσάλγητος, that compound, as Hermann observes, being equal to οὐκ οἰκτίρμων. See also Ellendt in voc. μή.

15. ἡλίκοι, "of what various ages."

serious obligation to it will be faithfully acknowledged, but where the editor and myself happen to coincide in opinion (and from what I have already read, those coincidences seem likely to be not a few), I shall not think it necessary to suppress my own remarks, because they have been in some degree anticipated. In any future plays of Sophocles which it may be my lot to edit, I hope to come somewhat nearer to Wunder's excellent brevity.

βωμοῖσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν
πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς
ἱερῆς, ἐγὼ μὲν Ζηνὸς, οἵδε τ' ἠθέων

Dale. Rather, *of what extremes as to infancy and age;* the epithet thus comprising the youngest and oldest portions of the supplicants.

16. βωμοῖσι τοῖς σοῖς, *the altar which belongs to,* or *which stands before your palace.* This altar, though subsequently addressed as that of the Apollo Lycius (infr. 919. cf. Electr. 637. 645.), implies, in more general language, the altar of the Apollo [c]Aguieus, which "was erected in court-yards, and before the doors of houses; i. e. at the boundary of private and public property, in order to admit the god as a tutelary deity, and to avoid evil." Müller's Dorians I. 321. Hence in the Phœnissæ of Euripides, (which will be advantageously read in conjunction with the present play,) Polynices observes, when approaching the paternal mansion after exile, ἀλλ' ἐγγὺς ἀλκή· βώμιοι γὰρ ἐσχάραι | πέλας πάρεισι, κοὐκ ἔρημα δώματα. (281.) When taking leave of it, he says, καὶ σὺ, Φοῖβ' ἄναξ Ἀγυιεῦ, καὶ μέλαθρα χαίρετε. See further on this subject Creuz. Symb. II. 882. and notes to Thudichum's Germ. translation of Sophocles, I. 221. For grammatical peculiarities in the words before us, viz. as to the sense which Sophocles often gives to possessive pronouns, and his constant use of plural for singular nouns, cf. infr. 337. 572. and elsewhere.

16, 17. οἱ μὲν οὐδέπω κ.τ.ἑ. "Some, whose callow wings | refuse a lengthened flight." Dale. Musgrave, referring to Eurip. Troad. 752. Herc. F. 72. 984. observes that children are often termed νεοσσοί.

Ib. σὺν γήρᾳ βαρεῖς. Aj. 1017. ἐν γήρᾳ βαρύς. Cf. Œd. Col. 875.

18. ἱερῆς. As no question connected with Greek dialects, accentuation, the subscript iota, &c. seems destined to be ever set at rest, the reader may consult, if he pleases, some recent opinions on this plural by T. C. Schneider, "De dialecto Trag. Græc." p. 11. On sacerdotal embassies cf. Eustath. p. 775, 21 (684, 28).

Ib. Ζηνός. On the Theban Zeus (and Attic divinities must be excluded as much as possible from the reader's mind throughout the present drama), the reader need scarcely be referred to the writings of Hesiod and Pindar. Whether Sickler be right or otherwise in his etymology, the majestic physical powers which the father of gods and men displays in the former, and the equally majestic moral and intellectual attributes which he displays in the latter, alike entitle him to the cognomen of צוה־עו, Zivos, Zevos, or Zeus, *the ruling Power, the absolute Lord and Commander.* (Cadmus, p. 74.)

Ib. οἵδε (*pointing*) τ' *and these.* οἵδε δ' Eber. but cf. infr. 78.

Ib. ἤθεος. Hesych. ἰήθεος. ἔφηβος, ἄγαμος. Elmsley compares the French word garçon, as implying both a *young man,* and *an unmarried*

[c] This name deserves more investigation than it has yet, I believe, received. In a fragment of Boeo, preserved by Pausanias (X. c. 5) it is said that Pagasus and Aguieus, two youths of the Hyperboreans, were the persons who established the oracle at Delphi. In these few observations is comprised matter for a whole volume, rather than a passing note.

λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον
ἀγοραῖσι θακεῖ, πρός τε Παλλάδος διπλοῖς 20

man. Cf. Eustath. ad Il. σ. p. 1166. *adolescentes.* Ell. Eurip. Phœn. 958. Αἵμονος μὲν οὖν γάμοι | σφαγὰς ἀπείργουσ', οὐ γάρ ἐστιν ᾖθεος. Cf. Opp. Hal. I. 199.

19. τὸ δ' ἄλλο φῦλον, *the people generally,* in opposition to the *select* persons previously mentioned. Hesiod. Theog. 202. φῦλον θεῶν. 212. φῦλον Ὀνείρων. 330. φῦλ' ἀνθρώπων. 591. γυναικῶν. 965. θεάων. Op. 197. ἀθανάτων.

20. ἀγοραῖσι. The agora as the place where so much necessary and important business was transacted in Grecian towns, was, as a matter of course, deficient neither in temples nor statues. Cf. Æschyl. Sept. c. T. 258. Eum. 931. Soph. El. v. 7. Pausan. Bœot. cc. 17. 25. Aristoph. Eq. 500. See also infr. 161.

Ib. Παλλάδος. That Sophocles would here have the Bœotian and not the Attic Pallas before his eyes, is obvious enough. The earliest myths attached to the name of Pallas are connected with a river and lake in Libya, bearing the name of Triton or Tritonis (Creuz. II. 261): when therefore we find a river of the same name in Bœotia (Pausanias IX. c. 33), on the banks of which the people of Bœotia also believed the goddess to have been born, it is reasonable to suppose that the myths in both countries respecting this divinity were pretty much the same. What then was the nature of the Libyan myths? A more appropriate place will soon occur (infr. 159.) for shewing that they belonged closely to solar and lunar worship, and when in that place we find the Bœotian Pallas (under her other name of Athenë) invoked in concert with Apollo and Artemis, to protect the land from the pestilential Ares, there can be little doubt of the similarity of Libyan and Theban myths on this subject, though the learned writer, from whom I shall chiefly draw my proofs of similarity, does not appear to have been at all aware of the confirmation which his opinions receive from the present drama.

20, 21. διπλοῖς νάοις. Though two divinities only are wanted for these two Theban temples, the scholiast has provided us with four: a Pallas Cadmeia, a Pallas Ismenia, a Pallas Alalcomeneis, and a Pallas Onca. Among the numerous Theban Pallades mentioned by Pausanias, I am not aware of any bearing the first two of these names, and perhaps they had no existence except in the scholiast's brain. Erfurdt, indeed, observing that the Pallas Alalcomeneis belonged to the little village of that name (Paus. Bœot. c. 33.) and not to Thebes, adopts the Ismenian Pallas of the scholiast: but was it likely that a deity so important (ibid.) should be worshipped exclusively in a small village and not find her way to the metropolis of the country? Dissen (Comment. Pind. p. 465.) has taken, I think, a more just view of the subject. "Though the epithet of Alalcomeneis, i. e. *Propulsatrix,*" says that writer, "may be derived from the village of that name, where the goddess had a very ancient worship, yet it is highly probable that the name of the village itself was derived from the still older name of a 'Pallas Propulsatrix;' the word ἀλαλκεῖν being that which would come first into a Greek mind, whenever the term

ναοῖς, ἐπ' Ἰσμηνοῦ τε μαντείᾳ σποδῷ.

Ἀθήνη Ἀλαλκομενηΐς was mentioned." And surely if the Thebans in their present calamity wanted, as we shall subsequently see they did want (infr. 159.), an Athenë of purest æther to purge their poisoned atmosphere, they no less needed an "Athenë Propulsatrix" to drive the fiery Ares, or originator of the pestilential vapours, into the sea. (Infr. 195.) In quality of *Onca*, the goddess could come to the expulsion of the same Ares with power equally great; but to make that power evident, we must first look into the derivation of the name. Pausanias having conducted his Cadmus to the spot, where by oracular direction the Cadmean citadel was to be founded, proceeds to observe: "there in the open air stand an altar and statue of Athenë, dedicated, according to report, by Cadmus. The name of this divinity is entirely at variance with those who imagine that the Cadmus who came to the Thebaid was an Egyptian and not a Phœnician; the name of Onca[e], which this Athenë bears, being a Phœnician and not an Egyptian word[f]." (Pausan. IX. c. 12.) When therefore we derive the word with Valcknaer and Sickler from Phœnician (Creuz. II. 701.) or Hebrew terms (Cadmos, p. 80.), implying all that is *lofty* and *gigantic*, whether applied to person or mind, we provide as formidable an assailant for Ares in the Pallas Onca, as in the Pallas Alalcomeneis. See further on the word Cr. Symb. II. 21. 263. 699–703. 741. and cf. infr. v. 80.

Ib. Ἰσμηνοῦ. Leaving the reader to collect from Boeckh, Dissen, Tafel and Ellendt, the difficulties which *they* have had to encounter with this (mythical) son of Apollo, my limits oblige me to hasten as quickly as possible to my own considerations of the name, considerations so novel that I fear they will be thought to add to the embarrassments of the question instead of relieving them. From various causes, however, the authorities for which will be presently laid before the reader, I have little hesitation in saying, that to this name we are to look for a number of myths, connecting the Phœnician *Esmun* with the Grecian Apollo; adding as a corollary, that these myths, if better developed than

[e] Learned men had long been convinced, that the word Σίγα in Pausanias was a corruption, and that Ὄγγα or Ὄγκα ought to be read. (Creuz. II. 293. 699.) The inquiries of Schubart and Walz, the recent editors of Pausanias, have now settled the point, and the former reading has accordingly been admitted into their text.

[f] As this remark on the Pallas Onca at Thebes necessarily involved a similar application to the Πύλαι Ὀγκαῖαι in the same place, (Æsch. Sept. c. T. 483. 497–8.) Jablonski, who favoured the idea of an Egyptian rather than a Phœnician Cadmus, triumphantly opposed to them the Πύλαι Νηΐται, (Æsch. Sept. c. T. 456.), those Theban gates, as he imagines, pointing to the Egyptian goddess Neith, and consequently allowing him to prefer exclusively an Egyptian colony. But is not this to fight the old knightly battle of the shield, one party protesting that the said shield was entire gold, the other that it was of entire silver, neither party, as was afterwards proved, being altogether wrong or altogether right? I have endeavoured elsewhere to shew, that we are not limited as to time, when the first Phœnician vessels came to Greece, and that in such vessels the immigrants were composed of various eastern people, all bringing with them as a matter of course their respective customs and religious opinions. See Introduction to "the Frogs" of Aristophanes. For the sense attached by Pausanias to the word Νηΐστας, (sic Schub.) see his Bœotics, c. 8, 4.

πόλις γὰρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν

I have the means of doing, would be found to establish a strong community of practice between the three great oracular institutions of Greece, viz. those of Thebes, Olympia, and Delphi. That the names of Ismenos and Melia (his admitted mother) are closely connected with that of Cadmus, and consequently are of Phœnician origin, no one acquainted with that Pindaric fragment which brought upon its youthful author the smiling rebukes of his fair contemporary Corinna (Boeckh. Fgmm. Pind. p. 560.) can for a moment doubt; but before we proceed to the Pindaric ode, which would remove any such doubts if they still existed, let us advert briefly to another branch of Pindaric poetry, and to the festival for which it was composed; the Ismenium, or temple of Ismenos, being closely connected with both. The strains themselves, being sung by a chorus of virgins, as they traversed the streets of Thebes on their way to the Ismenium, bore generally the name of Parthenia (Boeckh's Fgmm. 589 sq.), even when meant to grace the [f] daphnephoric festival. That this festival, of which Proclus has given so curious an account, (Chrestom. 347.) was essentially Phœnician in its nature, however it may have found its way into Thessaly, no one can doubt, who is aware how deeply solar and planetary worship entered into Phœnician religion (cf. infr. 190.), and who observes what constituted the great attraction of the daphnephoric festival, viz. emblematic representations of the sun, the moon, the stars, and the 365 portions of the solar year, all these being grafted on an olive-stem, (of which more in another place.) With the youth, beauty, and high birth of the person who bore this singular emblem, we have nothing further to remark, except that with high birth on the bearer's part, some degree of opulence must have been united, the office of daphnephoros obliging the youth or his relations to deposit in the Ismenium a golden tripod. That these tripods again bring us into connexion with Cadmus and his birth-place, the joint testimony of Herodotus (V. 59. cf. Paus. Bœot. c. 10.) and Pindar alike suffice to shew; but our limits restrict us to that testimony which may be derived from the 11th Pythian ode of the latter. This ode, confessedly the most difficult of any which occurs in the Pindaric writings (Boeckh's Explic. p. 337.) was written in honour of Thrasydæus, a Theban youth, and apparently a Καδμογενὴς, i. e. a lineal descendant of Cadmus, who had been proclaimed victor at the Pythian games. The ode itself appears to have been sung, as the κῶμος or processional pomp moved through the streets of Thebes to the Ismenium, there to return solemn thanks for the lustre thrown on Thebes, the victor and his family, by the attainment of this much-prized triumph. In allusion to those golden tripods of which we have previously spoken, the temple, by one of those bold expressions so familiar to Pindar, is here termed "the inmost (ἄδυτον) treasure of golden tripods; that treasure," the poet adds, "which Apollo so especially respected, and which he named Ismenian, being the seat of true prophets." And now, in addition to

[f] Boeckh considers fragment 9. in the Parthenia of Pindar, as part of a daphnephoric hymn sung in the Ismenium. That little difference existed between the two species of hymns, viz. the Parthenian and daphnephoric, see the same learned writer. Fgm. Pind. 591.

ἤδη σαλεύει κἀνακουφίσαι κάρα

other difficulties started by commentators, commence those which we have brought upon ourselves by our Phœnician leanings. Whoever else may have been worshipped at this temple, it is evident that Melia, the acknowledged mother of Ismenos, had a particular respect paid her in it; since upon this occasion the daughters of the ancient Cadmus, and the mother of Hercules, are invited to attend her there, "after usual wont" (Tafel, Dilucid. Pind. p. 954.); the same ladies, as I understand the text with Boeckh, being subsequently invited to join her in a solemn hymn of evening praise to the Delphian god, by whose assistance Thrasydæus was supposed to have gained his glorious triumph. Who then was this Melia? That she was of Phœnician origin, her close connexion with the Cadmean family would at once lead us to suspect; and when in the Theogony of Hesiod we find a family of Μέλιαι Νύμφαι, belonging by their joint etymology, as well as the company in which they are found, to principles of fulness, fruitfulness and humidity; and when we further recollect that among Bœotian myths this particular Melia is mother of the river Ismenos, as well as the Ismenos more immediately under consideration, the supposition of Phœnician origin on the lady's part becomes rather strengthened than the contrary. And now what are the conclusions to which the preceding premises, and which might have been much enlarged, had time admitted, justify us in coming? They seem to admit a reasonable conjecture, that the Ismenos of Thebes was no other than the Phœnician Esmun, that personage, who with the seven Cabiri formed the eight sons of the Phœnician fire-god Sydyk (Cr. II. 158.), and who in Phœnician mythology is either a *sun*, or a *solar incarnation*. Between this *Esmun* and the Greek word *Ismen*, there is no difference of sight or sound which ought to startle an etymologist; and if to the Pindaric god we may be allowed to apply a canon, which Sickler has so skilfully applied to the deities of Hesiod's Theogony, viz. that the final ως and ος in their names is but an equivalent for the Semitic, עוז (Oos) and עז (Os), i. e. *power, strength, firmness, splendour* ("Cadmus," p. 21.), the difference vanishes altogether, Ismen-os, under that view, signifying *Esmun the solar power*, or *Esmun the solar splendour*. Secondly, that under the Ismenian Apollo is to be comprehended a double solar worship, amicably settled (perhaps after some previous conflict like that between the Bacchic and Apollinean worships) in a common temple, of which the adytum was appropriated to the Phœnician, and the great body of the temple to the Grecian branch of worship. It is satisfactory to me to be able to add, that the above idea of identity between Esmun and Ismenos had at all events crossed the brain of the writer most conversant with such subjects (Creuz. II. 159.), though the learned writer has nowhere to my knowledge entered into any reasoning, or developed his ideas upon the subject. But—for alas! we have not yet concluded—why was the mother of Hercules brought into this company of Cadmean heroines, (ἡρωΐδων στρατὸν,) "to hymn with consentient voice the Delphian god?" It will be remembered that one of our posi-

βυθῶν ἔτ' οὐχ οἵα τε φοινίου σάλου,

tions at the commencement of these observations was, that the myths connected with Ismenos, if completely developed, would tend to establish a certain community of religious practices between the three great oracular institutions of Thebes, Delphi, and Olympia. Now without troubling the reader with myths of the Esmun-Hercules, he must be ill acquainted with the Pindaric writings, if he does not know, that not only were Olympian rites and festivals originally instituted by the Theban Hercules, but that one of the first proceedings of that institution was to change the mode of delivering oracular predictions at Olympia, that change being made in strict conformity with the usages of the Ismenian and Delphic. What those usages were, and what the consequent change introduced by Hercules was, will be understood by a note almost immediately following, and that at v. 182. See also v. 223.

Ib. *μαντεῖος* (*serving for prophetic purposes.*) adject. = *μαντικός*. Pind. Olymp. VI. 6. Pyth. XI. 11. V. 90. Eurip. Ion. 130. &c.

Ib. *σποδῷ, ashes:* equivalent to *altar*, according to the Scholiast, to *temple*, according to Dindorf. *If* all the temples above mentioned, had been visited for *supplicatory* purposes, Dindorf's version, though certainly a striking proof of *part* taken for a *whole*, might perhaps have stood. But was the Ismenium visited for that purpose? Was it not rather for the purpose of prying into futurity on this occasion? Thucydides, with whom the poet will be found closely to harmonize in his account of the *Theban* plague, informs us that, during the *Attic*, both modes of proceeding took place, as might indeed have been expected. (II. 47. *ὅσα τε πρὸς ἱεροῖς ἱκέτευσαν ἢ μαντείαις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν.*) But how were future events collected at the Ismenium? By the *flame* which rose from the sacrificed animal, say learned men (Cr. II. 163. Boeckh Pind. Explic. 152. 9.); the testimony of Herodotus (VIII. 134) being appealed to as a confirmation of this opinion. But Herodotus, as Schweighæuser has shewn, does not necessarily say any such thing. The historian, speaking of the mode in which the Apollo Ismenius delivered his answers, observes, *κατάπερ ἐν Ὀλυμπίῃ, ἱροῖσι αὐτόθι χρηστηριάζεται,* "he delivers his answers there, as he does at Olympia," (not verbally, or by written papers, or by dreams, &c. but) "by means of victims," leaving his readers, whom he supposes perfectly acquainted with the fact, to draw their own inferences. That no oracular response was drawn from the *flame* of the Ismenian altar, we should be the last to deny (cf. infr. 182.), but that among the multitudinous contrivances of the ancients for prying into [g] futurity, and more particularly of the people from whom [h] Cadmus came, that the *ashes* should have been wholly neglected, seems hardly conceivable. I contend therefore that the word *σποδὸς* may here

[g] Van Dale de Idolatr. 370. 440. Wachsm. IV. 277. Creuz. Symb. I. 188. II. 411.

[h] Cf. Deut. XVIII. 10, 11. That the various species of divination here commemorated were meant to warn the Jews against the practices of their neighbours, there can be little doubt. In the second edition of Sir W. Scott's Demonology, will be found a detailed account of those practices, which the present writer was allowed to append to that work. He has not the volume at hand, and does not remember whether divination by the sacrificial ashes was among them.

φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονὸς, 25
φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε

be taken in its original sense; and in so contending, I am happy to find that I do not quite stand alone, as in looking into Müller's "Dorians" for another purpose, it was my lot to drop upon the following passage. "The identity of the Bœotian with the Delphian worship of Apollo was particularly striking in the temple of Ismene (?) at Thebes. . . . Tripods were the sacred vessels in both temples, though never employed in the latter for the purpose of prophecy. In later times the priests were contented with observing omens from the *flame* and *ashes* of sacrifices, like the πυρκόοι of Delphi." I. 263. (Engl. Trans.) Omitting for the present any objection which may be derived from the augural practices of Tiresias to this assertion, I have only to add, that if the Scholiast, when rendering the word σποδὸς by βωμὸς, meant an *altar* made of the *ashes* of sacrificed victims, as the altar of Juno of Samos, that of Apollo Spondius—where another singular mode of divination was practised—(Paus. Bœot. c. xi.) or that of Zeus Olympius (Paus. Eliac. c. 13.), his view of the matter is far more to the purpose than that of my learned predecessor, Dindorf.

23. σαλεύειν. Metaph. from a ship *tempest-tost*.

Ib. ἀνακουφίζειν, *to hold up its head*. Metaph. from a ship nearly sinking.

24. ἔτ' οὐχ οἵα τε, i. e. οὐκέτι οἵα τε. Wund. gl. ap. Eber. δυνατή.

25. φθίνουσα. Œd. Col. 610. φθίνει μὲν ἰσχὺς γῆς. Cf. infr. 171. Wunder translates φθίν. μ. κ. ἐγ. *perit civitas sic, ut pereant simul folliculi*, referring to Rost's Gr. Gr. p. 507. Ed. 4.

Ib. κάλυξ. Hesych. ἔνιοι δὲ ἔμβρυα (*the germen of plants not yet opened*) ἀποδιδόασι τοὺς κάλυκας, ἔνιοι δὲ βλαστήματα.

Ib. κάλυξιν ἐγκάρποις. By these terms I think is to be understood the calyx with the fruit-bud formed in it. This interpretation will bring the Theban plague, like the Attic, (of which it is evidently meant to be a counterpart) to that period of the year, when spring is ended, but summer not fully commenced, and when all is full of promise as well as beauty. The splendid fruits of Thebes are alluded to in a fragment of Pindar (Hyporchem. fr. 3.), where, after observing in what countries different articles are best procured, as dogs from the Spartan Taÿgetus, armour from Argos, &c. he adds, but a *chariot* is best obtained Θηβαίων ἀπὸ γᾶς ἀγλαοκάρπου. For the construction, see Bernhardy's Wissenschaft. Syntax der Griech. Spr. p. 102.

Ib. κάλυκες χθονός. Wunder compares Phil. 707. ἱερᾶς γᾶς σπόρος. A better way perhaps would be to consider χθονὸς as nearly redundant, like γῆς, Œd. Col. 669. and elsewhere.

26. βουνόμοις ἀγέλαις i. e. ἀγέλαις βοῶν νεμομένων. Matth. §. 446. 3. c.

Ib. τόκοισιν ἀγόνοις γυναικῶν. *Partus* sive *fœtus mulierum nondum editi*. Wund. Hesiod, denouncing the vengeance of heaven on a city where injustice prevails, says, in that bitter language which he could assume at will,

τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων,
λιμὸν ὁμοῦ καὶ λοιμόν· ἀποφθινύθουσι δὲ λαοί.
οὐδὲ γυναῖκες τίκτουσιν.

Op. et Dies 240.

ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
ὑφ' οὗ κενοῦται δῶμα Καδμεῖον, μέλας δ'
Ἅιδης στεναγμοῖς καὶ γόοις πλουτίζεται. 30
θεοῖσι μέν νυν οὐκ ἰσούμενόν σ' ἐγὼ
οὐδ' οἵδε παῖδες ἑζόμεσθ' ἐφέστιοι,
ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
κρίνοντες ἔν τε δαιμόνων ξυναλλαγαῖς·
ὅς γ' ἐξέλυσας, ἄστυ Καδμεῖον μολών, 35

27. ἐν δ' (ἔν δ' Buttm. Gr. Gr. II. 300. note 8). σκήψας. i. e. ἐνσκήψας gl. ἐπισκήψας, βαρέως ἐμπεσών. Thucyd. II. 47. (*de peste*) λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆψαι. Lucret. VI. 1139. Nam penitus veniens Ægypti e finibus ortus, | ... incubuit tandem populo Pandionis. Cf. Trach. 1087.

Ib. πυρφόρος, *violent heat*, or *fever-bringing*. Thucyd. II. 49. τὰ δὲ ἐντὸς οὕτως ἐκάετο, ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μηδ' ἄλλο τι ἢ γυμνοὶ ἀνέχεσθαι. Lucret. VI. 1166. Intima pars homini vero flagravit ad ossa: | flagravit stomacho flamma, ut fornacibus intus. Boccaccio observes, that in the plague of Florence, the greater number died without fever: "e i più senza alcuna febbre, o altro accidente morivano."

Ib. θεός. Why *Mars* appears in a future verse (190) as the god in whom this scourge is personified, we shall endeavour to explain when that passage comes before us. The reader, who wishes to know how severely the Thebaid and other parts of Bœotia must have suffered from this scourge in earlier periods, will observe the incidental remarks in Pausanias (Bœotics cc. 5. 8. 22. 36. 38 &c.).

28. ἐλαύνει *agitat*. El. Pind. Isth. IV. 10. ἄλλοτε δ' ἀλλοῖος οὖρος | πάντας ἀνθρώπους ἐπαΐσσων ἐλαύνει. Aj. 275. κεῖνός τε λύπῃ πᾶς ἐλήλαται κακῇ.

29. δῶμα. Schol. πόλις. Dindorf notices this as a remarkable use of a noun singular for a noun plural. On the particle δ' as terminating this verse, see Matth. Gr. Gr. §. 160. p. 256.

30. Ἅιδης. On the mode of writing this word, consult Ellendt: for other particulars, see Thudichum I. 223. and Reisig's Enar. p. 190.

31. οὐκ ἰσούμενον (κρίνοντες) σέ, *non eum te judicantes, qui diis æquiparetur*. Erf.

32. ἐφέστιοι i. e. ἐπὶ τῇ ἑστίᾳ (Matth. Gr. Gr. 446, 8.), here: *on the steps of the altar*.

33. συμφοραὶ, *common occurrences of life*.

34. ξυναλλαγαὶ, extraordinary interpositions of the deity, more particularly in the case of the Sphinx.

35. ἐκλύειν. *Tollendi componendive* et *finiendi* vis adsignificatur. El. Trach. 653. νῦν δ' Ἄρης οἰστρηθεὶς | ἐξέλυσ' ἐπίπονον ἁμέραν. Cf. infr. 391.

Ib. ἄστυ Καδμεῖον. cf. Pausan. cc. 5. 7. Æschyl. Sept. c. T. 47. 527. πόλιν Καδμοῦ. Ib. 74. 113. 126. 289. 1007. 1078.

σκληρᾶς ἀοιδοῦ δασμὸν ὃν παρείχομεν,
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον
οὐδ' ἐκδιδαχθείς· ἀλλὰ προσθήκῃ θεοῦ
λέγει νομίζει θ' ἡμὶν ὀρθῶσαι βίον·
νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κάρα, 40
ἱκετεύομέν σε πάντες οἵδε πρόστροποι
ἀλκήν τιν' εὑρεῖν ἡμὶν, εἴτε του θεῶν
φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἶσθά που·
ὡς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων. 45
ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν.
ἴθ', εὐλαβήθηθ'· ὡς σὲ νῦν μὲν ἥδε γῆ
σωτῆρα κλῄζει τῆς πάρος προθυμίας·

36. ἀοιδοῦ, *Sphingis* sc., because her enigma was delivered in verse. cf. Eurip. Phœn. 820. 1522. See also Dissen's Comment. in Pind. p. 164.

38. ἐκδιδαχθείς. The preposition is redundant. Schol.

Ib. προσθήκῃ. Schol. συμβουλὴ, ἐπικουρία. El. *auxilium.* gl. Pal. MS. βουλῇ. Kayser, editor of the "Acta Seminarii Philol. Heidelberg," prefers *mandatum dei,* comparing Herodot. III. 62. Πρήξασπες, οὕτω μοι διεπρήξαο τό τοι προσέθηκα πρῆγμα;

40. κράτιστον πᾶσιν, *omnibus optimus,* i. e. qui ab omnibus optimus haberis. Wund. 41. πρόστροποι, *suppliants.* The Scholiast supposes the speaker to have here fallen at the feet of Œdipus.

42. ἀλκὴν, *a remedy, a means of driving away the evil.* The term is both Pindaric and Hesiodean. Op. et Dies, 199. Theog. 876. κακοῦ δ' οὐκ ἔσσεται ἀλκή. Pind. Nem. VII. 141. δύνασαι δὲ βροτοῖσιν ἀλκὰν | ἀμαχανιᾶν δυσβάτων θάμα διδόμεν. So ἀλκτήρ. Hes. Theog. 657. ἀλκτὴρ δ' ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο. Scut. Herc. 28. ὄφρα θεοῖσιν | ἀνδράσι τ' ἀλφηστῇσιν ἀρῆς ἀλκτῆρα φυτεύσῃ. Pind. Pyth. III. 12. ἥρωα παντοδαπᾶν ἀλκτῆρα νούσων.

43. φήμην, *oracular response.* Cf. infr. 86.

Ib. ἀπὸ belongs to του θεῶν as well as ἀνδρός. Cf. infr. 94. 123. 637. 734. 761. 1349. Œd. Col. 1561. Antig. 1176. Trach. 766. Phil. 334, and other places.

44. τοῖσιν ἐμπείροισιν, *those who have had much experience.*

44, 5. τὰς ξυμφορὰς τῶν βουλευμάτων (ἕνεκα gl. MS. Pal.), *the issues of their consultations.* Musgrave compares Thucyd. I. 140. τὰς ξυμφορὰς (Schol. τὰς ἀποβάσεις) τῶν πραγμάτων.

Ib. ζώσας, *having vitality, efficacy, certainty. Successu florentes.* Musg.

47. εὐλαβήθηθ', *urbi cave,* ab interitu eam defende. El. Wunder thinks it is rather to be referred to the words following at v. 49. *cave tibi, ne meminerimus,* &c.

48. προθυμίας, *promptitude to render assistance.* Elmsley prefers προ-

ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνῴμεθα
στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον· 50
ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
ὄρνιθι γὰρ καὶ τὴν τότ' αἰσίῳ τύχην
παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
ὡς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν. 55
ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

μηθίας, and is strongly supported in this reading by Eber and Kayser. (Acta Sem. Phil. 70.) The construction, which supposed ἕνεκα to be here understood, does not seem sufficiently refined for the modern grammarians. Cf. Wunder.

49, 50. "Let not our reminiscences of your sway be to the effect, that it once placed us in an erect, i. e. in a prosperous condition, and subsequently in a prostrate one."

49. μεμνῴμεθα. Erfurdt gives as references for this grammatical form Fischer ad Weller II. 420. Schneider ad Xenoph. Cyrop. 1, 6, 3. Anab. 1, 7, 5. Hermann refers to Buttmann in Mus. stud. antiq. 1. p. 239 sq. and Gr. Gram. 1. p. 442.

50. ἐς ὀρθὸν = ὀρθῶς. infr. 696. γᾶν κατ' ὀρθὸν οὐρίσας. Triptol. I. 1. ἐς τὰ δεξιὰ, *dextrorsus*. Trach. 347. Triptol. IX. 7.

51. ἀσφαλείᾳ = ἀσφαλῶς. cf. infr. 1526. Wunder aptly compares Antig. 162. τὰ μὲν δὴ πόλεως (i. e. τὴν πόλιν) ἀσφαλῶς θεοὶ | πολλῷ σάλῳ σείσαντες ὤρθωσαν πάλιν. Translate: *place the city in an erect and secure position.* See also the same learned writer ad Philoct. 1126.

52. ὄρνιθι αἰσίῳ, *with favourable omen.* Hes. Op. et Dies, 826. ὄρνιθας κρίνων. In his fourth Pythian ode, Pindar exhibits the seer Mopsus *apparently* as embarking the assembled host by means of actual *birds*, instead of augural omens. 337. καί ῥά οἱ | μάντις ὀρνίχεσσι καὶ κλάροισι θεοπροπέων ἱεροῖς | Μόψος ἄμβασε στρατὸν πρόφρων. The same ode, besides the metaphorical sense, furnishes the epithet attached in our text. Ib. 34. κεῖνος ὄρνις ἐκτελευτάσει μεγαλᾶν πολίων | ματρόπολιν Θήραν γενέσθαι. Ib. 40. αἴσιον δ' ἐπὶ οἱ Κρονίων Ζεὺς πατὴρ ἔκλαγξε βροντάν. Ib. 350. ἐκ νεφέων δέ οἱ ἀντάϋσε βροντᾶς αἴσιον φθέγμα. See also on this subject the poet's fifth Ishmian ode, 70 sq.

Ib. τύχην, *lot, good fortune.*

53. ἴσος = ὅμοιος Schol. *shew yourself the same as you did formerly.*

55. Cf. Wunder ad Philoct. v. 825.

56. οὐδὲν, *of no value.* (Cf. Eurip. Phœn. 452. 607. Herc. F. 314. 635.) (For sentiment the Scholiast compares Alcæus: ἄνδρες πόλεως πύργοι ἀρήϊοι (cf. Mus. Crit. I. p. 426.), and Demosthenes: ἄνδρες γὰρ πόλεις, καὶ οὐ τείχη.

57. μὴ ξυνοικούντων. "Additum est μὴ ξυνοικούντων eo modo, quo solent Græci rem efficiendam vel effectam verbis adjungere." Herm. See also El. in voc. μή. p. 101.

Ib. ἔσω. For examples of the word thus used, see Ell. I. 544.

ΟΙ. ὦ παῖδες οἰκτροὶ, γνωτὰ κοὐκ ἄγνωτά μοι
προσήλθεθ' ἱμείροντες. εὖ γὰρ οἶδ' ὅτι
νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ 60
οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἑν' ἔρχεται
μόνον καθ' αὑτὸν, κοὐδέν' ἄλλον· ἡ δ' ἐμὴ
ψυχὴ πόλιν τε κἀμὲ καὶ σ' ὁμοῦ στένει.
ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξεγείρετε, 65
ἀλλ' ἴστε πολλὰ μέν με δακρύσαντα δὴ,
πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
ἣν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην,
ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
Κρέοντ', ἐμαυτοῦ γαμβρὸν, ἐς τὰ Πυθικὰ 70

58. γνωτὰ κοὐκ ἄγνωτα. Eustathius ad Il. Z. 333. (κατ' αἶσαν . . οὐδ' ὑπὲρ αἶσαν) compares this and El. 929. ἡδὺς οὐδὲ μητρὶ δυσχερής. 1078. οὔτε τι τοῦ θανεῖν προμηθὴς τό τε μὴ βλέπειν ἑτοίμα. Add Œd. Col. 397. ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου. Aj. 289. ἄκλητος οὔθ' ὑπ' ἀγγέλων κληθείς. Hes. Theog. 551. γνῶ ῥ' οὐδ' ἠγνοίησε δόλον.

60. νοσοῦντες. Attice for νοσούντων. Elms. No: says Hermann: νοσοῦντες οὐ νοσεῖτε ἐξ ἴσου ὡς ἐγώ. To shew that this is to be understood without exception, the speaker changes his turn of speech, and says, οὐκ ἐστὶν ὑμῶν ὅστις. Cf. Wund. ad Œd. Col. 543.

62. εἰς ἕν'. Elmsley's reading of ἐν from Trin. Mosq. has been adopted by Herm. and Ellendt.

64. στένειν, in a transitive sense, occurs also Œd. Col. 1709. ἀεὶ γὰρ ὄμμα σε τόδ' ἐμὸν στένει δακρῦον. Phil. 338. κεῖνον στένω.

65. ὕπνῳ γ' εὕδοντα. Said of a person resting in the utmost security. The addition of the noun, as Erfurdt remarks, gives intensity to the signification of the verb by reiterating the notion in which the primary force of the sentence is employed. Cf. Phil. 55. 225. Œd. Col. 1625. Eur. Herc. F. 1034. 1060. Schæfer, who had proposed to read ὕπνου, has since returned to the original text, which is confirmed by Eustath. 712, 17. See notes on the subject by Wunder, here and at Œd. Col. 302. 431.

67. πολλὰς δ' κ. τ. ἑ. "*Having gone over many modes or ways of curing this evil in my mental wanderings.*" Schol. πολλὰς γνώμης ἐπιβολὰς ἐν τῇ σκέψει πλανώμενος ἦλθον, ἕως οὗ κ. τ. ἑ. Cf. Eurip. Orest. 625.

Ib. φροντίδος πλάνοις. Wunder compares infr. 727. ψυχῆς πλάνημα.

Ib. πλάνος for πλάνη. Schol. The latter word is always used by Æschylus, πλάνος by Soph. In the remains of Euripides, πλάνη occurs once (Rhad. fr. I. 8), πλάνος frequently.

70. ἐμαυτοῦ γαμβρόν. The emphasis which Œdipus lays on these

ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι
δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.
καὶ μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ
λυπεῖ τί πράσσει. τοῦ γὰρ εἰκότος πέρα
ἄπεστι πλείω τοῦ καθήκοντος χρόνου. 75
ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός.

words, shews his paternal interest in his subjects. He has sent no ordinary person to consult the Delphic oracle, but the brother of his royal consort. The wide extent in which the Greek writers used the words γαμβρὸς and πενθερὸς has been observed by Brunck.

71. ἔπεμψα . . ὡς πύθοιθ'. Cf. infr. 555. 730. 780. 791. 843. The grammatical rule on which this construction depends, is too well known to require explanation.

72. τήνδε ῥυσαίμην. Brunck, referring to this shortened vowel before the inceptive ῥ in ῥυσαίμην, says, "See Æsch. Prom. 235. Sept. ad Th. 91. 830. Eur. Suppl. 380. Bacch. 1336. some of which still require emendation." Laur. a. τήνδ' ἐρυσάμην. Par. 467. τήνδ' ἐρυσαίμην.

73. ἦμαρ ξυμμετρούμενος, measuring the present day or time. Herodot. IV. 158. συμμετρησάμενοι τὴν ὥρην τῆς ἡμέρης. Cf. infr. 963.

Ib. χρόνῳ, *with the time which such a journey requires.* Erf. χρόνῳ (τοῦ ἀπεῖναι). Wund. Thudichum computes the distance between Thebes and Delphi at 24 "Wegstunden."

74. λυπεῖ τι πράσσει. We shall assist the dramatic illusion, if we suppose Œdipus to pause here, and exhibit by his gestures some of those feelings of suspicion in regard to Creon, which afterwards break out so violently on his part. Erfurdt for construction compares infr. 155. ἀζόμενος, τί μοι—ἐξανύσεις χρέος. Aj. 794. ὥστε μ' ὠδίνειν, τί φής. Eurip. Hec. 185. δειμαίνω, τί ποτ' ἀναστένεις. Vid. Schæf. ad L. Bos. p. 580 sq.

Ib. τοῦ εἰκότος πέρα, *ultra quod æquum est.* Musg.

76, 7. τηνικαῦτα κ. τ. ἑ. If the Greek dramatists had some disadvantages in bringing subjects before their audiences, the general bearings of which were previously well known to the hearers, they also had their benefit. In the present play more particularly, the ignorance of Œdipus in regard to his own actual condition, and the knowledge of the audience, keep up a perpetual dramatic interest, and sometimes of the most intense kind. The determined tone in which the unfortunate monarch pronounces these words, may be considered as the first of a series of dramatic sensations, some of which will be occasionally noted, but more left to the reader's own taste and feeling.

77. δηλοῖ, a conjunctive. See Matth. Gr. Gr. §. 527. not. 2. (At the conclusion of this verse, some significant gesture on the part of the Suppliants apprises the priest of Jupiter that Cleon is approaching. The Scholiast supposes that a whisper conveys the news to the priest's ear.) Cf. infr. ad λαμπρὸς ὄμματι.

ΙΕ. ἀλλ' εἰς καλὸν σύ τ' εἶπας, οἵδε τ' ἀρτίως
Κρέοντα προστείχοντα σημαίνουσί μοι.
ΟΙ. ὦναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γέ τῳ 80

78. εἰς καλόν. This is an ambiguous expression: it *may* refer to the observation last made, to those at vv. 71, 2. or to the simpler matters about *time* and *distance*, 73–5. The ambiguity may be avoided by translating: *well hast thou said.*

79. προστείχοντα, i. e. προσστείχοντα as in Œd. Col. 30. 320. Dind.

80. ὦναξ Ἄπολλον. Remembering that it is a Cadmean who here speaks, we are bound to provide him with a suitable Apollo. Besides the Ismenian Apollo furnished in a preceding verse, Pausanias, in his Bœotics, supplies us with an Apollo Spodius (c. 12.) a Boedromius (ib. c. 17.) an Apollo [i]Ptous (ib. c. 23. cf. Herodot. VIII. 135), to whom, I believe, may be added an Apollo Galaxius. (Cr. II. 160.) Leaving the reader to make choice between these five divinities, a more important question remains; what in the mouth of such a person as Œdipus, is the meaning of the word Apollo itself? "It is well known," says the learned Symbolist who has just been quoted, "how much the Greeks exerted their wit and ingenuity to untwist this name out of their own language, and it is equally well known with how little success." (II. 167.) Recollecting that we are here engaged with a family only five degrees in descent from the Phœnician Cadmus, we are bound to try what *his* language will afford us in the matter. Now, as on a former occasion (sup. p. 14.) it was found that Hesiodean terminations in ως or ος generally signified the *power* of those cosmogenic or [k]primeval deities, to whose names it was appended, (the authority of Sickler being given for that declaration,) so it appears, from the same learned writer, that the termination ων implies *power* also, but power more particularly used of primeval deities, implying light, water, air, breath, &c. the termination itself being equivalent to the Semitic און (Hon), i. e. *might* or *power*, particularly procreative power. (Genes. xlix. 3. Deut. xxi. 17. Ps. cv. 36. &c.) The words ΚΡΟΝΙ-ΩΝ, ΥΠΕΡΙ-ΩΝ, ΠΟΣΕΙΔΕ-ΩΝ, ΤΥΦΑ-ΩΝ, &c. will all be found, when traced to their respective roots, to answer to this canon. For the process by which the Greek word ΑΠΟΛΛ-ΩΝ is thus brought to signify "the separating and dividing power," or that power by which the periods of the year as well as the day are separated and divided, the reader is referred to the learned

[i] The 9th Fragment in Pindar's "Parthenia" evidently relates to this Apollo.

κινηθεὶς ἐπῄει
γᾶν καὶ θάλασσαν καὶ σκοπιαῖσιν μεγάλαις ὀρέων ὕπερ ἕστα
καὶ μυχοὺς δινάσσατο βαλλόμενος κρηπῖδας ἄλσεων.
καί ποτε τὸν τρικάρανον Πτώου κευθμῶνα κατέσχε. Dissen's Pind. p. 229.

[k] Who does not, when writing on such subjects, miss the German *Ur*, by which so many happy compounds are formed, *Urkräften*, *Urträge*, *Urmythen*, *Ursachen*, *Urkunde*, &c.? Where does "primeval Night" come forth with such solemnity and dignity as in the *Urnacht* of the same powerful language? How many of these and similar compounds are wanted when the *primordia rerum* are under discussion; yet who will venture to introduce them?

σωτῆρι βαίῃ λαμπρὸς ὥσπερ ὄμματι.
ΙΕ. ἀλλ' εἰκάσαι μέν, ἡδύς· οὐ γὰρ ἂν κάρα
πολυστεφὴς ὧδ' εἶρπε παγκάρπου δάφνης.
ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.

Sickler himself. (Cadmus, p. 89.) See also infr. 162.

Ib. ἄναξ. As a term of dignity, this word has a large range in the following drama. We find it applied here to Apollo, afterwards to Creon (v. 85), to Tiresias (284), to Œdipus (276. cf. Æsch. S. c. T. 39. 916. 1001), and even to the Chorus of the piece (911). The reader's best resource is to translate according to persons and circumstances, *divine, illustrious, royal, chiefs of the realm*, &c.) Finding the term applied to Zeus himself by the earliest of Theban poets (Hes. Theog. 660. ἠλύθαμεν, Κρόνου υἱὲ ἄναξ, ἀνάελπτα παθόντες), we do not hesitate to ascribe a Phœnician origin to the word, and derive it with Sickler and Valcknaer from the Semitic ענק (anak) signifying, *great, lofty*, &c. (Creuz. II. p. 701.) Pind. Ol. XIII. 152. βωμὸς ἄναξ.

Ib. εἰ γὰρ (i. e. εἴθε), *O that!* Cf. infr. 863.

Ib. ἐν τύχῃ γέ τῳ. Porson compares Æsch. Sept. c. Th. 468. σὺν τύχῃ δέ τῳ. Choeph. 136. σὺν τύχῃ τινί.

81. σωτῆρι. This union of a noun masculine with a substantive as if it were an adjective feminine, is less remarkable than Ellendt seems to consider it. Something like it occurs in Phil. 1470. Νύμφαις ἁλίαισιν ἐπευξάμενοι | νόστου σωτῆρας ἱκέσθαι. Elmsley compares Æsch. Ag. 673. Τύχη δὲ σωτὴρ ναῦν στελοῦσ' ἐφέζετο. Eurip. Med. 360. See also Æschyl. S. c. T. 211. Ellendt renders the passage: *utinam bene ominatus, cum fausto nuncio veniat.*

Ib. λαμπρὸς ὄμματι. As the palace of Œdipus stood on the Cadmea, it necessarily commanded a very extensive prospect. (Cf. Æschyl. Sept. c. T. 226. Eurip. Phœn. 86-200. 204.) Creon is consequently for some time in sight before he comes on the stage.

82. ἡδὺς, *welcome, acceptable, with good tidings.* Infr. 510. ἡδύπολις, *acceptable to the state.* Eurip. Phœn. 783. σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται. Ib. εἰκάσαι, *as one may conjecture*, Matth. Gr. Gr. §. 545.

Ib. οὐ γὰρ ἂν. Supply *otherwise.* Cf. infr. 318. This mode of speaking occurs in Hesiod. Op. 43. ῥηϊδίως γάρ κεν καὶ ἐπ' ἤματι ἐργάσσαιο.

83. πολυστεφὴς, *largely crowned*, (Æsch. Eum. 39. Soph. Trach. 178), παγκάρπου δάφνης, (for construction see Matth. §. 345.) In proof of this custom of wearing a chaplet on the head, when an oracular response had been favourable, the Scholiast refers to the Plutus of Aristophanes, v. 21. Brunck adds the reverse case of Theseus ap. Eur. Hippol. v. 813. τί δῆτα τοῖσδ' ἀνέστεμμαι κάρα | πλεκτοῖσι φύλλοις, δυστυχὴς θεωρὸς ὤν; and the case of Fabius Pictor in Livy (XXIII. 11.), who, addressing the senate, observes, *se jussum ab templi antistite, sicut coronatus laurea corona et oraculum adiisset, et rem divinam fecisset, ita coronatum navim ascendere, nec ante deponere eam, quam Romam pervenisset.*

Ib. πάγκαρπος, *dives frugum.* Ell. *perfecundus.* Erf. Pind. Isth. IV. 70. πάγκαρπον ἐπὶ χθόνα. Pyth. IX. 102. παγκάρπων φυτῶν.

84. ξύμμετρος—ὡς κλύειν, *within convenient distance for hearing.* Schol.

ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως, 85
τίν' ἡμὶν ἥκεις τοῦ θεοῦ φήμην φέρων ;

ΚΡΕΩΝ.

ἐσθλήν· λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

ΟΙ. ἔστιν δὲ ποῖον τοὔπος ; οὔτε γὰρ θρασὺς
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 90

ΚΡ. εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν,
ἕτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙ. ἐς πάντας αὔδα. τῶνδε γὰρ πλέον φέρω

οὐκ ἔστι μακρὰν, ἀλλ' ἐγγὺς, καὶ μέτρον ἔχων τοῦ ἀκούειν, διὰ τὸ πλησίον γενέσθαι.

85. ἐμὸν κήδευμα = ἐμὸς κηδεστής. Brunck compares Eurip. Orest. 479. ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμόν. Phœn. 298. ὦ ξυγγένεια (i. e. ὦ ξυγγενὲς) τῶν Ἀγήνορος τέκνων. Cf. infr. 128.

86. φήμην, *oracular response*. infr. 158. ἄμβροτε φάμα. 475. ἔλαμψε γὰρ—φάμα Παρνασοῦ. 723. φῆμαι μαντικαί. Orph. h. Apoll. καθαρὰς φήμας χρησμούς τ' ἀναφαίνων.

87. δύσφορα. Schol. δύσφημα. Coupling this notice of the Scholiast with the preceding references, I understand, *oracular responses, hard or difficult in their enunciation.* Ellendt prefers a different scholium, viz. τὰ χαλεπὰ (διαπράττειν), *things difficult to be done.*

88. κατ' ὀρθὸν (cf. infr. 695) ἐξέρχεσθαι, *to come out rightly in the end.* infr. 1011. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής. κατ' ὀρθὸν ἐξελθεῖν = ἐξορθοῦσθαι. Wund.

Ib. πάντα (*utique*) ἂν εὐτυχεῖν (*secundis æquiparanda*). El. For examples of oblique infinitives formed by ἂν for potential optatives, see the same lexicographer I. 121.

89. τοὔπος. The Scholiast understands this word in its common acceptation; Ellendt translates *oracle, prediction.* In this latter sense, cf. Trach. 822. τοὔπος τὸ θεοπρόπον—τᾶς παλαιφάτου προνοίας. Œd. Col. 630. ταῦτα καὶ τοιαῦτ' ἔπη (Œdipi prædictiones)—τελῶν. Pindar Pyth. IV. 15. Μηδείας ἔπος. 100. Μηδείας ἐπέων στίχες. Tyrtæus fr. 8. Φοίβου ἀκούσαντες Πυθωνόθεν, οἰκάδ' ἔνεικαν | μαντείας τε θεοῦ καὶ τελέεντ' ἔπεα. Thucyd. II. 54.

90. τῷ γε νῦν λόγῳ. "Neque bonus animus mihi factus neque metus mihi sermone tuo injectus est." Wund. "Dativus h. l. causam indicat. Vid. Matth. Gr. Gr. §. 403. c." Erf. Cf. Wund. ad Œd. Col. 735. See also Herc. F. 963.

91. τῶνδε πλησιαζόντων, *in the presence of these persons.* Eurip. Phœn. 923. βούλει παρόντος δῆτά σοι τούτου φράσω ;

92. ἕτοιμος (εἰμί) ; then, with Elmsley : εἴτε καὶ στείχειν ἔσω χρῄζεις, ἕτοιμός εἰμι καὶ τοῦτο δρᾶν. Eurip. Ion 1120. πεπυσμέναι γὰρ, εἰ θανεῖν ἡμᾶς χρεὼν, | ἥδιον ἂν θάνοιμεν, εἴθ' ὁρᾶν φάος, (supply with Heath : ἥδιον ἂν ζῷμεν.)

93. ἐς πάντας αὔδα. Schol. ἀξίως τοῦ βασιλικοῦ ἤθους δημοσίᾳ φράζειν κελεύει . . . . αὔξει δὲ ὁ ποιητὴς τὸ ὡς

τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα. 95

ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ

μίασμα χώρας, ὡς τεθραμμένον χθονὶ

ἐν τῇδ', ἐλαύνειν μηδ' ἀνήκεστον τρέφειν.

ΟΙ. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

ΚΡ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν 100

λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν.

ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

εὐνοϊκὸν ἦθος τοῦ Οἰδίποδος, ὅπως αὔξοιτο τὰ τῆς τραγῳδίας, ὕστερον αἰτίου αὐτοῦ τῶν κακῶν ἀναφαινομένου.

94. πέρι belongs equally to τῶνδε and ψυχῆς; "The concern which I feel for *these*, is greater than that which I feel for myself."

95. λέγοιμ' ἂν *dicam*. infr. 282. Œd. Col. 507. Antig. 1108. Br.

97. μίασμα = μιάστορα χώρας. Wund. Though hypallages of this kind abound in Sophocles, we had better at present, I think, adhere to general meanings: the nature of the μίασμα does not appear till v. 100, where it first assumes the shape of *murder*. Cf. Eur. Herc. F. 1233. 1324.

97, 8. τεθραμμένον (*born, bred, fostered*) ἐν τῇδε χθονί. (Why all these words should be emphatically pronounced, the reader's own good taste will suggest to him.)

98. μηδ' ἀνηκ. τρέφειν. Wunder: "*nor foster*, i. e. *tolerate it any longer, since it cannot be expiated.*" Perhaps: *much less tolerate it, till it becomes incurable.*

99. Œdipus, instead of first asking as to the nature of this dreadful guilt which has been committed (τίε ὁ τ. τ. ξ.) inquires as to the mode by which the μίασμα is to be purged. Creon replies in the order of the questions as they are put to him.

100. ἀνδρηλατοῦντας (ἀνὴρ, ἐλαύνειν) sc. "The god has commanded us to purge or purify the city, by driving the μιάστορες into banishment, or exacting the usual punishment of murder, *blood for blood*. On the word ἀνδρηλατεῖν (*to drive* into banishment) cf. Ruhnken ad Tim. p. 34. Blomf. Gloss. Sept. c. T. 634. infr. 402.

Ib. φόνῳ φόνον λύοντας. Eurip. Or. 503. κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον | λύσει.

101. τόδ' αἷμα, *this murder* (Eurip. Phœn. 1517. τρισσὰ τάδ' αἵματα σύγγονα) *of which I spake*. Infr. 113. τῷδε φόνῳ, *the murder which you just mentioned*. Œd. Col. 898. πρὸς τούσδε βωμοὺς, the altar of *which I just spake*. Cf. Ell. II. 271. "Hanc cædem dixit, quoniam præcedentibus verbis satis designavit μίασμα χώρας, τεθραμμένον χθονὶ ἐν τῇδε, et φόνῳ φόνον πάλιν λύοντας." Dind.

Ib. χειμάζειν, properly said of stirring up a storm, here figuratively *infortunio agitare*. Consult Lobeck ad Phryn. p. 388. For instances of construction, cf. infr. 159. Œd. Col. 380. 1120. Antig. 260. 413.

102. ποίου—τύχην. i. e. ποίου γὰρ ἀνδρός ἐστιν ἥδε ἡ τύχη, ἣν μηνύει; Wund.

ΚΡ. ἦν ἡμὶν, ὦναξ, Λάϊός ποθ' ἡγεμὼν
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.
ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω. 105
ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.
ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται
ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας;
ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον 110
ἁλωτόν· ἐκφεύγει δὲ τἀμελούμενον.
ΟΙ. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λάϊος,
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;

105. οὐ γὰρ εἰσεῖδόν γέ πω. (A sensation through the theatre, the auditors knowing what Œdipus as yet did not know.)

106. "Cohærent verba τούτου θανόντος τοὺς αὐτοέντας." Dind.

Ib. ἐπιστέλλει. Sch. ἐντέλλεται, *commands.*

107. αὐτοέντας = αὐθέντας (αὐτὸς, ἔντεα), *assassins.* Consult Valck. Diatr. p. 189. Lobeck ad Phryn. p. 120.

Ib. χειρὶ τιμωρεῖν. Infr. 140. κἄμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.

Ib. τινὰς, *whosoever they may be.*) Bernhardy (Wissensch. Syntax, p. 441) die *etwanigen* Thäter. Coll. Plat. Soph. 237. c. Add Œd. Col. 288. ὅταν δ' ὁ κύριος παρῇ τις (*whoever that sovereign of your's may be*). Æsch. S. c. T. 599. Elmsley and Dindorf prefer τινά.

108. ποῦ γῆς; Cf. infr. 367. 413. 1309. 1442. &c. Ib. οἱ δ' Herm. Wund. Dind. οἵδ' Ebner e MS. Palat.

109. δυστέκμαρτον, *difficult to be traced.* For the shortening of the middle syllable in thesis, see Herm. ad Orph. Argon. 12.

110. τὸ ζητούμενον. Erfurdt compares Chæremon Stob. 1. 9. p. 236. Heer. οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ὅ τι | οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκεται. Brunck, Terent. Heaut. IV. 2. 8. Nihil tam difficile 'st, quin quærendo investigari possiet.

111. ἐκφεύγει. Schol. λανθάνει.

112, 13. What! so ignorant after so many years of marriage with the widow of Laius? If authority of the highest order could throw a shield over so gross a violation of dramatic probability, Sophocles has received it at the hands of Aristotle (A. P. XVIII. 14. XXV. 8. ed Herm.) and W. Schlegel (Ueber die dram. Kunst. T. 1. 182). But neither the ancient nor the modern critic has perhaps gone to the real ground of those violations, which meet us more than once or twice in the present drama. Where a play was acted but once, as was the case at Athens, the writer would knowingly hazard a trespass now and then, and if detected, he perhaps exclaimed, as Fielding or Dryden is said to have done, "ὄλοιντο! what, have the boobies found it out?" But the comic poets, it will be said, were at hand, ready to note all such trespasses. True: but the

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ΚΡ. θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
πρὸς οἶκον οὐκ ἔθ' ἵκεθ', ὡς ἀπεστάλη. 115
ΟΙ. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;
ΚΡ. θνήσκουσι γάρ, πλὴν εἷς τις, ὃς φόβῳ φυγὼν
ὧν εἶδε πλὴν ἓν οὐδὲν εἶχ' εἰδὼς φράσαι.
ΟΙ. τὸ ποῖον; ἓν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν, 120
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
ΚΡ. λῃστὰς ἔφασκε συντυχόντας οὐ μιᾷ
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.

comic criticisms did not in general come till twelve months after: the dramatist mean time had made his present impression, and perhaps secured the prize of victory.

114. θεωρὸς, a person who travels abroad for the purpose of consulting an oracle, or transacting other religious business. Œd. Col. 413. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας. Pausan. IX. 38. τάφοι δὲ Μινύου καὶ Ἡσιόδου. καταδέξασθαι δέ φασιν οὕτω τοῦ Ἡσιόδου τὰ ὀστᾶ. νόσου καταλαμβανούσης λοιμώδους καὶ ἀνθρώπους καὶ τὰ βοσκήματα, ἀποστέλλουσι θεωροὺς παρὰ τὸν θεόν. Euripides (Phœn. 36) says that Laius had gone to inquire of the oracle respecting his exposed child. A more likely object was, to ask how the ravages of the Sphinx might be stopped.

116. οὐδ' ἄγγελός τις. Schol. οἷον, ἀκόλουθος, παρ' οὗ τις ἂν μάθοι, καὶ χρήσαιτο πρὸς ζήτησιν.

Ib. συμπράκτωρ ὁδοῦ, *companion in his travels.*

117. ὅτου τις, &c. = ὅτῳ τις χρησάμενος ἐξέμαθον ἄν. Cf. Matth. §. 557. 2. 1.

120. τὸ ποῖον; Cf. Œd. Col. 1705. Electr. 671.

Ib. ἐξεύροι. gl. ἀντὶ τοῦ μηχανὴν δοίη. The verb εὑρίσκειν often implies not so much to *excogitate,* as to afford the means by which a thing may be done. Erfurdt gives as instances Lucian Parasit. VII. 126. εὕροις εἰπεῖν. Plutarch. præc. reipubl. gerendæ, p. 798. f. ζητῶν δὲ παύσασθαι καὶ δεόμενος μεταβολῆς καὶ ἡσυχίας, εὗρε καταθέσθαι τὴν δύναμιν.

122, 3. Wunder, with great good sense, suggests that this story had most probably been set on foot by the fugitive slave, in order to excuse the cowardice of Laius and his attendants in being worsted by a single man. How much the composition of the fable is assisted by not bringing too soon to light the *single* person by whom this wholesale deed of blood had been accomplished, is very obvious.

Ib. λῃστὰς, *robbers, brigands,* not unlike those perhaps whom Josephus records with such power of language in his Jewish Antiquities, and two of whom are to be recognized in Matth. XXVII. 38.

Ib. οὐ μιᾷ ῥώμῃ (a sensation through the theatre, who know that it *was* by a single person's strength that the murder had been committed.)

123. σὺν πλήθει χερῶν, *by means of a numerous band.* cf. infr. 124. 657.

ΟΙ. πῶς οὖν ὁ λῃστὴς, εἴ τι μὴ ξὺν ἀργύρῳ
ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη ; 125
ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαΐου δ' ὀλωλότος
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
ΟΙ. κακὸν δὲ ποῖον ἐμποδὼν, τυραννίδος
οὕτω πεσούσης, εἶργε τοῦτ' ἐξειδέναι ;
ΚΡ. ἡ ποικιλῳδὸς Σφὶγξ τὰ πρὸς ποσὶ σκοπεῖν 130
μεθέντας ἡμᾶς τἀφανῆ προσήγετο.
ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὖθις αὔτ' ἐγὼ φανῶ.
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν·

124, 5. εἰ ἐπράσσετο . . ἂν ἔβη. This idiom having been largely explained by me in other publications, two or three references to examples in Sophocles will here suffice. Infr. 432. Œd. Col. 271. 951. Antig. 906.

Ib. ξὺν ἀργύρῳ, *by means of money, by a bribe.*

125. ἐνθένδε (Schol. *from this city.*) Dobree compares Thucyd. V. 83. ὑπῆρχε δέ τι αὐτοῖς καὶ ἐκ τοῦ Ἄργους αὐτόθεν πρασσόμενον. Cf. Antig. 1077. (*Œdipus looks intently at Creon as he utters this.*)

126. δοκοῦντα ταῦτ' ἦν. "Such was suspicion's comment." Dale.

128, 9. τυραννίδος οὕτω πεσούσης, *a monarch having thus fallen.* A common mode with Sophocles of putting things for persons.

130. ποικιλῳδὸς, *singing things implicated and deceitful.* The allusion is to the enigmatical and oracular terms in which the sphinx-question was propounded. Cf. Stanl. ad Œd. Prom. 662. Valck. ad Phœn. 50. nos in Equit. v. 194. &c.

Ib. Σφίγξ. (Æsch. Sept. c. 7. 536 sq. 554 sq. 775 sq.) The reader is ill-prepared, I fear, to see this "winged girl" converted into a volcanic mountain, and to find Œdipus as absolute and efficient in the world of science, as on the throne of Thebes. How far the language of Hesiod and Sophocles justify us in taking this view of the subject, will most probably be explained on a future occasion (cf. infr. 1525.) : in the mean time the reader is left to the *poetry* of the tale, subject to such deduction as may be derived from the following references—Grævius ad Hes. Theogon. 326. Apollodor. III. 5. 8. Pausan. IX. 26. Plin. VIII. 30. Diodor. III. 35. IV. 69. Winckelm. Not. 337. Schlegel Ueber dramatische Kunst und Litt. I. 179.

Ib. τὰ πρὸς ποσί. Pyth. III. 108. τὸ πὰρ ποδὸς, *præsentem conditionem.* Diss. Cf. Philoct. 838.

131. τἀφανῆ, *things unknown, difficult of investigation.* Elmsley compares Rhes. 482.

132. ἐξ ὑπαρχῆς (*as it was originally*)—φανῶ, *I will drag into light.* (A sensation in the theatre, as Œdipus pronounces this in a determined tone.)

134. πρὸ τοῦ θανόντος. Gloss in A. ὑπὲρ, *in behalf of.* Cf. sup. 10. Œd. Col. 811.

ὥστ' ἐνδίκως ὄψεσθε κἀμὲ σύμμαχον 135
γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὑτοῦ, τοῦτ' ἀποσκεδῶ μύσος.
ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανὼν τάχ' ἂν
κἄμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι. 140
κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ.
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους·

Ib. ἔθεσθ' ἐπιστροφὴν = ἐπεστρέφεσθε. So infr. 1448. τῆς μὲν — ὃν θέλεις τάφον θοῦ = θάπτε. Œd. Col. 466. θοῦ καθαρμὸν τῶνδε δαιμόνων = κάθαιρε τάσδε δαίμονας. 542. ἔθου φόνον πατρός. 1139. μῆκος τῶν λόγων ἔθου. Cf. Ell. in v. τιθέναι.

136. τιμωροῦντα. Schol. προσβοηθοῦντα.

137. φίλων = φίλου. For similar instances, cf. infr. 366. 487. 495. 1093. 1176. 1184. 1246. 1250. 1495.

138. αὐτὸς (ὑπὲρ) αὑτοῦ, sc. ἐμαυτοῦ. Matth. §. 489.

Ib. ἀποσκεδῶ, Attic future for ἀποσκεδάσω. Œd. Col. 620. διασκεδῶσιν. Æsch. Prom. 25. σκεδᾷ. Arist. Vesp. 229. διασκεδῶ. Cf. Schneider de dialect. Trag. p. 13. Ib. μύσος. Cf. Herc. F. 1155. 1219.

139. τάχ' ἂν, *perhaps, easily, readily.* This and other constructions will be more minutely examined in future plays.

140. κἄμ', as also κείνῳ and ἐμαυτὸν in the following verse, are to be pronounced with a strong emphasis. Emphatic pronouns abound so much throughout the writings of Sophocles, and give them so much force and beauty, that were it not for a wish to avoid singularity, a text, marking them by a distinct character, would I think long before this have been furnished.

142. παῖδες. Under this term is to be considered the whole band of supplicants, priests inclusive; but the paternal heart of Œdipus restricts his language as it were to the younger and more interesting portion of the band.

Ib. βάθρων, the steps of the altar, where the suppliants were sitting. For some excellent remarks as to whether the genitive is governed by ἵστασθε or ἄραντες, see Wunder in loc. c. and Œd. Col. 571. Cf. Herc. F. 715. Tro. 16.

143. ἵστασθε = ἀνίστασθε. Schol. Cf. Philoctet. 893. ἀλλ' ἵστω τε καὐτὸς ἀντέχου.

Ib. ἄραντες, *having taken up.* Had the supplicatory branches then been deposited on the ground, on the steps of the altar, or on the altar itself? The general language of antiquity is in favour of the latter. Æsch. Suppl. 475. κλάδους γε τούτους αἶψ' ἐν ἀγκάλαις λαβὼν, | βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων | θές. Eurip. Heracl. 124. ἱκέται κάθηνται παῖδες οἷδ' Ἡρακλέους, | βωμὸν καταστέψαντες. Andoc. de Mysteriis 15, 11. ἀναστὰς Καλλίας ὁ Ἱππονίκου τὴν σκευὴν ἔχων λέγει ὅτι ἱκετηρία κεῖται ἐπὶ τοῦ βωμοῦ. For the violet chaplets placed on the altars of the gods on a more festive occasion, see Dissen's Pindar, p. 617.

Ib. ἱκτῆρας κλάδους. Æsch. Suppl.

ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροιζέτω,
ὡς πᾶν ἐμοῦ δράσοντος. ἢ γὰρ εὐτυχεῖς 145
σὺν τῷ θεῷ φανούμεθ', ἢ πεπτωκότες.
ΙΕ. ὦ παῖδες, ἱστώμεσθα· τῶνδε γὰρ χάριν
καὶ δεῦρ' ἔβημεν ὧν ὅδ' ἐξαγγέλλεται.
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα
σωτήρ θ' ἵκοιτο καὶ νόσου παυστήριος. 150

21. σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις | ἐριοστέπτοισι κλάδοισιν. 147. τὸν πολυξενώτατον | Ζῆνα τῶν κεκμηκότων | ἱξόμεσθα σὺν κλάδοις. 237. κλάδοι γε μὲν δὴ, κατὰ νόμους ἀφικτόρων, | κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις. 328. τί φὴς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν, | λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους; 500. κλάδους μὲν αὐτοῦ λεῖπε, σημεῖον πόνου. Cf. Æsch. Eumen. 43. Eurip. Suppl. 113. Heracl. 518.

144. ἄλλος δέ. As the monarchs of the ancient tragic stage never appeared without a suitable train of attendants, it is perhaps to one of them that this is addressed.

Ib. Κάδμου λαὸν (Eurip. Phœn. 124. 1254. 1481. Suppl. 339. 674. 754). The poet is here preparing the way for the entrance of his choral troop. That this did not consist, as some have imagined, of the sacerdotal portion of the suppliants on the stage, might be pretty clearly proved, were other arguments wanting, from a corresponding passage in the Antigonë (156–164). Though uncircumscribed in political power, the Theban monarchs appear from that passage to have consulted the senior and more dignified members of the state on arduous occasions, convoking them by a solemn summons.

Ib. ἀθροιζέτω. On the initiatory breathing of this word, see Schneider de Dial. p. 18.

145. ὡς πᾶν ἐμοῦ δράσοντος. On those various modes of speech, where πᾶν implies *attempting* and *investigating* to the last degree, consult Heindorf ad Plat. Phædr. p. 249. Dissen, Expl. Pind. p. 507. Kuster ad Ar. Equ. 753. Valck. Diatr. p. 233. Ellendt. in voc. πᾶς.

146. σὺν τῷ θεῷ. (A wide difference of feeling between the spectators and Œdipus as he pronounces these words with deep reverence; *they* applying the word πεπτωκότες to the ensuing investigation, *he*, no doubt, the word εὐτυχεῖς.) For this and cognate expressions in the deeply pious Pindar, cf. Nem. VIII. 28. Isthm. I. 6. IV. 2. 7. Olymp. X. 125, &c. Diss. Comment. p. 112. 563.

148. ὧν ὅδ' ἐξαγγέλλεται, *quæ ille* (Œdipus sc.) *ultro et quasi de suo protulit.* EL. Elmsley compares Eur. Heracl. 532. Ion 1605. Soph. Aj. 1376.

149. μαντεία, *prophetic response.* Trach. 238. εὐκταῖα φαίνων, ἢ 'πὸ μαντείας τινός;

150. νόσος. As implying *plague* or *pestilence*, this word again occurs infr. 217, 303. So Thucyd. II. 47. καὶ ὄντων αὐτῶν (Lacedæmonii sc.) οὐ πολλάς πω ἡμέρας ἐν τῇ Ἀττικῇ ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις. In the sacred writings, this scourge of the East appears as "the pestilence which walketh in darkness, and the *sickness* which destroyeth at noonday."

Ib. παυστήριος = παυστήρ. "Nam

ΧΟΡΟΣ.

ὦ Διὸς ἀδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου στρ. ἀ.

σωτήριος, λυτήριος, θελκτήριος, alia, poetæ cum genitivo rei servatæ, liberatæ, pulsæ conjungunt." El.

151. The Chorus, consisting of the principal men of Thebes, here enter the orchestra, and chaunt their entrance-song. Anxious inquiries respecting the oracular response which they know to have arrived from Delphi, though its contents are yet a secret to them, appeals to certain divinities (of whom more hereafter), touching pictures of the scourge under which the city is suffering, a prayer that the god in whom this pestilence is personified may be driven from the country, or be crushed under the thunderbolts of Zeus, together with a fresh appeal to protecting or cathartic deities, form the subject of this noble but somewhat difficult ode.

Ib. ὦ Διὸς ἀδυεπὲς φάτι. In explaining these words, it will be more convenient to reverse the order in which they occur. φάτις, *an oracular response.* Cf. infr. 310. 323. 1440. Æsch. Ag. 1103. ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις | βροτοῖς στέλλεται. More frequent in Euripides, Phœn. 23. γνοὺς τἀμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν. Suppl. 844. πικρὰν Φοίβου φάτιν.

Ib. ἀδυεπές. As the Chorus did not yet know the nature of the response come from the Delphic shrine, this epithet perhaps refers to the outward form, in which those responses were usually clothed, viz. the hexameter verse (Pausan. Phoc. c. 5.) into which, or its cognate forms, the choral strain seems by a sort of sympathy to flow. Hom. h. εἰς Σελήνην : Μοῦσαι, | ἡδυεπεῖς κοῦραι Κρονίδεω Διὸς, ἵστορες ᾠδῆς. Hes. Theog. 965. 1021. ἡδυέπειαι | Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο. For Pindaric use of the word, see Ol. X. 113. Nem. I. 4. VII. 30. For some grammatical niceties connected with the word, cf. Herm. and Ellendt, and Ebner in Sem. Phil. p. 72. ἀδυεπὴς Wund.

Ib. Διός. But why is this φάτις, though confessedly coming from the shrine of Delphi, ascribed to Zeus, and even subsequently (v. 187.) termed his "golden daughter"? It must be remembered that in all prophetic intercourse with mankind, Apollo acted but a delegated part, the primal agency lying with his father, the king of heaven. It is the latter who sends the omen-bird and other signals by which Phœbus and other [1]gods become possessed of mantic power (H. h. Merc. 213. h. Cer. 46.); those signals being to the right if propitious (Il. II. 353), to the left, if otherwise. (Od. XX. 242.) Hence the first declaration of the Homeric Apollo (h. Apoll. 131.)—after praying for a harp and crooked bow—is to the effect, that in a pro-

[1] Sickler considering the ancient gods themselves as little more than cosmic powers, oracularly declaring the will of Zeus, and the world itself (κόσμος) to be little more than a קֶסֶם (Kesem) or *prediction* of the same god, observes, "Sie sind nur Orakel oder Verkünder seines Willens und seiner Macht in seiner Weltordnung. Sie sind nur Theoi, Semit. Theuteh, d. i. Kosmische Kräfte, die seine Macht verkünden. Vergl. Herod. II. 6. 52. denn das All, Kosmos, ist nur ein Kesem, d. i. ein *Orakel* oder eine *Verkündigung* Gottes (Cadmus, p. 19.)." Looking to the boundless universe, and to the small space which we occupy in it, there may be more in all this than our limited faculties are at present capable of fathoming.

Πυθῶνος ἀγλαὰς ἔβας
Θήβας ; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων,
ἰήϊε Δάλιε Παιὰν,

phetical capacity he will declare to men the true counsels of Zeus. (χρήσω τ' ἀνθρώποισι Διὸς νημερτέα βουλήν.) This will suffice to explain the admissions made by the god himself, or by others for him, in Greek dramatic poetry. Æsch. Eumen. 586. οὐπώποτ' εἶπον μαντικοῖσιν ἐν θρόνοις, | οὐκ ἀνδρὸς, οὐ γυναικὸς, οὐ πόλεως πέρι, | ὃ μὴ 'κέλευσε Ζεὺς Ὀλυμπίων πατήρ. Ib. 19. Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός. Œd. Col. 623. εἰ Ζεὺς ἔτι Ζεὺς, χὠ Διὸς Φοῖβος σαφής. 793. σαφεστέρων κλύω Φοιβοῦ τε | καὐτοῦ Ζηνὸς, ὃς κείνου πατήρ. Hence Tiresias, who in the present drama is put nearly on a level with Phœbus himself for prophetic powers (infr. 284, 5), appears in the Pindaric writings, as the Διὸς ὑψίστου προφάτης ἔξοχος, ὀρθόμαντις Τειρεσίας. (Nem. I. 90.) That Apollo also, in those writings, derives his powers solely from Zeus, see Olymp. VIII. 54 sq. Cf. infr. 498. See also the noble ode (infr. 897 sq.) where the three great prophetic seats, Delphi, Abæ, and Olympia, are brought together. As this subject will again come under discussion in the poet's "Trachiniæ," further remarks may here be spared.

Ib. πολυχρύσου. The epithet is equally correct, whether applied to the costly presents made to the Delphic shrine by grateful votaries, or to the rich treasuries deposited there by nations or individuals for purposes of security. The reader who wishes to make himself master of this subject from ancient authorities, may consult Pausanias. (Phocid. cc. 9–32.): in a more modern form, it will be found in Van Dale de Oraculis, in the notes appended to Thudichum's German translation of the Œdipus, and an elegant little Italian work, "L'Oracolo di Delfo," by Count Mengotti. See more particularly pp. 17. 45, 46. 93. For Pindaric applications of the word, whether in a literal or metaphorical sense, see Pyth. IV. 95. VI. 8. Fragm. Select. (Diss. edit.) 136. 139. As an epithet of towns and persons, it occurs both in Homer and Hesiod.

152. Πῡθὼν, ῶνος, another form for Πυθὼ, οῦς. (infr. 603.) Il. II. 519. Πυθῶνά τε πετρήεσσαν. H. h. Merc. 178. εἶμι γὰρ εἰς Πυθῶνα. Pindar. Pyth. XI. 15. ὄφρα Θέμιν ἱερὰν Πυθῶνά τε καὶ ὀρθοδίκαν | γᾶς ὀμφαλὸν κελαδήσετ'. See also Olymp. II. 88. VI. 61. XII. 26. Pyth. IV. 5. VII. 11. Nem. IX. 11. X. 47. Pyth. XII. 10. Supply the prep. ἀπὸ. Schol.

153. ἐκτέταμαι. perfect. pass. of ἐκτείνειν. The primary meaning of this word as applied to *stretching out* the dead, leads easily to the metonymic sense in which it is here employed. *My trembling mind is on the stretch.* Solger, who observes most of the metrical forms of the original, translates not amiss:—Von Zagen erstarr' ich im Innersten, schrechengeschüttelt. See further Herm. and Ell. and Bernhardy's Wissensch. Syntax, p. 428.

Ib. φοβερὰν Schol. περίφοβον.

Ib. πάλλων. Erfurdt refers for similar passive significations to Eurip. Electr. 435. 477. Phœniss. 1133. (κρύπτειν). Soph. Aj. 627. (κεύθειν). See also Porson ad Eur. Or. 316.

154. ἰήϊε Δάλιε Παιάν. These words have occasioned no small trouble to the commentators on So-

ἀμφὶ σοὶ ἁζόμενος, τί μοι ἢ νέον, 155

phocles. Our own view of the subject will be assisted by taking the words, as on a former occasion, in their reverse order.

Ib. Παιάν. It has been seen in a former note that the *pæan*, as a hymn, was a grave and solemn strain addressed to Apollo and Artemis as saving and healing powers. We do not therefore I think go wrong, when, as a person, we translate generally—*healer of ills*. So Orph. h. 34. ἔλθε, μάκαρ Παιὰν ταυροκτόνε, Φοῖβε Λυκωρεῦ. In h. 8. Helios, the sun-god, is addressed as φερέσβιε, κάρπιμε, Παιάν. Nor was this title apparently confined to Apollo and Artemis. Pausanias, speaking of an altar in the once Bœotian Oropus (I. 34. 3), mentions an Athenë Pæonia, as well as an Apollo Pæon, (Ἀπόλλωνος Παιῶνος, ...καὶ Ἀθήνας[m] Παιωνίας,) and with whom the Theban Athenë claimed close sisterhood, we shall presently have to discuss. (infr. 160). It may be added that Creuzer (Symb. II. 276.) speaking of the Carthaginian Esmun or Asklepios, observes, 'here, as among the Phœnicians, he was probably termed the health-god *Pæon*, and healing powers ascribed to him.' (Metre: dactylic with anacrusis.)

Ib. Δάλιε (cf. Aj. 704.) *at Delos born*. The force of this word will be better understood, when the epithet *Lycius*, as applied to Apollo, and the close connexion between Lycia and Delos, as seats of sun-worship, come to be explained. (infr. 203.) For general references to this island in conjunction with Apollo, the reader may consult the Homeric h. to Apollo. Od. VI. 162. Herodot. I. 64. Thucyd. III. 104. Callimach. in Delon. Dissen's Comment. in Pind. pp. 219. 524, 5.

Ib. ἰήϊε. I have had occasion in another work to remark, how often the Greeks and other eastern nations expressed their feelings by exclamations; the same exclamation being often expressive of opposite feelings (cf. infr. 174.) according to the tone of voice thrown into it. Had the Pæanic and Dithyrambic hymns of antiquity reached us, we should perhaps have found the exclamation of ἰὴ, ἰὴ, as much prevailing in the former, as εὐοῖ and εὐὰν in the latter (cf. infr. 211.) Hence the Scholiast, or whoever it is that Wunder quotes, for he gives no name: ἐλέγετο καὶ ὁ Ἀπόλλων ἰήϊος, ὡς ὑπὸ τοιούτου μέλους ὑμνούμενος, ὥσπερ εὔϊος ὁ Διόνυσος· καὶ ἐπὶ τοῦ παιᾶνος τὸ αὐτὸ τοῦτο συμβαίνει. cf. infr. 1096. ἰήϊε Φοῖβε. (H. h. Apoll. 120. ἤϊε Φοῖβε. 272. ἰηπαιήονι. 500. ἰηπαιήον' ἀείδειν.) Æsch. Ag. 144. ἰήϊον δὲ καλῶ Παιᾶνα. (If the above views are correct, it is obvious that we can only translate, either by naturalizing the original word, and saying *Ieeian*, or else using a long paraphrase, *healer of ills, at Delos born, and invoked in our solemn songs by the exclamation ἰὴ, ἰή.*)

155. ἅζεσθαι, an Homeric word, implying the reverential feeling entertained for gods, for parents, and for superiors in age. Il. I. 21. ἁζόμενοι...Ἀπόλλωνα. Od. XVII. 401. μήτ' οὖν μητέρ' ἐμὴν ἅζευ τόγε. Il. XIV. 261. Hes. Th. 532. (cf. Goettl. in loc.)

Ib. ἀμφὶ, *propter*. Cf. Pind. Ol. VIII. 114. IX. 20. Pyth. VIII. 48 &c.

[m] See further on the subject of an Apollo Pæan, and an Athenë Pæonia, Orph. h. 32. Creuz. II. 391–8. 691. 737, 8, 9. 740, 1, 2. and Thudichum's notes to Œd. T. I. 233.

ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.
εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.

Ib. ἢ νέον. SCHOL. ἢ νεωστί.

156. περιτελλομέναις ὥραις *revolution of time.* SCHOL. τί μοι ἢ νῦν ἢ μετὰ χρόνον ἀνύσεις; Il. II. 551. περιτελλομένων ἐνιαυτῶν. Od. XI. 294. h. Apoll. 350. περιτελλομένου ἔτεος. Aristoph. Av. 696. περιτελλομέναις ὥραις. Pind. Ol. IV. 4. ὧραι...ἑλισσόμεναι. Isthm. III. 29. Goettl. ad Hes. Theog. 184. περιτελλόμενος ἐνιαυτὸς *est annus vertens,* περιπλόμενος vero *annus inversus.*

Ib. ἐξανύσεις. SCHOL. ἐκπράξεις.

158. Dale translates the verse, (and in that translation is closely followed by the German Solger,)

'Say, child of Hope, imperishable
Fame!'

What ideas the translators attached to this it would be difficult to say; that it does not agree with the context is pretty clear. The word Ἐλπὶς in the Greek language signifies as much *fear* as *hope,* (cf. infr. 486. 771. and Goettling ad Hes. Op. v. 94.) and that it is to be understood of this mixed feeling on the present occasion, is past a doubt. For what is Φάμα here? Surely nothing more than the φάτις or *oracular response,* thrown by a bold image (of which more presently) into a personified form. In a preceding verse (151), the φάτις had been questioned, as to what form she came in,—favourable or unfavourable,—(the Chorus not having been in the orchestra, while the conversation took place between Creon and Œdipus,) and no answer having been returned, the poet after the usual poetical fashion, repeats the question, and still remaining without a reply, he troubles himself no further with so close a personage, but proceeds to the business of his Ode. Our best resource in this as in so many other passages of Grecian literature where we want equivalent terms, is to translate by the words themselves, and allow to ELPIS and PHEME as much of divinity as to the ATHENË and ARTEMIS, whom we shall presently have to discuss. As to the epithet 'golden,' it is little better than a poetical expletive, being applied to all deities and every thing connected with them. If these interpretations are correct, the Scholiast and Dindorf are not quite so, when they explain the text by saying "quia *sperantes* oracula consulant." It is mixed feelings of hope and fear, which induce men to pry into futurity, and hence the affiliation in the present instance.

Ib. Φάμα. That Sophocles abounds more in these abstract divinities than either of his two great contemporaries, is very certain: whence did he derive the practice? I answer without hesitation, from that great Theban poet, to whom we so continually resort for illustrations of him. What is *Day* in that poet? the child of Helios. (Ol. II. 56). Who is Helios himself? the father of sun-beams (Ol. VII. 129). Who is Aggelia (*news* or *a message*)? the daughter of Hermes (Ol. VIII. 107.). *Showers,* the children of Clouds (Ol. X. 3.); *Songs,* the daughters of the Muses (Nem. IV. 5.); *Insolence,* the mother of Satiety (Ol. XIII. 13); *Pretext,* the daughter of Epimetheus (Pyth. V. 36), and the first Down upon the cheek, (Nem. V. 10.)—but we should never have done, if we went into this last case of maternity, and many others that might be added. But was Pindar himself the originator of this style of poetry, or did he follow in the

πρῶτά σε κεκλόμενος, θύγατερ Διὸς, ἄμβροτ' Ἀθάνα, ἀντ. ά.

wake of poetical predecessors? Let the reader compare Ol. XIII. 13. and Herodot. T. IV. p. 996. (Gaisf. ed.) and his inference perhaps will be, that the Theban Pindar only followed the Theban Bacis, who perhaps wrote in this manner, just as temple-priests and oracular songsters had written for ages before him.

159. κεκλόμενος. We must not look too closely at a little lapse on the part of so profound a grammarian as Matthiæ, who by referring this participle to ἐκτέταμαι §. 312. 5. 556. 2.) destroys all the force and sublimity of the passage. The construction (πρῶτά σε κεκλόμενος—τρισσοὶ ἀλεξίμοροι προφάνητέ μοι, i. e. *primam te appellans—rogo vos ut*—) has been illustrated by Erfurdt from a passage in Plato (6 Legg. 769, c.) θνητὸς ὢν—σμικρόν τινα χρόνον αὐτῷ πόνος παραμενεῖ πάμπολυς. cf. Ebner Sem. Phil. p. 73.

Ib. Ἀθάνα. (cf. Æschyl. S. c. T. 12. Eur. Phœn. 1387.) Before investigating the various divinities, who come under notice in the following ode, one or two preliminary observations will not be found irrelevant. In all appeals of the ancients for divine assistance, two things seem necessary; first that the deities addressed should have immediate reference to the purpose for which they are invoked; and secondly, that those deities are as much as possible to be viewed under local and not under general attributes. Under what particular circumstances, then, does the *Theban*, for we are not dealing with the *Attic* Athenë, here come before us? The Bœotian land is suffering under the most terrible of eastern scourges—the atmosphere is loaded with poisonous vapours—beneath a lurid sun and a malignant moon plants droop, the cattle perish, and children die before they come to the birth. What is wanted in return? Clearly a purer air—bright solar beams instead of the influences of fiery and malignant planets—a moon, not hid in sable clouds, but riding in peerless majesty, "apparent queen of heaven"—health-gods and health-goddesses, and if among the latter an *Ilithya*, repairing by new births the many which have failed, so much the better. Does the Bœotian Athenë answer to one or more of these demands? Let us examine. When in a former note (v. 20), we first made acquaintance with this goddess under her other name of Pallas, we found her closely connected by the common name of Tritonia with the Pallas of Libya. What was the character of the goddess there? The writer, who has given most attention to these matters, having from a variety of ingenious observations seen reason to conclude, that that singular tribe of women known to us by the name of Amazons, were nothing more than a race of women devoted to abstinence and moon-worship (Creuz. Symb. II. 171–6.), when he arrives at Libya in the course of his profound researches, finds the young females of that country so closely resembling the Amazons in their habits (II. 642 sq.), that could we be secure of the author's first premises, we should at once feel justified in asserting moon-worship to have been the peculiar rite of the Libyan (II. 261. 2.) and consequently of the Bœotian Pallas. In the present instance, however, we prefer to consider her as a goddess of

γαιάοχόν τ' ἀδελφεὰν 160

light generally and of a purer æther. And in this instance, from whatever quarter we bring her, whether we look to pure Bœotian myths, or those which connect Attic and Bœotian legends on the subject, whether we turn to fable, allegory or the fine arts, our difficulty, cramped as we are for room, lies rather in the embarrassment of wealth than of poverty. Do we bring our Athenë to Thebes by the joint instrumentality of Egypt and Phœnicia? She is then that Neith, or parent of pure solar light, on whose temple was written the well-known inscription, "that which is and will be and has been, that am I; my veil no one has uncovered, and the fruit which I bore has become the Sun." (Ib. 672). On this birth of a Sun by Athenë to Hephæstus, the ancient myths continually dilate; and hence perhaps the almost filial affection shewn to her by Helios in the writings of the Theban Pindar. (Ol. VII.) Nay, the legends went still further, representing her not only as the mother of the sun, but as the mother of the sun, moon and stars personified (Symb. II. 672. 709); but with this difference, that while they are changeable and inconstant, she remains ever one and the same. But if thus substantially a goddess of light, she was also the goddess of a purer atmosphere. Without multiplying instances of this or of our first position, except by references (Creuz. II. 407. 644, 5. 671–5. 680. 712 sq. 722. 724 sq. 731–3. 743–4. 759. 761–3. 788, 9.) we confine ourselves to one, but that one sufficiently conclusive. In ancient philosophy, and not unfrequently in ancient poetry, Zeus and Æther are one and the same: what then must that allegorical being, who sprang from the head of Zeus, have been in physical or symbolical meaning, but æther in its purest and most purifying state? and who consequently more fitted than she for invocation, when

. . . . . wasteful forth
Walk'd the dire power of pestilential disease.
. . . when the wide air was full of fate;
And struck by turns, in solitary pangs
Men fell unblest, untended, and unmark'd? THOMSON.

We have said so much on Athenë as a goddess of light, that we cannot enter on the Athenë Pæonia, or goddess of health, except by the references given in a former page (33. foot-note).

160. *γαιάοχον* SCHOL. *πολιοῦχον.* In all other Greek poetry that I am aware of, Hesiod (Theog. 15.), Homer (passim), Pindar (Ol. I. 40.), Æschyl. (S. c. T. 299), &c. this epithet is applied to that Neptune, who

. . . . . besides the sway
Of every salt flood, and each ebbing stream,
Took in by lot 'twixt high and nether Jove
Imperial rule of all the sea-girt isles.

Why it is here transferred to Artemis, and in a sense so widely different from its usual one, the commentators have never apparently asked; but like Ellendt and Wunder, content themselves with translating the Scholiast, and representing her as the *Tutatrix Thebarum:* and why so? because, say they, "the Artemis Eucleia had a temple in the

Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,

circular agora at Thebes." This is undoubtedly true; but as other deities had temples in the same place (Paus. XI. 17, 2.), it does not seem sufficiently to explain why an Artemis should be emphatically styled the "Tutatrix" of Thebes. The fact itself we are far from denying; on the contrary, we think nothing more probable from the interpretations which Creuzer will presently enable us to set upon the goddess, than that the Scholiast was substantially correct in asserting Artemis to be a tutelary goddess of Thebes. Our present difficulty, however, lies with the epithet attached to her name, and how to get out of that difficulty, we know not, except by one way, and that but an indifferent one. That in a religious system, if such it may be called, where nothing systematic prevailed, that in such a system religious myths should be continually crossing, recrossing and interchanging with each other, till they not only puzzle us, but must have puzzled the ancients themselves, seems a reasonable conclusion; is it then unlikely, that the poet has here applied to Artemis as a moon-goddess (and that such she was will presently appear) an epithet more properly belonging to the moon in her character of Hecatë [n]? That such an epithet might belong to the latter goddess in her own proper Phœnician vocabulary, seems clear from Sickler, who calls her from that language much in a general sense, what the present text of Sophocles does in a contracted one, "*die grosse Vereinte, die Alles umfasst*" (p. 64). But was Hecatë herself held in high repute at Thebes? Of that there cannot be a shadow of doubt, if we look to the peculiarly high and laudatory terms in which the Hesiodean Theogony speaks of her (410 sq.); for though Soetbeer, in his recent attempt to restore the Theogony to the state in which he supposes it to have originally left its writer's hands, has expunged, I observe, this Hecatæan hymn from the Theogony, there can be little doubt of its being a true Hesiodean fragment, even if the hand of some *rifaccimento*-artist, like Onomacritus, has been busy with it. (cf. Goettl. Hes. p. 41.) This epithet therefore seems to me another instance in which Sophocles uses a term, which would have been better understood at Thebes than at Athens, and by doing which he fell into so much displeasure with his auditors.

Ib. ἀδελφεὰν (cf. Œd. Col. 534. 1056.) If my learned predecessor Wunder dealt but briefly with the preceding word, he has dealt more briefly with the present, by passing it over altogether. Did he then imagine that common paternity from Zeus would account for the introduction of this word into an ode so significant as the present? Surely something more is meant. When the consanguinity of Artemis is mentioned in ancient poetry, it is uniformly, I believe, in reference to her brother Apollo; why then is an exception here made in favour of Athenë? Before that question is answered, we must proceed to an examination

[n] It is observable that in Hesiod's hymn to Hecatë, she is joined with Poseidon as an object of common prayer (441. εὔχονται δ' Ἑκάτῃ καὶ ἐρικτύπῳ Ἐννοσιγαίῳ), another epithet than γαιήοχος being selected for the sea-god. See further on the subject of this goddess in connexion with Artemis, Cr. II. 124, 5, 6, 7. 139. 191. Parkh. Heb. Lex. p. 347.

καὶ Φοῖβον ἑκαβόλον, ἰὼ

of the word Artemis itself; but as our pages are at present somewhat crowded, and *practical* scholars may think they have had enough of moonshine already, that examination must be deferred to a future period. cf. infr. 207.

161. ἃ κυκλόεντ' ἀγορᾶς θρόνον εὔκλέα θάσσει=ἃ εὐκλεᾶ θρόνον ἐν κυκλοέσσῃ ἀγορᾷ θάσσει. WUND. So Philoct. 159. οἶκον μὲν ὁρᾷς τόνδ' ἀμφίθυρον | πετρίνης κοίτης. (where πετρίνης, which properly belongs to οἶκον, is joined to κοίτης.) Trach. 817.

Ib. κυκλόεντα *orbicular*, so called from the form of the agora, where the Theban Artemis was worshipped. Had this form any reference to the moon in its fulness? Such a supposition tends to favour the idea of a predominance of moon-worship at Thebes, a worship which for many reasons we have seen was likely to be predominant there.

Ib. ἀγορᾶς. It is observable that in the Hesiodean hymn to Hecatë, the poet among her other qualities says, ἔν τ' ἀγορῇ λαοῖσι μεταπρέπει ὅν κ' ἐθέλῃσιν. Theogon. 430.

Ib. θρόνον. Ellendt observes, that this word, when signifying a *seat*, is found in both numbers; as applied to a royal throne, it is found only in the plural. "Illud: Ἄρτεμιν ἃ κυκλ. ἀγ. θρόνον—εὐκ. θάσσει, insedit, velut ἕδρα et ἕδος de templis creberrime leguntur." Id.

Ib. εὐκλέα. Pausan. Bœot. c. 17. Πλησίον δὲ Ἀρτέμιδος ναός ἐστιν Εὐκλείας (i. e. Gloriosæ. Schubart and Walz.) That Sophocles in using this epithet had the above goddess in his eye, there can be little doubt. As to the metre: Dissen, commenting on Pind. Dithyr. p. 616. observes, that εὐκλεᾷ often occurs in epic and lyric poetry for εὐκλεᾶ ("significans omnino præclaram,") ut Soph. Œd. R. 161. See also Nem. VI. 76.

Ib. θρόνον θάσσει. Cf. Sup. 2.

162. Φοῖβον. If Apollo is here invoked solely as a sun-god, which the epithet following would rather imply, then we are bound to leave him in possession of all those glorious adjuncts with which Athenian imagination clothed him as such; but if he is additionally invoked as a *healing* god, as I think he is (sup. 154), we then seem entitled to step in with an *Esmun-Asclepios*, or health-bringing sun, (Cr. II. 275, 6. 313. 391–2–4. 402. 736, 7.) deriving the latter god from that land of Phœnicia, to which we have been so continually looking for illustrations of the present dramatic[o] divinities. Whether this is done direct, or whether landing our sun and health-

[o] Pausanias (Achaic. c. 23. 7.) after some reference to a τέμενος and statues of Hygeia and Asclepios at Ægium, observes in his naive manner, "At this temple I had a dispute with a man of Sidon, who asserted that the Phœnicians were better instructed in divinity and other matters than the Greeks—adding as a proof that the Phœnicians make Asclepios son of Apollo, but do not, like the Greeks, give him a mortal woman for a mother, and why? because Asclepios, said he, as the Phœnicians know, is nothing but that temperature of the air, which is conducive to health both in men and animals. With regard to Apollo, who is also the sun, he is very properly termed the father of Asclepios, because in directing his course according to the seasons, he imparts salubrity to the air. All this I admitted to be correct, but asserted that the Greeks held this opinion not less than the Phœnicians, and the proof which I gave was that in Titanë, (which is a town of Sicyon,) one and the same statue represents Asclepios and Hygeia. As to the sun's course being the cause of earthly health, that, I observed, even boys knew."

τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
εἴ ποτε καὶ προτέρας ἄτας ὑπερορνυμένας πόλει 165
ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
ὦ πόποι, ἀνάριθμα γὰρ φέρω στρ. β'. 167
πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἔνι φρον-
[τίδος ἔγχος

god previously with his seven Cabiric brethren on the isle of Samothrace (Cr. II. 312. 317. 350. 364), we then through the Demeter Cabiria (Paus. Bœot. c. 25.) establish a constant intercourse and chain of legends on solar and planetary worship between the two countries, (Cr. II. 20. 276. 285. 294. 329. 330. 347.) is immaterial. An Esmun-Asclepios once in Thebes, we assert with renewed force that the Ismenian Apollo of that place (sup. 21.) was nothing but the Esmunian sun-god, settled it may be first in Samothrace, but originally derived from Phœnicia. For a probable derivation of the word Φοῖβος in that language, see Sickler's Cadmus (p. 33.) and on the subject of Esmun generally see his "Hieroglyphen im Mythus der Æsculapius."

Ib. ἑκάβολον. Whatever ideas the common people and later poets might attach to this word and to its cognate forms (Hom. h. Apollo *passim*, Orph. h. 34.), Creuzer (II. 140–1.) and Boeckh (Explic. ad Pind. Pyth. V. p. 293.) seem to be correct in asserting that in the earlier temple-hymns and philosophic poetry, no other idea was attached to them, but that of reference to sun or moon-beams, and the arrowy darts of light.

164. ἀλεξίμοροι, *warders off of ill.* Cf. Reisig. in Enarr. p. 181. Dissen Comment. in Pind. p. 635.

165. προτέρας ἄτας, (i. e. *the Sphinx.*)

Ib. ὑπερορνυμένας (cf. Zehlich in Reisig's Enarr. Œd. Col. p. 181.) *impending over.*

Ib. πόλει. Kayser (Act. Sem. p. 73. note), after admitting the propriety of contracting ὑπὲρ and ὀρνυμένας into one word, adds, "sed πόλει non ab illo verbo regi contendo; pendet ab ἠνύσατε ἐκτοπίαν φλόγα πήματος."

166. ἠνύσατ' ἐκτοπίαν. Syll. Schol. ἐποιήσατε ἐκτετοπισμένον, τουτέστι ἐξετοπίσατε, ὑπερόριον ἐποιήσατε.

Ib. φλόγα πήματος. Schol. περιφραστικῶς τὴν πημονὴν τὴν διάπυρον. *a baleful fire* i. e. *a most violent evil.* Solg. *die Flamme der Noth.* Thud. *die Glut des Verderbens.* For construction, cf. infr. 833. κηλῖδα συμφορᾶς—*a disgraceful calamity.* 1313. σκότου νέφος, *dark cloud.* So Trach. 1199. γόου δάκρυ. Phil. 1263. θόρυβος βοῆς. Pind. Isthm. VI. 39. χάλαζαν αἵματος i. e. χαλαζάεντα φόνον.

167. ὦ πόποι. cf. Trach. 852. Whether the latter word is to be used as an adverb of exclamation, or translated with Lycophron (943) *gods*, see Musgrave, Passow and Ellendt in voc.

170. πρόπας στόλος, *the whole people*, Pind. Pyth. VIII. 140. ἐλευθέρῳ στόλῳ. (cf. Dissen Comment. 299. 347. 379.)

Ib. ἔνι φροντίδος ἔγχος. (gl. οὐδ' ἔνεστι μηχανῆς, ἐπινοίας δύναμις.) I understand generally: "nor does

ᾧ τις ἀλέξεται. οὔτε γὰρ ἔκγονα
κλυτᾶς χθονὸς αὔξεται οὔτε τόκοισιν
ἰηΐων καμάτων ἀνέχουσι γυναῖκες· 174
ἄλλον δ' ἂν ἄλλῳ προσίδοις, ἅπερ εὔπτερον ὄρνιν,
κρεῖσσον ἀμαιμακέτου πυρὸς ὅρμενον

anxious reflexion (φροντὶς[p]) furnish any weapon, by which to ward off," &c. The expression seems to have grown out of the poet's Pindaric reading, and the frequent metaphorical use of the word βέλος (cf. Dissen's Comment. p. 20) by the latter. For the metre of the verse, compare Herm. and Wunder. Solger translates: *Kein Speer der Erfindung*. Thudichum: *Keine Wehr eines Gedankens*.

171. ἀλέξεται. The Tragedians, says Ellendt, use ἀλέξομαι as a deponent verb. "Neque est cur ἀλέξομαι futurum esse credamus." Pind. Ol. XIII. 9. ἀλέξειν ὕβριν.

172. αὔξεται *grow*. Cf. Pind. Ol. VII. 111 Fgmm. Sel. ap. Diss. p. 242. Comment. p. 655. κλυτᾶς as an epithet belongs to poetical expletives; like the word *fair* in our own poetic vocabulary. Huschk ad Tibull. 2, 5, 91. compares generally Herodot. III. 68. Aristoph. Pac. 1320. Æschyl. Eum. 905.

173–4. οὔτε τόκοισιν κ. τ. ἑ. Schol. αἵ τε γυναῖκες τῶν καμάτων ἐν τοῖς τόκοις οὐκ ἀνέχουσιν, τουτέστιν, οὐ περιγίνονται τῶν πόνων. Herm. and Jacobs ad Philostr. p. 277. prefer "*are not liberated by childbirth*," i. e. *remain barren*, cf. El. in voc. ἀνέχειν.

Ib. ἰηΐων, (gl. θρηνητικῶν) καμάτων. Schol. τῶν μετ' εὐχῆς γενομένων. If the ἰή, ἰή, of the *pæanic* hymn was a joyous, or at all events a solemn invocation, it is obvious that the exclamation excited by pains of childbirth, under any, but at all events, under such circumstances as we are at present contemplating, would be of a very different description. Cf. Eurip. ad Phœn. 1050–1051. El. 1211.

175. ἄλλον ἄλλῳ i. q. ἄλλον ἐπ' ἄλλῳ, *alium super alium*. cf. Jacobs ad Anth. Pal. III. 277. Erfurdt compares Eurip. Troad. 1323. ἄλλῳ δ' ἄλλον φρουδόν. See also Pind. Ol. X. 13.

Ib. ἅπερ εὔπτερον ὄρνιν. Musgrave compares Eurip. Hippol. 840. ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἶ | πήδημ' ἐς Ἅιδου κραιπνὸν ὁρμήσασά μοι.

176. κρεῖσσον ἀμαιμακέτου πυρός. The Scholiast offers two explanations of this expression, 1st, as a proverbial expression, implying celerity and intensity; 2nd, as implying that the dead bodies came in too great numbers to be consumed by the funeral pyres. The former interpretation is adopted by Musgrave, Wunder and most of the commentators, but the latter seems the more dignified and more consonant with facts. Cf. Thucyd. II. 52. Lucret. VI. 1276. sq.

Ib. ἀμαιμάκετος, frequently used as an epithet of fire. Hes. Theog. 319. cf. 563–6. metaph. Pind. P. III. 57.

p The application of the words φροντὶς and μέριμνα in this sense was fully explained in our "Clouds." It is observable that a similar sense attaches to these and cognate words in the Sacred Writings. Matth. VI. 25 sq. Epist. ad Tit. III. 8.

ἀκτὰν πρὸς ἑσπέρου θεοῦ·

177. ἀκτάν. Pind. Pyth. XI. 31. Ἀχέροντος ἀκτὰν παρ' εὔσκιον.

175–7. If the reader wishes to see the compressed description of Sophocles expanded into a fuller one, he will find it in Boccaccio, when describing the plague of Florence; the great prose-writer's concluding turn being not altogether unlike that of the Attic poet. Oh quanti valorosi uomini, quante belle donne, quanti leggiadri giovani...la mattina desinarono co' loro parenti compagni ed amici, che poi la sera vegnente appresso nell' altro mondo cenarono con li loro passati!

Ib. The metre in the above strophe requires little explanation. Iambics and Dactylics preceded by anacrusis, or an Iambic dipod. complete or cat. are the prevalent ones. In Wunder v. 170. comprises two verses—an Iambic dim. and an anapæstic verse.

178. ἑσπέρου θεοῦ. That by this "evening or western god," was meant the Infernal Pluto, there can be no doubt; but whence so singular an expression? Musgrave and Wunder content themselves with observing, that it is no where to be found but in this passage of Sophocles; but how came it *there?* I know of no means of accounting for it, but by referring to those sources to which we have so frequently applied for explanations of this play, and to which we must now again betake ourselves. How far the Mosaic accounts of the creation were framed to meet Phœnician and other adjoining philosophies,—how far again those philosophies subsequently adapted themselves to the biblical accounts, are questions now beyond our reach; but that many strong points of resemblance are found between the two (cf. infr. 661), none but the ignorant or prejudiced can venture to affirm. Let us compare then the accounts given in the Sacred Records with Phœnician philosophy as explained by Hesiod, and see what light the two will throw upon the present question. Omitting all previous matter in the first, we come at once on that term, which our own language, powerful and significant as it is in many respects, is obliged to express by the word *darkness;* that word being in the original, where every term is in fact a philosophic idea or picture, not the non-entity of darkness, but the celestial fluid in a stagnate, inactive state. (Parkhurst in voc. חשך.) Having called this inactive into an active, and flowing principle, (and which being found fit for the purpose for which it was intended, is called *good,*) the Deity is represented as making a distinction between their natures, calling the one *Day* and the other *Night,* (each of these two latter words bearing important significations in the original language, which we do not here stop to explain.) The sacred historian then sums up his statement in language, all of more or less importance in the consideration of the present chorus, "there was evening (*Ereb*), there was morning—one day," (q *Iom Hechad.*) Let us now

q In what way the Hesiodean divinity Ἡμέρα, and the corresponding Greek words ἦμαρ, ἆμαρ grew out of the Semitic words Iom-or, Em-or, Hama-or (the terminating *or* signifying *light,*) the reader may consult Sickler (p. 28). A more important question for consideration is, how far the Grecian myths of Hecatë, who so frequently combines in herself the opposite ideas of light and darkness, derived her name from the Hebrew *Hechad,* which we find expressing the *union* of evening and morning in the Mosaic records.

ὧν πόλις ἀνάριθμος ὄλλυται· ἀντ. β'.
νηλέα δὲ γένεθλα πρὸς πέδῳ θανατηφόρα κεῖται ἀνοίκτως·

turn to Hesiodean divinities. Among the earliest of these we find an *Erebos* (not to be confounded with the Homeric Erebos, which is a *place*, not a *person*, viz. the passage-place to Hades), son of Chaos, and to whom by his sister *Night* [r] are born two children, *Æther* and *Day*. If agreeably to a canon mentioned in a preceding note (sup. 21.), we assign to the terminating *os* of this Hesiodean divinity its proper Semitic meaning, we find implied in this Phœnician compound *Ereb-os*, an Evening or Western Power, or in other words, precisely what Sophocles, in the text, has expressed by the words ἕσπερος Θεός. But let us not stop here. That with a setting sun and growing shades of evening, eastern nations should connect ideas the most opposite to those which they did with a rising one,—ideas of gloom and melancholy,—is not surprising; were there other circumstances under which natives of Phœnicia—traversing as they constantly did the Mediterranean, i. e. to them the Western Sea, and even passing beyond the pillars of Hercules—were there circumstances under which these ideas of gloom should occasionally be converted into ideas of consternation, and an abode for a god of terror be found in the West, as well as a god of terror himself? Though a certain event on the borders of their own country might have fearfully told Phœnician mariners what volcanic eruption from below could do, when commingling with fires rained from above, yet that event occurred but once, and then all was still. But was that the case as they passed the shores of Sicily and Italy and Spain? *There* those blazing fires, which the Theban Pindar has so powerfully described (Pyth. I. 40 sq.), and sounds concomitant with them, seemed to be as constant in operation as they were tremendous in their effects: is it surprising then that West and Sun-set, Hell and a Hell-god should gradually become mingled thoughts with them, or that Sophocles copying after Hesiod should use language, which Hesiod, far anterior to him in age, and closely connected by his birth with Phœnician modes and habits, was perfectly familiar with? That a feeling of something terrible as connected with the *West* was not altogether strange even to Attic ears, is evident from the nature of their bann pronounced on sacrilegious persons; it being customary on such occasions for their priests and priestesses to turn to the western quarter of the heavens (πρὸς ἑσπέραν), and shaking their purple or scarlet robes, to devote the wretch to the infernal gods. (Lysias c. Andoc. 107. 40).

179. πόλις ἀνάριθμος, *a countless host*. Lucret. VI. 1141. omnes | inde catervatim morbo mortique dabantur. Wunder perhaps better: "Quibus (cadaveribus) abundans urbs fuit. Col. Electr. 232. Trach. 256."

180. νηλέα γένεθλα *children ob-*

[r] The Biblical, Hesiodean, and oriental accounts generally, which make *Night* always anterior to *Day*, may be still recognised in common parlance, when we speak of a se'n- (i. e. seven) night, or fort- (i. e. fourteen) night, hence. cf. Levit. XXIII. 32.

ἐν δ' ἄλοχοι πολιαί τ' ἔπι ματέρες
ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι

taining no pity. Schol. νηλέα τὰ μὴ τυχόντα ἐλέους. Pind. Fgmm. Sel. ap. Diss. 65. νηλεεῖ νόῳ.

Ib. θανατηφόρα (θαναταφόρα Ebner ex La, Lb, Lc. Pind. Ol. VIII. 10.) *causing death by contagion*. (Cf. Lucret. 1213 sq. Boccaccio p. 5.) In most eastern languages, as Gesenius assures us (Heb. English Lex. I. 143. II. 403.), *death* and *pestilence* are synonymous terms. Out of this peculiarity of language, and with a propriety which will be evident before this note is concluded, proceed one or two expressions in the inspired writer of the Apocalypse, which rightly translated will give more sense to the passages in which they occur, than our authorized version is calculated to convey. The sacred writer being about to describe the fortunes of the Christian church, not only from the moment at which he was writing, but through all futurity, (and the variety and apt choice of imagery with which this is done is perfectly astonishing to those who have compared historical events with the predictions themselves,) uses as instruments for describing his first four periods of *Roman* history, those cherubic animals which our version so inadequately renders by the word "beasts." Passing over the first three periods as sufficiently known to the reader by the learned expositions of Bishop Newton or others, we turn to the fourth cherubic animal, who directs the prophetic seer's attention to the *north*, and to the vision coming up from that quarter. And with that vision who is not familiar—the *pale* horse—the emblematic figure which sits upon it—and hell, or rather the grave, following to swallow up the corpses, which accumulate around him in his course? But how is this connected with our present theme? because to him that sat on this horse, and to him that followed, "power was given over the fourth part of the earth (in apocalyptic language, the Roman empire) to kill with sword and with hunger, and with [s] *pestilence*, and with the beasts of the earth." Whoever knows any thing of the *Northern* Maximin and his immediate successors on the imperial throne, whoever has read the various calamities under which the Roman empire suffered at that period, and not least from a pestilence, which pervaded all her provinces, and for fifteen years nearly exhausted them, will at once see the necessity of this translation: its propriety on the part of the Sacred Writer himself will be manifest from the recollection, that St. John is almost exclusively addressing himself to *Asiatic* churches, to whom this peculiarity of language was perfectly familiar.

181. ἐν. Cf. Pind. Ol. XIII. 30–1. Hes. Scut. Herc. 156. 161. &c.

Ib. ἔπι, *moreover*. Cf. Hes. op. 427. 493. (Goettl. Ed.)

182. ἀκτὰν παρὰ βώμιον. To accuse so profound a scholar as

[s] θάνατος. By adopting the primary, instead of the secondary sense, our version not only injures the meaning, but vitiates the order in which these four scourges of the Almighty almost necessarily follow. So again, when the mystic Babylon falls, what are the plagues that are to come upon her "in one day?" Surely not "death," but "*pestilence*, mourning and famine" (Apoc. X. VIII. 8): the word θάνατος being again to be taken in its secondary and not in its primary meaning.

λυγρῶν πόνων ἰκτῆρες ἐπιστενάχουσιν. 185

Boeckh of misunderstanding an author with whom he is so deeply conversant as Pindar, is a dangerous speculation, and the danger is not lessened by seeing two such men as Dissen and Tafel following in his track. In spite, however, of this triple array of learning and talent, I must, with most unfeigned deference, say that their explication of a difficult passage in that writer (Ol. VI. 117.) seems neither called for by the text itself, nor consistent with the chapter in Pausanias, which is quoted in support of it. As the subject is curious, and calculated to throw light, not only on this but on other passages of the present play, (sup. 20, infr. 900.) I shall be excused for going at some little length into the matter. At a preceding verse (20) we had occasion to speak of *ashen* altars, and the reader may be desirous to know how these were formed. The inquisitive traveller just referred to tells us, (Eliac. c. 13.) that they were constructed from the ashes which fell from the thighs of sacrificed victims; in one place, (viz. Didymus,) the blood of the slain animal being used to form the ashes into a sort of paste or cement; at Olympia, the water of the Alpheus being used exclusively for that purpose. This preliminary got over, let us now in company with Pausanias approach that Olympian altar, and with the reverence due to so singular a place. The first thing which meets our sight is a basement (*κρηπὶς*), the perimeter of which is 125 feet, and the access to which is by a flight of *stone* steps on either side. On this basement stood the ashen altar itself, having a perimeter, if we understand the text [t] right, of 32 feet, and when Pausanias visited it, being 22 feet in height. And how was that topmost point reached? the same writer tells us,—by a flight of steps on either side, made, not of stone, but of the same material as the altar itself. And where is any thing here said of two altars, a lower and an upper one, as Boeckh, and Dissen and Tafel after him, suppose? The text, as it appears to me, furnishes no such indication. But to proceed. To the great basement, (more commonly termed *πρόθυσις* than *κρηπὶς*,) men and women, virgins as well as matrons, were admitted; there too, the victim was *slain*, as I understand the text, but not *sacrificed* in the strict sense of the word, as Boeckh evidently understands, and out of which supposition appears to have grown his sense of a double altar, one below and another above. This victim having been slain and dissected, the priest—and none else was allowed to ascend the ashen steps—carried the thighs to the altar-top, burnt them and took the sacrificial omens; but how? *δι' ἐμπύρων, by fire,* says Boeckh, (Explicatt. 152. 180.) That this is true, may be inferred from another ode of Pindar (Ol. VIII. 5.), but

[t] Some difficulty is encountered here by the intrusion (for an intrusion it certainly is) of the word *ἑκάστου* into the text. Goldhagen in his German version proposes to substitute *βωμοῦ*—Buttmann prefers *ἐσχάτου*—the recent editors, Schubart and Walz, include the word between brackets. If I may speak my own opinion, the word *βωμοῦ* ought to be inserted, and the words *τοῦ βωμοῦ* expunged in the sentence following.

[u] To those not much conversant with the original, it may be necessary to observe, that the poet is explaining how the great family of the Iamidæ became hereditary interpreters of the Olympian oracle. Iamus, their founder, being a son of Apollo, the god gifts him

παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὅμαυλος·
ὧν ὕπερ, ὦ χρυσέα θύγατερ Διὸς,
εὐῶπα πέμψον ἀλκάν·
Ἄρεά τε τὸν μαλερὸν, ὃς νῦν ἄχαλκος ἀσπίδων στρ. γ'.

as has been observed in a preceding note, it does not necessarily follow from the words of Pindar in the passage more immediately under consideration; the term used by him being an ἅπαξ λεγόμενον, on which no further light is thrown by an ἅπαξ λεγόμενον in Herodotus (VIII. 134.) than this, that the mode of taking omens in the Ismenium at Thebes and the altar at Olympia was one and the same. But be the case as it may as to a double or single omen, a lower and an upper altar, and as to the place where the sacrificial rite took place, the reader will, I think, have anticipated me in seeing that the ἀκτὴ βώμιος of Sophocles is nothing more than the κρηπὶς or πρόθυσις of Pausanias, and that by this explanation we get a clearer and an ampler space for placing our suppliants upon in the text than Erfurdt and Wunder have supplied us [x] with. (The word κρηπὶς, as implying the base on which an altar stands is not unknown to the Tragic writers. Soph. Trach. 993. ὦ Κηναία κρηπὶς βωμῶν. Eurip. Herc. F. 986. 1099. In Eur. Tro. 16. Seidler considers it as the base on which a statue stands.)

Ib. πάρα. Ellendt explains: *Numerus supplicum aris circumfusus quasi longa serie cogitatur conspici.*

185. πόνων, *troubles* generally, but *plague* inclusive. Thucyd. II. 49. καὶ ἐν οὐ πολλῷ χρόνῳ κατέβαινεν ἐς τὰ στήθη ὁ πόνος, μετὰ βηχὸς ἰσχυροῦ. 52. ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ καὶ ἡ ξυγκομιδὴ κ. τ. ἑ. cf. infr. 694.

Ib. ἱκτῆρες, *supplicants* to the gods, viz. that the evils under which they groan may be removed.

Ib. ἐπιστενάχουσιν. Cf. Hes. Th. 843. Scut. Herc. 344. Wunder notices the construction πόνων—ἐπιστενάχουσιν, and compares Eurip. Phœn. 1434. Ebner with Brunck prefer ἐπιστοναχοῦσιν. The former compares Electr. 133. στοναχεῖν.

186. λάμπει. Schol. λαμπρῶς τῇ φωνῇ λέγεται.

187. ὧν ὑπὲρ *in behalf of which supplicants.* By the golden daughter of Zeus, I understand *the oracular response*, not Athenë.

Ib. εὐῶπα (metaph. *propitious.* cf. Pass. and Ell. in voc.) ἀλκάν. Cf. Matth. §. 112. note 2. cf. infr. 211. οἰνῶπα. 214. ἀγλαῶπι. Antig. 530.

190. Ἄρεα. Wunder adopts Musgrave's and Næke's explanations of this term. "Ares, says the latter writer, does not stand under his proper appellation, but is to be taken for λοιμὸς, the latter resembling Mars, in being equally pernicious with him, though unprovided with shield or spear." Something deeper than this lies, I imagine, at the root of this unusual appellation. If in the Ionic Homer, i. e.

with "a double treasure of prophecy." The first gift enables him to give responses from the actual words of the god: but when in process of time the Olympic sacrificial rites and games are instituted by Hercules, then Iamus is ordered, Ζηνὸς ἐπ' ἀκροτάτῳ βωμῷ χρηστήριον θέσθαι, and so give his prophecies. Heyne has totally mistaken the sense in his Latin translation of the passage.

[x] Their brief but valuable explanation is as follows: "ἀκτὰν παρὰ βώμιον, *ad altarium gradus.* Interdum enim ἀκτὴ *eminentiam* significat, ἐξοχὴν, uti bene h. l. interpretatur Scholiastes. Sic Æsch. Choeph. 718. ἀκτὴ χώματος de *sepulchri tumulo* dictum."

φλέγει με περιβόητος ἀντιάζων,

supposing the hymn addressed to *Ares* in Ernesti's edition (v. V. p. 94.) be really Homer's property—if in that poet something like a planetary Ares is found, how much more likely is it that a planet-god of the same name—sometimes of friendly, but more commonly of malignant aspect—should be found in Bœotian Thebes, so closely as we have found that Thebes connected with Phœnicia and Samothrace, and therefore so likely to participate in the doctrines and tales peculiar to both? For how came the former of these two countries by her principal intellectual system, and what was its nature? As expounded by Sanchuniathon i. e. the friend of [y] truth, that system must have related almost exclusively to planetary and astronomic lore, the system itself being originally dictated by the Supreme Intelligence, transcribed at his dictation in [z] star-language by the greater of the planetary gods, and then communicated by his command through Taaut to this lower world. Did these planetary doctrines or the myths connected with them—and not least in myths connected with the planet-god with whom we are at present dealing—lose any thing by transmission from Phœnicia to the isles of Samothrace and Lemnos? Confined as we are for room, the reader must be content to receive satisfactory references on both these points (Creuz. Symb. II. 319, 320. 330–331. 348. 351–2. 361–6. 402 &c.), while I hasten to see, whether etymology will afford any further light on this matter. Among other canons laid down by Sickler for determining, what meaning the names of Hesiodean Divinities strictly bear, one is that all such as end in ης have more or less connexion with *fire*, that Greek termination exactly corresponding with the Hebrew word אֵשׁ (*Hes* or *fire*). Are we to depart from this canon in the case of the Hesiodean Ares? The learned writer, just referred to, has so done, because finding *Ares* in the Hesiodean Theogony to be the brother of *Hebë* and *Ilithya*, the one indicative of birth and production, the other of blooming youth, he thinks it necessary that a family resemblance should be kept up in their attributes, and he accordingly provides his Ares with a Semitic derivation, which would make him a sort of universal bridegroom, or general uniter of

[y] How far this term belongs to the fragment of Sanchuniathon, preserved by Eusebius, and from which the foregoing account is taken, we have not the learning necessary for deciding. It may be added, however, that Creuzer, to whom we should certainly ascribe no religious prejudices, as they are termed, observes that recent information from India and elsewhere tends rather to confirm than to weaken its authenticity.

[z] By star-language was not improbably meant those terms in ancient *philosophic* poetry, by which authors endeavoured to keep their language aloof from the language of common life; as Homer's god-language may in the same way be little more than the conventional terms which the priests threw into their temple-hymns or religious poetry, and which it would have been considered profane to use in the ordinary occasions of life. Those conversant with Italian need not be told, that poetic Italian and prose Italian still form almost two separate languages.

[a] Not to mention other instances, the truth of this position is clearly to be traced in the three Titanic powers, Βρόντης, Στερόπης and Ἄργης, who supply Zeus with his fiery bolts in the Hesiodean Theogony, and whose names throughout, when traced to Semitic roots, bear perfect resemblance to their office.

παλίσσυτον δρόμημα νωτίσαι πάτρας
ἄπουρον, εἴτ' ἐς μέγαν

things. The Sophoclean text obliges us, I think, to abide by the canon as originally laid down by the learned writer. Deriving then the second syllable of our planet-god from the Hebrew word, *fire*, and the first syllable from the Hebrew verb *har* (*to flow*), (and were it necessary, and did time allow, we could add much about the substantive *light*, as connected with this verb, about חרב, *a fiery sword*, and about Schelling's Æsar (Creuz. II. 371,) which seems little more than Ares reversed) we gain in this *flowing fire* an explanation of the word Ares much more adapted to the text before us, than that which Sickler has been disposed to give. (Cadmus p. 91.) By examining the epithet attached by Sophocles to his planet-god, something further may perhaps be gained in confirmation of the foregoing theory.

Ib. *μαλερὸς* (*μάλα*). Whoever has been accustomed to read the Theogony of Hesiod, not as a heap of Grecian names, signifying nothing, but as a collection of deities, embodying the philosophic system of Phœnicia, and allegorizing that philosophy after the manner of the son of Thabion (Cr. II. 14.), who lived ages before Hesiod was born, whoever has so read his Hesiod, knows how habitual it is with him, after mentioning his deity in a Phœnician sense, to attach immediately some corresponding epithet to it, in an Hellenic sense. (For examples, see Sickler, pp. 27–8. 31. 41–6, 7–8. 54–7. 62, &c. &c.) Under such circumstances, what epithet should we expect to see appended to the malignant Ares, but that which we here find belonging to it; *μαλερὸς*, i. e. *hot, fiery, vehement?* Cf. Il. IX. 242. XX. 316. XXI. 375. Hes. Sc. 18. Pind. Ol. IX. 34, cf. Dissen's Comment. p. 112. Tafel, I. 337. (If we needed proof, how the genius of the Roman language habitually quailed before that of Greece, we might find an instance of it in this *μαλερὸς Ἄρης* of Sophocles, sinking gradually, as it appears to have done, into the comparatively feeble "mortifer æstus" of Lucretius (VI. 1136.); and yet where shall we find a nobler poet than the philosophic poet of Rome?)

Ib. *ἄχαλκος ἀσπίδων*. Literally, *without a shield of brass*. Sch. *οὐ χρώμενος ὅπλοις*, (therefore "helmet and brigandine of brass, the broad habergeon, vant-brass, and greaves" inclusive.) Cf. El. 36. *ἄσκευον ἀσπίδων*. 1002. Œd. Col. 677. *ἀνήνεμον χειμώνων*. 786. *κακῶν ἄνατος*. 865. *ἄφωνον ἀρᾶς*. Aj. 321. *ἀψόφητος ὀξέων κωκυμάτων*. See also Eurip. Phœn. 334. Hippol. 147. El. 310.

191. *περιβόητος*. Sch. *μετὰ βοῆς καὶ οἰμωγῆς ἐπιών*. Ib. *ἀντιάζων, occurrens*. El. I understand the adjective to be taken adverbially, as infr. 479. *μέλεος—χηρεύων*. 1506. Œd. Col. 347. *δύσμορος πλανωμένη*. 349. *ἄσιτος νηλίπους τ' ἀλωμένη*. Phil. 294. *ἐξέρπων τάλας*. El. 961. *ἄλεκτρα γηράσκουσαν*. Eurip. Phœn. 1554. *δύστανος ἰαύων*. 1754. *ἀπαρθένευτ' ἀλωμένα*. Pyth. VIII. 13. *τραχεῖα ὑπαντιάξαισα*. Cf. Dissen ad Pind. Nem. IV. 22.

192. *παλίσ. δρόμ. νωτίσαι*. gl. *παλινδρομῆσαι*. Supply *δὸς*, as Brunck observes, or *πέμψον* (v. 189.), as Musgr.[a] and Erf. prefer. *νωτίζειν terga dare*. Eurip. Androm. 1142.

193. *ἄπουρος*. Ion. *οὖρος* (i. e. *ὅρος*), *far from the borders of my*

θάλαμον Ἀμφιτρίτας, 195
εἴτ' ἐς τὸν ἀπόξενον ὅρμον
Θρῄκιον κλύδωνα· wave
τέλει γὰρ εἴ τι νὺξ ἀφῇ,
τοῦτ' ἐπ' ἦμαρ ἔρχεται·
τὸν, ὦ τᾶν πυρφόρων 200
ἀστραπᾶν κράτη νέμων,

country. So πρόσουρος = πρόσορος. Philoct. 691.

194, 5. θάλαμον Ἀμφιτρίτης. *History* tells us, that the intensity of the Attic plague-heat drove numbers to seek death by plunging into rivers and fountains (Thucyd. II. 49.); it is not therefore surprising that *poetry* gets rid of its embodied essence by plunging it into waters of still greater magnitude. Musgrave, Dindorf and Wunder, understand by the above expression the Atlantic Ocean; but this understanding must I think be justified almost exclusively on local ideas of Thebes in concert with Phœnicia. To the seamen of the latter, the Atlantic was well-known; but how much converse had Grecian mariners with it? That the word Amphitrite should be formed out of Phœnician terms, as we find it formed in Sickler (p. 43.), follows as a matter of course. Dissen (Comment. Pind. p. 340.) compares Pyth. XI. 2. See also on this subject Welcker's Tril. Æsch. p. 164.

197. Θρῄκιον κλύδωνα = *Pontum Euxinum.* "Name und Vaterland des Ares ist Thracien," says the learned Creuzer, (II. 610.) We need not wonder, therefore, that having been plunged into a more distant ocean, he is now consigned to a sea more familiar to him. That sea, it must be remembered, though subsequently termed Euxinus, or, *favourable to strangers,* bore previously the title of Ἄξεινος (Pind. Pyth. IV. 362.), i. q. ἀπόξενος, or *unfavourable to strangers.* The Ionic poetic form in the word Θρῄκιον has been noticed by Herm. and Erf.

198. τέλει = τελέως, *altogether.* Eurip. Bacch. 858. ἐν τέλει = ἐντελέως. ELMS. ἐπὶ τῷ ἑαυτῆς τέλει. SCHOL. Kayser's proposed emendation (Act. Sem. 74.) may as well be left untold.

Ib. εἰ . . ἀφῇ. Cf. Matth. §. 525. 7. This construction has been more largely noticed in one of my plays of Aristophanes.

199. τοῦτ' ἐπ' ἦμαρ ἔρχεται i. q. τοῦτο ἦμαρ ἐπέρχεται. DIND. *proceeds against it in a hostile manner.* ἐπέρχεσθαι in this sense is more commonly found without a case (Hom. *passim.* Thucyd. VI. 34.), sometimes with dative of person (Il. XX. 91. Od. XI. 22. Plat. 8. Rep. 549, e.), sometimes with acc. of thing (Il. VII. 262.), and here with τοῦτο. See Pass. in voc. and Dissen. Comment. ad Pind. p. 128.

200. τὸν for ὅν. cf. Pind. Nem. II. 36. &c. Wunder, who omits the article τᾶν in this verse, and forms Dindorf's two into one, pronounces the metre to be doubtful. Its general character throughout the strophë is evident enough. Iambics of various dimensions, relieved by an Iambic dipodia and cretic (194.), a dim. Troch. brachycat. (195–7.), a trim. dact. with anac. 196. form its leading features.

ὦ Ζεῦ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ.
Λύκει' ἄναξ, τά τε σὰ χρυσοστρόφων ἀπ' ἀγκυλῶν ἀντ.γ'.
βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι 205
ἀρωγὰ προσταθέντα, τάς τε πυρφόρους
Ἀρτέμιδος αἴγλας, ξὺν αἷς

To those not deeply conversant with the writings of Hesiod, the following references (Theog. 72. 458. 699. 707. 846. 854.) will serve to shew whom Sophocles was likely to have in his thoughts, when writing these noble lines. For the part which Brontes, Steropes, and Arges, perform in furnishing Zeus with these terrible thunders and lightnings, cf. Theog. 140 sq. See also Sickler's Cadmus, pp. 35. 36. 75.

200. πυρφόρον. Pind. Nem. X. 132. Ζεὺς δ' ἐπ' Ἴδᾳ πυρφόρον πλᾶξε ψολόεντα κεραυνόν.

201. κράτη. cf. infr. 237. 586. 758.

Ib. νέμων, *possessing*. Cf. infr. 237. 579. Phil. 393. Aj. 101. Pind. Ol. II. 22. ὦ Κρόνιε παῖ Ῥέας, ἕδος Ὀλύμπου νέμων. Ol. XI. 17. νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων.

202. κεραυνῷ, *thunder-bolt*, i. e. thunder and lightning together. (Heb. קֶרֶן *sun-beam*). For some noble Pindaric applications to *Zeus*, see Ol. XI. 96–99. Pyth. VI. 24. Nem. IX. 56. sq.

203. Λύκει' ἄναξ. The Lycian Apollo is a subject of too great importance to be dispatched by mere references, and a short passing note. It is therefore proposed to make it the subject of a prefatory notice to the poet's "Electra," where it occurs still more appropriately for remark. In the mean time the reader is referred to a learned note of Blomfield S. c. Th. p. 120. For ἄναξ cf. Sup. 80. and add Pind. Ol. XI. 59. ἀνάκτων θεῶν.

Ib. χρυσοστρόφων (στρέφω), *gold-twisted*. ἀγκυλῶν (ἀγκύλων Ebn. MS. Palat.), properly, *strings of a bow*; here, the *bow itself*.

205. βέλεα, a dissyllable, as Ἄρεα, v. 190. ὄρεα, 208. πάθεα, 1330. Dind. here evidently meaning the purer beams of the sun.

Ib. ἐνδατεῖσθαι. (δατεῖσθαι Hes. Theog. 537. Op. 37. 444. Pind. Ol. VII. 101. Hes. Th. διαδατεῖσθαι 544. 606. 885. ἐπιδατεῖσθαι 789. Æschyl. in Plat. 2 Rep. 383, b.) The Scholiast appears to have rightly explained this word by καταμερίζεσθαι, *distribui*, i. e. *immitti*. Another example of this word in a *passive* signification (the middle voice being not uncommon) has been supplied by Schneider from Nicander's Ther. 509. Dind. Hermann prefers Elmsley's interpretation, *commemorare, celebrare*. Cf. Blomf. S. c. T. p. 159.

206. προσταθέντα (from προΐσταμαι), i. e. προστάντα, or, as Erfurdt explains it, προστατήρια. Dindorf observes, "Scribendum certa emendatione, quam ipsum illud ἀρωγὰ monstrare potuerat, προσταχθέντα."

207. Ἄρτεμις. If classical education, instead of proceeding upwards through Latin and Greek to Hebrew, took the contrary course, we should have little trouble in explaining the names of ancient divinities, as, generally speaking, they would explain themselves. But what naturally comes up before the eyes of a person educated as we have

Λύκι' ὄρεα διάσσει·

described, when the word Artemis is mentioned? Doubtless a Roman Diana, armed with bow and arrow, buskined and equipped for the chace. Present purposes require that such ideas should be ejected as speedily as possible from his brain. Placing him therefore before the oldest of the statues of Artemis, viz. that at Ephesus, we pour into his ears, while engaged in contemplating it, Ephesian philosophic lore (Creuz. II. 192-9. 690.), myths or tales from Persia and from Upper Asia (Ib. 146. 180.), myths from Egypt (Ib. 171.), Phœnician myths (Ib. 136.), Lycian 132-7), Delian (188. 193.), and even Cretan (151) myths, all tending to one and the same point, viz. that we are to see in our present Artemis, not a goddess of the chace, but a goddess of light, and more particularly a moon-goddess. If circumstances further require of us to see in her a moon-goddess, propitious to fruits, whether of the earth or of the womb, this too the Orphic hymns will effect for us:

Ἄρτεμις Εἰλείθυια, καὶ εὐσέμνῃ Προθυραία,
κλῦθι, μάκαιρα· δίδου δὲ γονὰς, ἐπαγωγὸς ἐοῦσα,
καὶ σῶζ', ὥσπερ ἕφυς αἰεὶ σώτειρα προπάντων. H. II.

ὠδίνων ἐπαρωγὲ, καὶ ὠδίνων ἀμύητε·
* * *
ἐλθὲ, θεὰ σώτειρα, φίλη μύστῃσιν ἅπασιν,
εὐάντητος, ἄγουσα καλοὺς καρποὺς ἀπὸ γαίης,
εἰρήνην τ' ἐρατὴν, καλλιπλόκαμόν θ' ὑγίειαν·
πέμποις δ' εἰς ὀρέων κεφαλὰς νούσους τε καὶ ἄλγη. H. XXXVI.

See also Cr. II. 120. 151. 185-7. 191. 326.

The close consanguinity between the Bœotian Artemis and Athenë is perhaps already sufficiently established in the reader's mind, without his requiring any further references: if he wishes for a triple sisterhood, viz. between the three Koræ, Artemis, Athenë, and Persephonë, that too can be supplied him, after the new Platonist fashion, by the emperor Julian, certainly not the least talented of that mysty school. (Creuz. II. 767. also 119, 20.) And now what is the reader henceforth to recognize in the Theban Artemis? Not, as we before said, a mere *Roman* "silver-shafted queen," nor even a *Greek* goddess, who makes men sound of health (*ἀρτεμέας* Cr. II. 190!), but a Phœnician ערטמאית (Artemith), i. e. *a foe to darkness and atmospheric impurity.* (Sickler 90.) For a *Lycian* Artemis in Æschylus, see S. c. T. 138. for a *tutelary* Artemis, see ibid. 445.

Ib. *αἴγλας.* To all deities connected with *light*, Creuzer has, I think, somewhere observed, that the *torch* was assigned as symbolic of their office. If so, how comes it that the wine-god Bacchus is found with one in either hand? (Eurip. Ion 716.) His connexion with night and deeds of night we are well aware of; but unless by connexion with Demeter-mysteries, whence does he derive his torch? That the learned German, however, is correct in his general assertion, there cannot be a shadow of doubt, from works of art still remaining, or from those seen by Pausanias. For Athenë thus armed as a goddess of light, see Eckhel (D. N. V. T. 2. p. 484. sq.) For Artemis, as a moon-goddess, similarly equipped, see Trach. 214. Pausan. VIII. 36.7.8. IX. 19.6. X. 37. 1.

τὸν χρυσομίτραν τε κικλήσκω,
τᾶσδ' ἐπώνυμον γᾶς, 210
οἰνῶπα Βάκχον εὔϊον,
Μαινάδων ὁμόστολον,

Orph. h. 36. Sickler's Cadm. p. 90. For a Demeter (Paus. X. 35. 10.) For an [b]Ilithya (Id. VII. 23. 6.), Hecatë (Aristoph. Ran. 1406.) For coins of Apollo, having on one side the head crowned with laurel, and on the other the emblematic lyre and torch, see Pellerin's Recueil II. pl. 69. numb. 7. Cr. II. 199. Even earthly families connected with light-deities are exhibited with the same symbol. Hence Cephalus, in connexion with the morning-sun, appears with burning torches. (Cr. II. 756, 7.) Whence was this custom derived? Our general critique on the writings of Sophocles may perhaps enable us to trace it to earlier sources of Jewish and pagan idolatry than have yet been surmised. In the mean time we content ourselves with referring to an Homeric hymn, for more particular application of this word in reference to a moon-goddess:

Μήνην ἀείδειν τανυσίπτερον ἔσπετε Μοῦσαι,
ἧς ἄπο αἴγλη γαῖαν ἑλίσσεται οὐρανόδεικτος
κρατὸς ἀπ' ἀθανάτοιο, πολὺς δ' ὑπὸ κόσμος ὄρωρεν
αἴγλης λαμπούσης.
Ernesti's Edit. V. 116.

208. διάσσειν poet. διαΐσσειν, *circumvagari*. Ell.

209. χρυσομίτραν. Musgrave compares Lucian I. 247. μίτρᾳ — ἀναδεδεμένος τὴν κόμην.

210. ἐπώνυμον, a term applied to deities presiding over countries. The ἐπώνυμοι ἥρωες in Athens were those who gave their names to the twelve tribes.

211. οἴνωψ = οἴνοψ (οἶνος, ὤψ). Cf. Pors. ad Med. 1363. Schæfer ad Œd. Col. 674. *pampinis et uvis coronatus*. El.

Ib. Βάκχον. Whatever doubts may be entertained as to the *tutelary goddess* of Thebes, there can be none as to who was among the most favoured of her gods. Bacchus is here no doubt invoked to come as he does in the poet's "Antigonë," with "cathartic foot," (1144.); and his Epiphany, as well there as here, is with a kindred retinue. (Cf. 1152.)

Ib. εὔϊον. The general meaning of this word has been already explained, (sup. 154.) A greater difficulty, however, still occurs; what is the etymological meaning of these exclamations, ἰή, and εὐοῖ, and whence the origin of using such exclamations in temple-hymns? Whoever considers from whence the Theban Bacchus came, will have no doubt as to the language from which one or both these terms ought to be derived; on the latter subject some light might be thrown, could we get at a more full understanding of the Hebrew term Selah than we are now likely to do. But it is not wished to press these matters too frequently on the reader.

[b] The following reasons are given for *this* goddess being so symbolized: Εἰλειθυίᾳ δὲ εἰκάσαι τις ἂν εἶναι δᾷδας, ὅτι γυναιξὶν ἐν ἴσῳ καὶ πῦρ εἰσὶν αἱ ὠδῖνες. ἔχοιεν δ' ἂν λόγον καὶ ἐπὶ τοιῷδε αἱ δᾷδες, ὅτι Εἰλείθυιά ἐστιν ἡ ἐς φῶς ἄγουσα τοὺς παῖδας. Ibid.

πελασθῆναι φλέγοντ'
ἀγλαῶπι * * *
πεύκᾳ 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν. 215

ΟΙ. αἰτεῖς· ἃ δ' αἰτεῖς, τἄμ' ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,

213. ὁμόστολον gl. ὁμοδίαιτον, συνόμιλον, συνοδοίπορον.

215. πεύκᾳ. Cf. nos in Ran. p. 268.

Ib. ἀπότιμον (Herodot. II. 167.) When the Zeus of Hesiod's Theogony gains, through the assistance of the three Cyclopian and hundred-handed powers, a complete victory over the Titans, and over Typhœus, he distributes to his associates in the conflict certain shares and participations in the new government, which are repeatedly termed their γέραα and τιμαί. (Th. 112. 393–6. 885. cf. Herodot. II. 53.) Considering the deep attention which Sophocles had evidently paid to the writings of Hesiod, and the ambition which he had to say things in a new way in this drama (cf. Wunder, Œd. T. v. 164.), this remark may perhaps serve to throw some light not only on the present passage, but on the poet's use of one or two other unusual compounds of the word τιμή. (Infr. 340. 789. Œd. Col. 49. &c.) That a scourge so tremendous as the plague should be put into the ranks of divinity (it is in our own sacred writings termed, I believe, the [c] angel of the Lord), is not surprising; but the credit of Olympus is saved by the declaration, that this was an intrusion rather than otherwise, and that Λοιμὸς had no proper share or participation in the offices of the new government. If the reader thinks that all the phases under which the Sophoclean Ares appears may be resolved by the βροτόλοιγος, μιαίφονος Ares of Homer, and the hatred which the Homeric king of gods and men professes for him, —I content myself with observing, that it is a very easy and cheap mode of settling the business. Cf. infr. 909.

216. From the mode in which Œdipus addresses the Chorus, it is evident that he has been present, partially or entirely, during the above strain; how then has he been occupied? In a former work, when asking the same question in regard to Clytæmnestra at the commencement of the "Agamemnon," it was suggested that throwing incense on the altar, and superintending other religious preparations, might in part answer the purpose. Why should we not here see a prince, as yet so pious, and so deeply concerned for his people, prostrate at the foot of the altar, wrapt up in silent devotion, while the choral troop is asking for divine assistance? Of all the ancient losses which dramatic readers have to deplore, not the least is that treatise which Sophocles wrote on the Chorus, and which would no doubt have enlightened us on this as well as many other points.

217. τῇ νόσῳ ὑπηρετεῖν, *ea facere quæ morbi natura et ratio exigit.* Musgr.

c Isaiah xxxvii. 36. "And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand men; and when the people arose early in the morning, behold, they were all dead corpses." Louth's Transl.

ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
ξένος δὲ τοῦ πραχθέντος. οὐ γὰρ ἂν μακρὰν 220
ἴχνευον αὐτὸς, μὴ οὐκ ἔχων τι σύμβολον.
νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,

219. ξένος τοῦ λόγου τοῦδε. Comparing this verse with the following, τοῦ λόγου seems equivalent to τοῦ λεχθέντος. And what was this thing, which had been so much the subject of conversation? Undoubtedly the murder of Laius; but as that conversation had taken place between Œdipus, Creon, and the deputation of priests, *before* the Chorus had entered the theatre, does not this expression savour of a little carelessness on the part of the poet?

220. μακράν. This word is capable of two significations, between which our choice will be better made when we come to a right understanding of the word σύμβολον.

221. ἰχνεύειν, *to investigate*. Cf. sup. 109. (As a term of the chace this word has been explained by me in Aristoph. Eq. 787.)

Ib. αὐτός. Ebner and Kayser both prefer, and I think rightly, the reading of their MSS. αὐτό.

Ib. σύμβολον. Hermann translates the whole sentence, of which this word forms so essential a part, *parum ipse investigando proficerem, nisi aliquid indicii reperirem*. Wunder: *neque enim longe procederem investigando, nisi aliquid haberem indicii.* How these interpretations (Elmsley and Ellendt offer none) harmonize with what follows, I do not exactly see. Two more explanations are here submitted to the reader. The words νῦν δὲ, at ver. 222, seem (for I do not assert that in Sophoclean language it is always so) to require a *protasis* to them. This I find in the adverb μακρὰν, which may then signify, *heretofore, long ago*. (Cf. Electr. 323. where Electra, with her usual vehemence, declares that but for her confidence in the future arrival of Orestes, she would have ceased to live long ago, μακράν). What then is to be understood by the word σύμβολον? To Attic ears that word was very familiar, as implying the mark by which judicial authority was exercised (Dem. 298, 6); hence therefore by an easy metonymy, the right of inquisition into any matter. I understand, therefore, Œdipus to say, "In former days I should not have taken upon myself this investigation, having no legitimate authority for that purpose; but now, having been enrolled, though late, among your citizens," &c. If the reader thinks this sense of the word σύμβολον too distant and recondite, a simpler one may be found from sources very familiar to the poet. Pind. Ol. XII. 10. σύμβολον (*signum certum*) δ' οὔ πώ τις ἐπιχθονίων | πιστὸν ἀμφὶ πράξιος ἐσσομένας εὗρεν θέοθεν. The word μακρὰν would then be better explained from the Scholiast, *after so long an interval*, (τοσούτου ὄντος τοῦ μεταξύ.)

222. νῦν δέ. Cf. infr. 258. 263. &c. Electr. 783–6.

Ib. ἀστὸς εἰς ἀστούς. So all the MSS. read, those of [d] Ebner inclusive. Elmsley and Wunder prefer

[d] Codd. Palat. 40. 140. 356. See the Proœmium.

ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε·

αὐτὸς, and, without any authority, have both admitted it into their text. The change however is one of more importance, it may be, than the learned editors are aware of. Were Sophocles here speaking as an *Attic* poet, the expression in either shape might pass without much comment: but in the mouth of an *absolute monarch*, it is surely somewhat unusual, and can hardly be considered as a mere euphemism, a piece of courtly refinement, by which his possession of absolute power is made more palatable to his hearers. What then is the real meaning of the expression? To ascertain it, we must go back I think to still earlier times than those of Œdipus, and this we have less scruple in doing, because if we fail of establishing our main point, we shall be enabled to throw a little additional light on this and other plays connected with the Œdipodean family. Pausanias tells us (Bœot. c. 5.) that the original inhabitants of the Thebaid were the Ectenes, and that these having been swept away by a pestilence, they were succeeded by the Hyantes and Aonians (cf. Eurip. Phœn. 653)—"Bœotian races, as it appears to me," says Pausanias, "not foreigners." These Cadmus found in possession of the soil, when he arrived from Phœnicia. Having given battle to the former, he remained master of the field, and the Hyantes took advantage of the night to retire elsewhere. The Aonians submitted to the conqueror, and were permitted to live as before in their villages (τοῖς μὲν οὖν Ἄοσι κατὰ κώμας ἔτι ἦσαν αἱ οἰκήσεις), those villages being situated in the [c] plain, while Cadmus and his companions, as a measure of precaution, took possession of the higher country, where he built that citadel which ever after bore the name of the Cadmea. (Cf. infr. 1203. 1378). The persons inhabiting this citadel I imagine to have been the ἀστοὶ properly so called, and who of course considered themselves as of a higher grade than the subjugated Aonians, and any future settlers among them. Into these ἀστοὶ (and could a higher compliment be paid him?) Œdipus had most probably been incorporated after his triumph over the Sphinx, and hence the satisfaction with which he reduplicates the term. That this reasoning is not one of mere fancy, will be more evident when the two references last given come to be more fully considered.

Ib. εἰς ἀστοὺς τελῶ, i. e. εἰς ἀστῶν τέλος ἔρχομαι. Cf. Ruhnken. ad Tim. p. 251. and Passow in voc. τελεῖν.

223. ὑμῖν πᾶσιν Καδμείοις. infr. 273. ὑμῖν τοῖς ἄλλοισι Καδμείοις. In both these instances Œdipus might, without being guilty of any anachronism (infr. 1203), have used the word Θηβαίοις; but the term Καδμείοις (independently of the equivoque, he being a *real* Cadmean to the theatrical audience, though only a supposed one to himself) was more flattering to those whom he addressed. Those who wish to examine this word in other dramas connected with the fortunes of the Cadmean family will find the following references of use: Æsch. S. c. T. 9. 39. 47. 676.

c πεδία . . πυροφόρ' Ἀόνων. Eurip. Phœn. 652. Cf. Æschyl. S. c. T. 60. 83. &c. It is perhaps in some reference to this distinction that we find the latter poet more than once distinguishing between the gods of the Acropolis and those of the plain, (169. 239. 257. 824. &c.) as well as those of the agora at Thebes. (258.)

ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκου
κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο,
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
κεἰ μὲν φοβεῖται, τοὐπίκλημ' ὑπεξελὼν

1027–8. Eurip. Phœn. 223. 571. 710. 722, 4. 843. 926. 1035. 1079. 1767. Suppl. 406. 656. 679. 831. Herc. F. 10. 26. 32. 61. 256. 438. 568. 1042. 1086. Bacch. 35. 983. 1192. Soph. Antig. 508. 1115. 1155. (See also Goettl. ad Hesiod. p. 95. and Dissen in Pind. 339.) From a love for this venerated name grew also such expressions as Κάδμου τροφὴ (sup. v. 1). Κάδμου or Καδμεία χθὼν, Antig. 1162. Eurip. Phœn. 1117. Suppl. 292. 410. 533. 597. Troad. 242. Κάδμου γαῖα, Herc. F. 217. 754. 1389. Κάδμου πόλιν. Herc. F. 6. 1086. Suppl. 940. &c. &c. But the most singular expression is Ἰσμήνου πόλιν in the latter play, (v. 1224.) Did Euripides then consider Cadmus and Ismenus as one and the same person?

227. If an Œdipus himself is required to settle many passages in this play, his power of solving riddles is not least wanted on the present occasion. To content ourselves with the last two or three expositions of the text. Hermann, having determined the meaning of the verb ὑπεξαιρεῖν to be *condita promere*, gives as the meaning of the whole sentence: *si metuit, si ei contra se ipsum promendum est indicium.* Where the learned writer found this sense of ὑπεξαιρεῖν, he does not state. The word is one of very rare occurrence, nor, except in the present instance, and Plato 8 Rep. 567, b., do I know where it is to be found. And what is its meaning there? clearly, *to get rid of, to set aside* (ὑπεξαιρεῖν τὸν τύραννον). Matthiæ interprets: "debebat dici, κεἰ μὲν φοβεῖται, τοὐπικλημ' ὑπεξελὼν αὐτὸς καθ' αὑτοῦ ἀπελθέτω ἐκ τῆς γῆς· πείσεται γὰρ οὐδὲν ἄλλο ἀστεργές." Wunder, subjoining the grammatical reasonings on which Matthiæ's interpretation is founded, translates to the same effect: *et si metuit* (sc. ὑμῶν τις πάντα σημαίνειν ἐμοὶ) *crimen cædis cujus ipse reus sit, surripiat,* sive, *subterfugiat, et in terram peregrinam abeat; nullum enim aliud patietur malum.* May we, recurring to the passage in Plato, which has never been brought into the question, venture, partly on the strength of that passage, to suggest one more interpretation of this disputed passage? Of all the dramatic features in this play, the one most conspicuous is, that Œdipus should for ever be uttering language, the import of which he does not himself understand at the time he is speaking, but of which his auditors are fully cognizant: and hence a species of theatrical excitement almost peculiar to this drama. From v. 224. where his present enunciations are made, to v. 275, where they close, scarcely a word escapes him which does not in some shape or other tend to this effect. Was his own particular situation at the very moment that he was speaking to be entirely lost sight of in this deeply interesting enunciation? Many years had now elapsed since his murder of Laius had been committed, and not only had no charge been made against him, but, in the full tide of prosperity, his own conscience had evidently withdrawn or *set aside* those compunctious visitings which must have come upon him for some time after an assault, in which a *sacred*

αὐτὸς καθ' αὑτοῦ· πείσεται γὰρ ἄλλο μὲν
ἀστεργὲς οὐδὲν, γῆς δ' ἄπεισιν ἀβλαβής.
εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς 230
τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
κέρδος τελῶ 'γὼ χἠ χάρις προσκείσεται.
εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου
δείσας ἀπώσει τοὔπος ἢ χαὐτοῦ τόδε,
ἁκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ. 235
τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστὶ, γῆς
τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,

herald, be it remembered, was slain, as well as Laius. Considering the words τοὐπίκλημ' ὑπεξελὼν as said parenthetically in reference to this state of Œdipus's mind, the whole passage, with the ellipses filled up, would stand thus: κεἰ μὲν φοβεῖται (*and if he is afraid*), τοὐπίκλημ' ὑπεξελὼν (*having hitherto set aside*, or *not become obnoxious to the accusation*) αὐτὸς καθ' αὑτοῦ σημαίνειν πάντα (*himself to denounce all against himself:* still) κελ. π. σ. (*I command him to signify all*) *for* (and here observe the covert reference to the future fate of Œdipus himself) *he shall suffer no other injury*, but—what Œdipus really suffers, when the charge can no longer be set aside, but is actually brought home to him; viz. is allowed to go into banishment, with his person intact. If this explanation seems too recondite, then a simpler way will be to understand, as I think the ancient Scholiast did, "but if he fears the accusation, (as being himself involved in it,) let him, having withdrawn this fear, denounce himself; for," &c. καὶ εἰ μὲν αὐτὸς εἴη πράξας καὶ φοβεῖται λέγειν αὐτὸς καθ' αὑτοῦ, τὸν φόβον ὑπεξελὼν λεγέτω. Schol.

229. ἀστεργὲς, *noxium*. Ell.

Ib. ἀβλαβὴς, *without injury*. Cf. Pind. Ol. XIII. 38. Kayser with his MS. prefers ἀσφαλής. As a term of "safe convoy," it is certainly strongly supported by a quotation which the writer gives from the Œd. Col. 1164. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ' αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.

230. ἄλλον ἐξ ἄλλης χθονὸς, *alium, eumque peregrinum*. Wund.

232. τελῶ, Attic future for τελέσω. Gl. δώσω.

233, 4. φίλου δείσας ἢ χαὐτοῦ. Cf. Matth. §. 348. de voc. κήδεσθαι.

234. ἀπώσει τοὔπος, *neglects this my edict*. ἀπώσῃ, Herm. Reis. Ebn.

235. ἁκ, i. e. ἃ ἐκ τῶνδε. Brunck, comparing Alciph. Epist. 33. ἐκ τοσαύτης συνηθείας, *post tantam familiaritatem*, translates, *dehinc, postea*. Comparing context, and Æsch. Eum. 520. perhaps better, *in consequence of this*.

236. The deepest feeling throughout the theatre as Œdipus utters the following verses in a loud and solemn tone of voice. Cf. infr. 450.

Ib. Construction: ἀπαυδῶ μήτ' ἐσδέχεσθαι τινὰ τῆσδε γῆς—τὸν ἄνδρα τοῦτον. Erf.

237. κράτη τε καὶ θρόνους. Cf. Œd. Col. 425. Antig. 173.

μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινὰ,
μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν
κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν· 240
ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος
τοῦδ' ἡμῖν ὄντος, ὡς τὸ Πυθικὸν θεοῦ
μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω. 245
κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
εἷς ὢν λέληθεν εἴτε πλειόνων μέτα,
κακὸν κακῶς νιν ἄμορον ἐκτρῖψαι βίον.
ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος
ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότος, 250
παθεῖν ἅπερ τοῖσδ' ἀρτίως ἠρασάμην.
ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν,
ὑπέρ τ' ἐμαυτοῦ, τοῦ θεοῦ τε, τῆσδέ τε

238. εἰσδέχεσθαι (sc. γῆς τῆσδε). See an excellent note by Wunder.

240. κοινὸν ποιεῖσθαι, *to admit as an associate.*

Ib. χέρνιβες, *lustral waters.* Athen. IX. 409. Ἔστι δὲ χέρνιψ ὕδωρ, εἰς ὃ ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἐφ' οὗ τὴν θυσίαν ἐπετέλουν· καὶ τούτῳ περιρραίνοντες τοὺς παρόντας ἥγνιζον. Cf. Eurip. Orest. 885. Herc. F. 829. Aristoph. in Pac. If done with a *brush,* as Thudichum intimates (I. 250.), the ceremony closely resembles that practised in Roman Catholic churches at this day.

241. ὠθεῖν δέ. κελεύω is to be understood, which is implied in the preceding word ἀπαυδῶ. Elms. who besides Eurip. Or. 514. 898. Phœn. 1224. compares St. Paul, Ep. ad Tim. I. iv. 3. κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς κ. τ. ἑ.

244. τῷ δαίμονι, i. e. Apollo.

246. κατεύχομαι. Schol. καταρῶμαι δὲ τὸν φονέα.

247. εἷς ὤν. Cf. sup. 122, 3.

248. ἄμορον. Cf. Dissen's Comment. p. 430. Ebner from his MS. prefers ἄμοιρον, and erases νιν as useless.

Ib. ἐκτρίβειν, *ad finem usque conterere.* Musgr. Cf. infr. 428. Hes. Op. 249.

251. παθεῖν, *ut patiar.* Heath.

253. τῆσδέ γε. Codd. Pal. "An excellent reading," says Ebner, "which I wonder Hermann has not admitted. The sense is ὑμῖν—τελεῖν ὑπέρ τ' ἐμαυτοῦ τοῦ θεοῦ τε, *by my command and that of the god* (for no other sense can be in ὑπέρ); the

γῆς ὧδ' ἀκάρπως κἀθέως ἐφθαρμένης.
οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255
ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἐᾶν,
ἀνδρός γ' ἀρίστου βασιλέως ὀλωλότος,
ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ
ἔχων μὲν ἀρχὰς, ἃς ἐκεῖνος εἶχε πρὶν,
ἔχων δὲ λέκτρα καὶ γυναῖχ' ὁμόσπορον, 260
κοινῶν τε παίδων κοίν' ἂν, εἰ κείνῳ γένος
μὴ 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα,

words τῆσδέ γε γῆς—ἐφθαρμένης indicate the cause of the command, since this earth is so impiously ruined. The particle γε therefore in this place separates things which ought not to be joined; for ὑπὲρ cannot be joined with τῆσδε γῆς ἐφθαρμένης." Surely a strong partiality for his MS. has led the learned writer a little astray in all this.

255–264. The coherence between these lines is as follows: even though the oracle had issued no command, you ought not to have allowed the death of so excellent a man and monarch to have gone unpunished; now however fortune has willed that he should perish: his throne and widow have come into my possession, and had he left any offspring, that offspring would have been in common to him and me: wherefore it is my duty to take care, as if I were taking care for my father, that his assassin be put to death. Herm.

255. θεήλατον, *sent by a god.* See Ellendt in voc.

256. εἰκὸς ἦν. For the omission of the ἂν, see Matth. §. 508. 2.

257. ἀνδρός γ' ἀρίστου βασιλέως. Œdipus, it is to be presumed, speaks by courtesy: neither as a man nor as a monarch did Laius deserve any such epithet as is here given him. For ἀνδρὸς βασιλέως cf. infr. 928.

258. ἐξερευνᾶν. Cf. Plat. 4. Rep. 432, d.

Ib. ἐπεί. The apodosis is at ἀνθ' ὧν, the whole construction being of that free and conversational form in which Sophocles so much indulges throughout this play.

258, 9. κυρῶ ἔχων = ἔχω. For abundant examples of this pleonasm cf. El. Æschyl. Sept. c. T. 397. μαρμαίρουσαν κυρεῖν = μαρμαίρειν.

260. ὁμόσπορον. Schol. εἰς ἣν ἔσπειρε καὶ ἐκεῖνος καὶ ἐγώ. Cf. infr. 460. (*Deep sensation in the theatre.*)

261. κοινῶν παίδων κοινὰ = κοινοὺς παῖδας. Sophocles had learned from Pindar to use words with great profuseness. Our only refuge is to term them *redundant, cumulative, "cumulata cum vi,"* (cf. Diss. Comment. p. 29. 382, 3. 412. 473. 529 &c. &c.) as the occasion may require. Erfurdt translates: *haberem communes cum illo fortasse ipsius quoque liberos et meos.*

Ib. εἰ κείνῳ κ. τ. ἑ. How fortunate for Œdipus, had this been true; viz. that Laius had been without offspring! How every word is made by the poet to *tell* throughout this speech!

261, 2. On the double ἂν in this sentence, cf. El. I. 128.

νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη·
ἀνθ' ὧν ἐγὼ τάδ', ὥσπερεὶ τοὐμοῦ πατρὸς,
ὑπερμαχοῦμαι κἀπὶ πάντ' ἀφίξομαι, 265
ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ
τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος·
καὶ ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς
μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ 270
μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ

263. νῦν δ'. Cf. Œd. Col. 273. Aj. 1060.

Ib. Musgrave compares Antig. 1345, τὰ δ' ἐπὶ κρατί μοι πότμος δυσκόμιστος εἰσήλατο. General sense: but now through adverse fortune Laius has been murdered, without leaving any children. Cf. El et. Erf.

264. ἀνθ' ὧν, *for all which reasons.* With this apodosis to νῦν δ' ἐπεὶ (v. 258.) commentators compare Cicero de Orat. *Nam quoniam, quicquid est, quod in controversia versetur, in eo, aut sitne, aut quod sit, aut quale sit quæritur: sitne, signis; quid sit, definitionibus; quale sit, recti pravique partibus;* quibus *ut uti possit orator,* &c. A more Sophoclean one occurs in Aj. 1057–1062.

Ib. τάδε (Brunck and Mudge τοῦδ'). Aj. 1346. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί; Œd. Col. 820. τάχ' ἕξεις μᾶλλον οἰμώζειν τάδε. I had translated: I will fight *this* or *these things* as for my father. Wunder has come to much the same conclusion, but in a more learned manner. See his note. (*A deep sensation through the theatre.*)

265. ἐπὶ πάντ' ἀφίξομαι, *will leave nothing untried.* Musgrave compares Eur. Hippol. 284. εἰς πάντ' ἀφῖγμαι κοὐδὲν εἴργασμαι πλέον. Add Xen. Anab. III. 1. 18. ἆρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι;

266. τὸν αὐτόχειρα (*perpetrator*) τοῦ φόνου. Elect. 955. τὸν αὐτόχειρα πατρῴου φόνου.

267. τῷ Λαβδακείῳ παιδὶ = τῷ τοῦ Λαβδάκου παιδὶ, i. e. *Laius.* (Il. II. 54. Νεστορέῃ παρὰ νηῒ Πυληγενέος βασιλῆος. V. 741. ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου.) For an account of the succession on the Theban throne, from Cadmus to Laius, and many intervening events, see Pausanias IX. 5. cf. Eurip. Phœn. 7.

269. εὔχομαι θεοὺς . . ἀνιέναι. Arist. Thes. 350. τοὺς θεοὺς εὔχεσθε . . πολλὰ δοῦναι κἀγαθά. Pind. Pyth. V. 166.

270. ἄροτον (*fruits*) γῆς ἀνιέναι. h. Hom. Cer. 332. γῆς καρπὸν ἀνήσειν. On the accentuation of the word, see Ellendt, who prefers ἀροτὸς for *seges,* ἄροτος for *annus.*

Ib. ἀνιέναι. (Eurip. Phœn. 954.) *mittere, remittere.* El. *I pray the gods to send them neither fruits from the earth, nor children from their wives.* Nothing, as Erfurdt observes, is more common than the formula, by which a verb appropriate to one thing is applied to another. Cf. Bernhardy Wissen. Synt. p. 137.

271. τῷ πότμῳ τῷ νῦν, *the present affliction,* i. e. the plague.

τῷ νῦν φθερεῖσθαι κἄτι τοῦδ' ἐχθίονι·
ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἥ τε σύμμαχος Δίκη
χοἱ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί. 275

ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ὧδ', ἄναξ, ἐρῶ.
οὔτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοίβου τόδ' εἰπεῖν, ὅστις εἴργασταί ποτε.

ΟΙ. δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς 280
ἂν μὴ θέλωσιν οὐδ' ἂν εἷς δύναιτ' ἀνήρ.

ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἁμοὶ δοκεῖ.

ΟΙ. εἰ καὶ τρίτ' ἐστὶ, μὴ παρῇς τὸ μὴ οὐ φράσαι.

ΧΟ. ἄνακτ' ἄνακτι ταῦθ' ὁρῶντ' ἐπίσταμαι
μάλιστα Φοίβῳ Τειρεσίαν παρ' οὗ τις ἂν 285

272. φθερεῖσθαι. Elmsley observes that he has no other example at hand of an infinitive future thus joined with εὔχομαι in the sense of *praying*. Cf. Matth. §. 506. 6.

274. Δίκη. For the personified Δίκη in Pind. cf. Ol. VII. 32. XIII. 7. Pyth. VIII. 100. in Hes. cf. infr. 885.

275. εὖ ξυνεῖναί τινι, *favere alicui*. Wund. Cf. infr. 1081.

276. ὥσπερ μ' ἀραῖον ἔλαβες. Eustath. p. 1809, 14. explains by ὥσπερ με εἷλες διὰ τῆς ἀρᾶς. Wunder: *quemadmodum tu me execratione tua coegisti loqui, ita loquar.*

Ib. ὧδε, *so upon oath*. Cf. infr. 660.

277. ἔχω = δύναμαι.

278. ζήτημα, *the subject of investigation*. Of the numerous modes of constructing this passage, Elmsley prefers that by Erfurdt: ἦν δὲ τοῦ πέμψαντος Φοίβου τὸ ζήτημα, εἰπεῖν τόδε, ὅστις εἴργασταί ποτε. (τόδε superfluous.) As the Greek dramatists often appear to have favourite constructions in different plays, I should prefer that construction which would assimilate the present to such as infr. 717. 785. &c.

Ib. τοῦ πέμψαντος, *who gave the oracular response*.

281. ἄν. on ἂν with relative pronoun, cf. El. I. 119. cf. infr. 1062.

Ib. οὐδ' ἂν εἷς δ. ἀ. Herm. compares Trach. 1072. καὶ τόδ' οὐδ' ἂν εἷς ποτὲ τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα.

283. μὴ παρῇς τὸ μὴ οὐ φ. *ne admitte, ne non dicas, quin dicas* i. e. πάντως φράζε. El. 2. 106. where see further examples, and cf. Matth. §. 534. not. 7.

284, 5. ἄνακτα Τειρεσίαν. The same title is applied to him by Homer, Od. XI. 143. 150. Ib. ταῦθ' i. e. τὰ αὐτά.

285. If the prophetic Tiresias was not an absolute creation of the genius of Sophocles, still he occupies so important a place in his few remaining dramas, that we must be allowed, while the poet's auditors are

σκοπῶν τάδ', ὦναξ, ἐκμάθοι σαφέστατα.

ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.

waiting with intense interest for his appearance, to dedicate a few words to him. As common report extended his life over seven and even nine generations (Goettl. Hes. fr. 111), it is impossible to say when he was born, but as we find a grandson of his living at the time of the Trojan war (Hes. fr. 14. Gaisf. ed.), we may go back to very remote periods for that event. Tiresias, according to Apollodorus (III. 6, 7.), was the son of Everes and Chariclo, the latter a nymph tenderly beloved by Pallas. This acquaintance, however, of Chariclo with the virgin-goddess did not much tend to the welfare of her son. The latter having by accident or design cast his eyes on Pallas when bathing, the latter in her indignation deprived him of his eye-sight, but subsequently at the earnest intreaties of his mother, gave such acute perception to his *ears*, that he was enabled to understand the language of birds, and consequently became a consummate augur; and to his prophetic powers we must now chiefly attend. The leading feature of these seems to have been a high character for *truth*. Hence in the Pindaric writings (Nem. I. 90), he is termed "the excellent prophet of Zeus the most high, the ὀρθόμαντις Tiresias"—and when the same poet asks the personified Thebë (i. e. Thebes) after her various ornaments, the πυκναὶ βουλαὶ or wise counsels of Tiresias are reckoned among the choicest of them. (Isth. VI. [VII.] 13.) In the Homeric poems, besides a high compliment to his general integrity of understanding (Od. X. 493), we find him retaining his prophetic powers even after death; and unlike other shades, he has not to go through the ceremony of the blood-draught, before his torpid senses can recognise a denizen of the upper world. (Od. XI. 90 sq.) For other circumstances connected with this remarkable person, as to when and where he died, and how he died, his place of sepulture, his change of sex, whether he was a priest of Zeus, or Apollo, his family, the pictorial representations of him at Delphi &c. &c., the reader may consult Pausanias, IX. cc. 11. 18, 19. 33. X. cc. 28, 29, &c. Hesiod fr. 111, 112 (Goettl. Ed.). Wachsmuth IV. 272. Dissen's Comment. in Pind. 367 &c.

286. σκοπῶν gl. ζητῶν, ἐρευνῶν. cf. sup. 68. εὖ σκοπῶν. Ib. ἐκμάθοι. On the fondness of Sophocles for compounds in ἐκ, we shall speak in a future play.

287. ἐν ἀργοῖς = ἀργῶς *idly, in an idle manner*. Schol. Ellendt comparing Œd. Col. 1605. and Eurip. Phœn. 778, translates, *ne hoc quidem infectum esse sivi:* but ἐν ἀργοῖς seems here rather to intimate things *idly* or *imperfectly done*, than *things undone*, as it does in the two passages quoted by Ellendt.

288. Κρέοντος εἰπόντος. (A slight pause and the tone of voice in which these words are uttered, shew that some unpleasant feeling is passing in the speaker's mind. cf. infr. 555.)

288–9. διπλοῦς πομπούς. The

ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη. 290
ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
ΧΟ. θανεῖν ἐλέχθη πρός τινων ὁδοιπόρων.
ΟΙ. ἤκουσα κἀγώ· τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ.
ΧΟ. ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος,
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. 295
ΟΙ. ᾧ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
ΧΟ. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἵδε γὰρ
τὸν θεῖον ἤδη μάντιν ὧδ' ἄγουσιν, ᾧ
τἀληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.

Scholiast rightly adverts to the earnestness and good feeling displayed in this double dispatch of messengers to summon Tiresias to the royal presence. Cf. infr. 809.

289. μὴ παρὼν θαυμάζεται. *I wonder he is not present.* Cf. Matth. §. 555. 2.

290. κωφά. Schol. ψυχρὰ καὶ οὐδὲν σαφὲς ἔχοντα, ψιθυριζόμενα. On the word κωφὸς, Erfurdt refers to Koray's Heliod. II. 152 sq. on παλαιὸς to Schütz Æsch. Prom. 317. Ib. ἔπη, *rumours.*

293. But when did Œdipus hear that Laius had been murdered by *travellers on the road* (ὁδοιπόρων), or as the plural covertly implies, I think, by *a* traveller? From Creon Œdipus had learned that Laius had been murdered by robbers, and till he received that information, he is *dramatically* supposed to have known little or nothing about the matter.

Ib. τὸν δ' ἰδόντ', *the person who saw the murder committed.* An anonymous annotator in Burton's Pentalogue comparing v. 296, ingeniously proposed to read τὸν δὲ δρῶντ': but the substitution is unnecessary. The nominative to ἔχει at v. 294. is the word ὁδοιπόρος, implied in the plural noun felicitously put for a singular one at v. 292. Erfurdt has partly seen this.

295. "ἀρὰς communiter ad ἀκούων et μενεῖ refertur, adsignificaturque *ferendi* notio." El. Wunder aptly compares Philoct. 871. for μένειν in the sense of *sustinere.*

297. οὐξελέγξων (gl. ὁ φανερώσων αὐτόν.) Instead of a participle future, some of the best MSS. give a participle present. Hermann, says Ebner, has properly admitted the participle present, and well defended his choice. This reading was also not unknown to the Scholiast. Wunder, to justify his choice of a future participle, appeals to Philoct. 1242: but there, as Ebner observes, οὐπικωλύσων was necessary, because the verse preceding had κωλύσει. "Ceterum non τίς ἔσται, sed τίς ἐστι ibi scribendum est. Quo enim duplex futurum?" Cf. Œd. Col. 302. Pind. Ol. X. 66.

Ib. οἵδε, *the persons of whom you spake.*

299. τἀληθὲς = ἡ ἀλήθεια (cf. infr. 356.) here more particularly, *prophetic truth.* So the personified Olympia of Pindar (Ol. VIII. 4.) is

ΟΙ. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε 300
ἄρρητά τ' οὐράνιά τε καὶ χθονοστιβῆ,
πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οἵᾳ νόσῳ σύνεστιν· ἧς σε προστάτην

termed δέσποιν' ἀληθείας, where Dissen observes, "propria vox τὸ ἀληθὲς, ἡ ἀλήθεια de iis, quæ vere fient aut evenient, vaticinatione et oraculis cognoscendis."

Ib. μόνῳ *above all others*. Cf. Œd. Col. 261.

300. All eyes are now turned with intense interest towards that part of the stage, where the expected seer is to enter. The old man enters led by a [f]youth, whose blooming and ingenuous countenance admirably contrasts with the stern and severe countenance of the venerable prophet himself. A golden chaplet—the gift of some city, grateful for the wise counsels which it had received from him—is on his head (Eurip. Phœn. 870.); whether the staff or sceptre in his hand is of the same golden colour, or of a darker hue, must depend on the reader's deriving his opinion of this far-famed staff from Homer (Od. XI. 91), or from Apollodorus. (III. 6, 7.) His step is slow and evidently that of a reluctant person; and till warmed into passion by the insults of his monarch, his language is rather that of a person conversing with himself, than of one conscious or careful of the presence in which he stands. Why so much pains have been taken to put the stage-play of this character on its proper footing with the reader, will be better understood, when the whole dramatic genius of the author himself in reference to his times and contemporary events comes before us for consideration.

Ib. πάντα νωμῶν. Schol. κρίνων ἕκαστα καὶ ἐξετάζων. (Plat. Cratyl. 411, d. τὸ γὰρ νωμᾶν καὶ τὸ σκοπεῖν ταὐτόν.) Æschyl. Sept. c. T. 25. (de Tiresia) ἐν ὠσὶ νωμῶν καὶ φρεσὶν χρηστηρίους ὄρνιθας. So also in that graphic description of Euripides, where preparations are making for the single combat between Polynices and Eteocles.

μάντεις δὲ μὴλ' ἔσφαζον, ἐμπύρους τ' ἀκμὰς
ῥήξεις τ' ἐνώμων, ὑγρότητ' ἐναντίαν,
ἄκραν τε λαμπάδ', ἣ δυοῖν ὅρους ἔχει,
νίκης τε σῆμα, καὶ τὸ τῶν ἡσσωμένων.
Phœn. 1270.

Cf. infr. 900.

Ib. διδακτά. Cf. Pind. IV. 154. Nem. III. 71.

301. ἄρρητα. Cf. infr. 993. Eurip. Herc. F. 174. Van Dale de Idolatr. p. 387.

Ib. χθονοστιβὴς (στείβω). Schol. τὰ ἐν τῇ γῇ, τὰ ἐπίγεια. Dindorf compares Niceph. Greg. Hist. Byz. p. 695, d. ἄκτιστα γίνεσθαι πάντα τὰ τ' οὐράνια τά τε χθονοστιβῆ καὶ ὑδραῖα γένη. Compare generally with this account of Tiresias, that given of Apollo by Pindar. Pyth. IX. 75 sq.

303. οἵᾳ νόσῳ σύνεστιν. Soph. El. 600. κακοῖς πολλοῖς ξυνοῦσα. Eur. fr. incert. 75, 3. ταύτῃ τῇ νόσῳ ξυνών.

Ib. προστάτην *patronum, nostrum a morbo præsidium*. Ell.

f Cf. infr. 444. Antig. 988. 1014 &c. In the Phœnissæ of Euripides, the blind prophet is conducted by his daughter (848 sq.).

σωτῆρά τ', ὦναξ, μοῦνον ἐξευρίσκομεν.
Φοῖβος γὰρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων, 305
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λάϊον, μαθόντες εὖ,
κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν 310
μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδὸν,
ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμὲ,
ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. 315

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη

304. μοῦνον. On this Ionic form as used by Sophocles in his trimeters, see Wunder's Excursus ad Œd. Col. p. 225. Cf. Pind. Pyth. IV. 404.

305. κλύεις=ἀκήκοας. Cf. Œd. Col. 33. 41. 527. 792. El. 566. cf. Wund. ad Philoct. 259.

306. πέμψασιν ἀντέπεμψεν, *made answer to those whom we sent to consult him.*

309. ἐκπεμψαίμεθα. Cf. Reisig's Enarr. p. 163.

310. σὺ δ' οὖν. cf. Œd. Col. 1444. Arist. Nub. 39. Ib. φθονεῖν, *to withhold from invidious motives.* Cf. Hom. Od. XI. 148. Pind. Ol. XIII. 35.

Ib. ἀπ' οἰωνῶν φάτιν, *an oracular response from the flight or voices of birds.* For construction, see Bernhardy, p. 225. Cf. infr. 395. 398. Antig. 1000. sq. also Pind. Pyth. VIII. 70. Nem. IX. 45. Isth. VI. 77.

311. μαντικῆς sc. τέχνης. Tiresias ap. Eurip. in Bacch. 368. μαντικῇ μὲν οὐ λέγω, | τοῖς πράγμασιν δέ.

Ib. ὁδὸν, *means, method.* (Eurip. Hec. 732. Phœn. 925. Hippol. 291. 393. Heracl. 237. See also Dissen Comment. in Pind. p. 20.) Ib. ἔχεις *scis mente,* Ell.

312. The Scholiast refers to the delicacy of Œdipus, naming himself last, as of least importance.

313. ῥῦσαι (*purify*) δὲ πᾶν μίασμα τ. τ. The poet evidently speaks by a ζεῦγμα, joining two different senses to the same verb, a mode not uncommon in Pindar. Cf. Ol. I. 141. (where ἕλεν signifies *conquered* Œnomaus, and *acquired possession of* Hippodamia). Pyth. IV. 185. VIII. 26. Nem. IV. 46. 110. X. 46 &c. Compare εὑρίσκειν infr. 440, 1.

314. ἐν σοὶ ἐσμὲν, *all our hope is placed in you.* Œd. Col. 247. ἐν ὑμῖν κείμεθα. 392. ἐν σοὶ κ. τ. ἑ. Eurip. Alcest. 279. ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μή.

Ib. ἄνδρα ὠφελεῖν κ. τ. ἑ. *That a man profit others to the utmost extent of his possession and power* is &c. With ἀφ' ὧν ἔχοι cf. Electr. 1378.

316. φρονεῖν ὡς δεινόν. (Cf. Eur.

λύει φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἱκόμην.
ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.
ΤΕ. ἄφες μ' ἐς οἴκους· ῥᾷστα γὰρ τὸ σόν τε σὺ 320
κἀγὼ διοίσω τοὐμόν, ἢν ἐμοὶ πίθῃ.
ΟΙ. οὔτ' ἔννομ' εἶπας οὔτε προσφιλὲς πόλει
τῇδ', ἥ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
ΤΕ. ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν
πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταυτὸν πάθω. 325

Phœn. 968 sq.) Tiresias speaks a language, which far higher authority has confirmed. When St. John in the Apocalypse is ordered to eat, i. e. thoroughly consider and digest, the βιβλιαρίδιον or prophetic codicil (X. 9.), he found it as he was informed it would be, *sweet as honey in his mouth,* but *bitter in his stomach.* "The knowledge of future things," as an excellent annotator remarks, "at first was pleasant, but the sad contents of the little book afterwards filled his soul with sorrow."

316–17. τέλη λύει, i. e. λυσιτελεῖ. Electr. 1005. λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ. Ib. φρονοῦντι part. for inf. cf. Heindorf. ad Plat. Phædon. p. 250. Erf.

318. διώλεσα gl. ἐπελαθόμην, *forgot.* Cf. Monk ad Eur. Hippol. 391.

Ib. οὐ γὰρ ἂν δεῦρ' ἱκόμην sc. εἰ μὴ διώλεσα. So sup. 82, 3. where the ellipse is to be supplied from 80, 1. but the simpler mode is to insert the word *otherwise.* Cf. Œd. Col. 125. Trach. 1118.

319. ὡς ἄθυμος (Schol. λελυπημένος). See Ellendt II. p. 1000.

321. ἢν ἐμοὶ πίθῃ i. e. by allowing him to go home.

321. διαφέρειν (fut. διοίσω), *to endure.*

322. προσφιλές. Ebner proposes from his MSS. to read προσφιλῇ, as more in harmony with the preceding plural ἔννομα.

323. τήνδ' ἀποστερῶν φάτιν. Schol. *not declaring* or *explaining this oracular response.* ἀποστερῶν *celans, fraudans.* El.

324. τὸ σὸν φώνημα. The reader who compares sup. 236 sq. and infr. 450. will readily see what is meant. All those fearful invocations and imprecations on the part of Œdipus, Tiresias, though absent, had known by his preternatural powers.

325. πρὸς καιρόν, *opportunely, seasonably, beneficially.* Cf. Ell. in voc. and Pind. Scol. fr. 2. (Dissen's Edit.)

Ib. At the conclusion of this verse, Tiresias evidently offers to go [g] away, (cf. verse following;) had not the stop therefore better be removed from πάθω, and an aposiopesis be allowed? This will answer all purposes better, I think, than by rendering ὡς, *utinam.*

Ib. ταυτὸν sc. τὸ ἄκαιρα λέγειν. In preceding verse ἰὸν is rendered by the Scholiast ἐξιόν.

g Cf. Eurip. Phœn. 909, where scriptural readers are strongly reminded of the final parting between the first Israelite king, and the prophet Samuel.

ΟΙ. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῇς, ἐπεὶ
πάντες σε προσκυνοῦμεν οἵδ' ἱκτήριοι.
ΤΕ. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ'—οὐ μή ποτε
τἄμ' ὡς ἂν εἴπω μὴ τὰ σ' ἐκφήνω κακά.
ΟΙ. τί φής; ξυνειδὼς οὐ φράσεις, ἀλλ' ἐννοεῖς 330
ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;
ΤΕ. ἐγὼ οὔτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
ΟΙ. οὐκ, ὦ κακῶν κάκιστε,—καὶ γὰρ ἂν πέτρου
φύσιν σύ γ' ὀργάνειας,—ἐξερεῖς ποτέ, 335
ἀλλ' ὧδ' ἄτεγκτος κἀτελεύτητος φανεῖ;

326–7. The Scholiast, (whom Brunck follows) assigns these two verses to the Chorus, an opinion to which Wunder and Dindorf in his annotations accede. Elmsley, Herm. and Ebner prefer the text as here given.

326. φρονῶν, *knowing*. ἀποστραφῇς. Cf. infr. 431.

327. προσκυνοῦμεν ἱκτήριοι, *venerabundi supplicamur*. EL. That this plural is no bar to the two verses being spoken by Œdipus, cf. Œd. Col. 1327. as Ebner has seen.

328, 9. All the resources of syntax and punctuation have been brought to bear upon this trying passage by the Œdipuses of grammar, but in vain. What is meant, is evident enough—the seer is still determined on inflexible silence, and why? because he may be led into words, too clearly betraying the ills which await the doomed and destined one before him. The punctuation, hazarded in the text, has been adopted to meet the general character of Tiresias, which fluctuates between pity and resentment.

330. The passions of the irritable monarch are beginning to rise, but respect for the high character and sacred office of Tiresias still reins in his tongue.

332. ἐγὼ οὐ, a disyllable. Cf. infr. 1002. Œd. Col. 939. 998. Antiq. 458. &c.

Ib. ταῦτ', *thus*: cf. Aristoph. Nub. Elmsley observes that he has noticed no similar elision at the end of a verse in the tragic writings.

333. ἄλλως (*to no beneficial purpose*) ἔλεγχεις (*inquire*). The seer pauses, and then speaks with compassionate earnestness.

334. καὶ γὰρ κ. τ. ἑ. The storm, though ready to burst, is again delayed by this little parenthesis.

335. ὀργανείας (ὀργαίνειν) gl. εἰς ὀργὴν κινησείας, *provoke to anger*. Brunck, as a similar hyperbole, compares Plaut. Pœn. I. 2. 77. *Nam illa mulier lapidem silicem subigere, ut se amet, potest.*

336. ἄτεγκτος (τέγγω) gl. Ebn. MSS. ἀμάλακτος, *unsoftened*. SCHOL. ἀσυμπάθης καὶ ἀδάκρυτος. Eur. Herc. F. 833. ἄτεγκτον συλλαβοῦσα καρδίαν. Arist. Thes. 1047. ἰώ μοι μοίρας ἄτεγκτε δαίμων.

Ib. ἀτελεύτητος gl. ἄπρακτος, *impracticable*.

ΤΕ. ὀργὴν ἐμέμψω τὴν ἐμήν· τὴν σὴν δ' ὁμοῦ
ναίουσαν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.
ΟΙ. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; 340
ΤΕ. ἥξει γὰρ αὐτά, κἂν ἐγὼ σιγῇ στέγω.
ΟΙ. οὐκοῦν ἅ γ' ἥξει καὶ σὲ χρὴ λέγειν ἐμοί.
ΤΕ. οὐκ ἂν πέρα φράσαιμι. πρὸς τάδ', εἰ θέλεις,
θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.
ΟΙ. καὶ μὴν παρήσω γ' οὐδὲν, ὡς ὀργῆς ἔχω, 345
ἅπερ ξυνίημ'. ἴσθι γὰρ δοκῶν ἐμοὶ
καὶ ξυμφυτεῦσαι τοὔργον, εἰργάσθαι θ', ὅσον

337. τὴν ἐμὴν ὀργήν. The ignorance of Œdipus as to his real situation, and the preternatural knowledge of Tiresias, lead here to an equivoque of language, the difficulty of which is increased by the latitude which the poet allows to his possessive pronouns. Understand generally—"the anger, to which *I* excite, by maintaining silence, is a source of crimination with you: but the anger and indignation to which *you* excite, or rather will excite hereafter, is hidden from you, though its cause (viz. Jocasta) abides under the same roof with you, and is the companion of your table and your bed." See the explanations of the Scholiast and also of Eustathius 755, 14.

338. κατεῖδες. κάτοιδας. Both. Ebn. cum MS.

339. Œdipus, not understanding the covert meaning of Tiresias, answers in a widely different sense.

340. ἀτιμάζειν. Referring to note 216. and comparing Antig. 544. μήτοι . . μ' ἀτιμάσῃς τὸ μὴ οὐ | θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἁγνίσαι, I understand: (δι' ἃ) *through which words*, ἀτιμάζεις τήνδε πόλιν, *you rob this state of a right, to which she has a claim.* Cf. infr. 789, 909.

341. ἥξει (*they will happen, they will take place, they will have their oracular fulfilment*) αὐτὰ (of their own accord, without my proclaiming them). Tiresias speaks hesitatingly, and almost on the point of yielding. ἃ in the following verse emphatic.

343. οὐκ ἂν πέρα φράσαιμι, *my lips are closed, I will not utter another word.* (Tiresias still speaking to himself, but with his mind now made up.)

Ib. πρὸς τάδε = πρὸς ταῦτα, *wherefore.* (Addresses himself to Œdipus.) cf. infr. 426.

344. θυμοῦ δι' ὀργῆς = ὀργίζου ὀργὴν, (cf. Wund.) *Let your anger assume the most violent form.*

Ib. ἥτις ἀγριωτάτη. Erfurdt compares Æsch. S. c. Th. 65. καιρὸν ὅστις ὤκιστος. Pers. 830. κόσμον ὅστις εὐπρεπής. Cicero in Pison. c. 21. pœnas —eas quæ gravissimæ sunt.

345. καὶ μὴν παρήσω γ' οὐδὲν (*I will spare no words*) ὡς ὀργῆς ἔχω (Matth. §. 337) *in my present state of indignation.*

347. ξυμφυτεῦσαι, to have been a joint partner or concocter of the deed (Creon being the supposed as-

μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
καὶ τοὔργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.

ΤΕ. ἄληθες; ἐννέπω σὲ τῷ κηρύγματι 350
ᾧπερ προεῖπας ἐμμένειν, κἀφ' ἡμέρας
τῆς νῦν προσαυδᾶν μήτε τούσδε μήτ' ἐμὲ,
ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.

ΟΙ. οὕτως ἀναιδῶς ἐξεκίνησας τόδε
τὸ ῥῆμα; καί που τοῦτο φεύξεσθαι δοκεῖς; 355

ΤΕ. πέφευγα· τἀληθὲς γὰρ ἰσχῦον τρέφω.

sociate). The dative usually accompanies compounds of this form. Electr. 986–7. συμπόνει πατρὶ, σύγκαμν' ἀδελφῷ. Æsch. S. c. Th. 598. ξυνεισβὰς πλοῖον—ναύταισι θερμοῖς. 610 &c. &c.

347–8. ὅσον μ. χ. κ. *only not to have perpetrated by actual murder.* Trach. 1214. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν.

349. τοὔργον. here, *perpetration of the deed.* Aj. 116. χωρῶ πρὸς ἔργον.

350. ἄληθες; The extreme violence of Œdipus allows the prophetic seer no longer to observe the guarded silence which he has hitherto kept. Folding perhaps his arms, while he pronounces his bitter and ironical *indeed!* (cf. Antig. 758. Aristoph. passim), he suddenly unlocks them, and then in a tone of vehement solemnity, utters the awful declaration in the text.

Ib. ἐννέπω σε, *I enjoin, I command you.* Elmsley compares Aj. 1047. οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν | μὴ ξυγκομίζειν, ἀλλ' ἐᾶν ὅπως ἔχει. Phil. 101. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν. That a dative *may* be used after such verbs, cf. Œd. Col. 840. hence the change in construction infr. 353.

350–1. τῷ κηρύγματι ἐμμένειν, *to abide by your own edict.*

352. προσαυδᾶν, Schol. προσφθέγγεσθαι.

353. ὄντι μιάστορι for ὄντα μιάστορα. Erfurdt compares Plato 5 Rep. 453, d. οὐκοῦν καὶ ἡμῖν νευστέον . . . δελφίνά τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν ἄν.

354. (after a pause of astonishment and in a voice choking with rage.) "ἐκκινεῖν *excitare,* de motu; tralato dictum de voce." Ell. This I think does not convey the full force of the word, which like the simple verb κινεῖν (cf. Œd. Col. 624. 1526. Antig. 1060, 1.) no doubt bore the sense of *uttering, divulging,* what religious considerations ought to have made a man keep silent.

355. τοῦτο φεύξεσθαι, *to escape punishment for this.*

356. πέφευγα. The figure of the venerable prophet expands into almost preternatural grandeur, as he utters this at the top of his voice; and then adds, in the beautiful translation of Dale, for "the might of truth is mine!"

Ib. τἀληθὲς = ἡ ἀλήθεια. So Phil. 83. τὸ ἀναιδὲς = ἡ ἀναίδεια. Œd. Col. 1125. τὸ εὐσεβὲς = ἡ εὐσέβεια. 1127. τοὐπιεικὲς = ἡ ἐπείκεια.

Ib. ἰσχῦον, *valens.* Ell.

ΟΙ. πρὸς τοῦ διδαχθείς ; οὐ γὰρ ἔκ γε τῆς τέχνης.
ΤΕ. πρὸς σοῦ. σὺ γάρ μ' ἄκοντα προὐτρέψω λέγειν.
ΟΙ. ποῖον λόγον ; λέγ' αὖθις, ὡς μᾶλλον μάθω.
ΤΕ. οὐχὶ ξυνῆκας πρόσθεν ; ἢ 'κπειρᾷ λέγειν ; 360
ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.
ΤΕ. φονέα σε φημὶ τἀνδρὸς οὗ ζητεῖς κυρεῖν.
ΟΙ. ἀλλ' οὔ τι χαίρων δίς γε πημονὰς ἐρεῖς.
ΤΕ. εἴπω τι δῆτα κἄλλ', ἵν' ὀργίζῃ πλέον ;
ΟΙ. ὅσον γε χρῄζεις· ὡς μάτην εἰρήσεται. 365
ΤΕ. λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις

Ib. τρέφω = ἔχω. Schol. Cf. Diss. ad Pyth. I. 20.

357. πρὸς τοῦ διδαχθεὶς sc. τὸ ἀληθές. (Sneeringly and in secret reference to Creon, whom he suspects to be the suborner of Tiresias.)

358. σοῦ strongly emphatic. Then compassionately: "for you have compelled me to speak against my will." προυτρέψω gl. παρεκίνησας.

360. ἐκπειρᾷ λέγειν; the meaning of this and the subsequent answer of Œdipus were perhaps better conveyed to the audience by the tone and gesture of the latter, than by his words. I understand them as follows: "Do you put me to the proof," asks Tiresias, "as to what I can say?" "No," replies Œdipus sarcastically; οὐκ ἐκπειρῶμαι οὕτως λέγειν ὥστε γ' εἰπεῖν γνωστὸν, "I do not put you to the proof for the purpose of saying what we are already cognizant of, but I wish it repeated, in order that we may admire it's matchless impudence and folly." Having given what appears to me the general tenor of these two difficult verses, I add the explanations of preceding commentators. Brunck: *sermonemne meum tentas?* i. e. *experirisne, an iterum eadem tibi sim dicturus?* Erf. Herm. and Ell. *tentasne me, ut revera dicam?* Wund. *an experiris, num dicam?* quo Tiresias hoc significet: *an rogitando quid dicam, id studes efficere, ut verum non dicam?* On the word ἐκπειρῶμαι cf. nos ad Aristoph. Eq. 1197.

361. οὐχ (supply from preceding verse συνῆκα. El.)

Ib. γνωστὸν, *id quod potest nosci*; γνωτὸν, *notum*. Solger translates the two verses:

Tei. Begriffst du nicht mein Reden,
oder prüfst du mich?
Œd. Nicht dass ich klar es wüsste.
Wieder sag' es drum.

362. Peremptorem te esse (κυρεῖν) dico viri, cujus peremptorem quæris. Johns.

363. χαίρων, *with impunity*. Cf. infr. 368. Antig. 759. Phil. 1299. frequent in Aristoph.

Ib. πημονὰς gl. λοιδορίας.

364. εἴπω, *shall I speak* (Subj. interrog. Cf. Œd. Col. 26. 480. 828. Antig. 554. Trach. 390. Aj. 468. 1312. Phil. 963. 974. 1352.), τι ἄλλο (*something else*)? Brunck incautiously reads τί.

365. (with affected ease.)

366. σὺν τοῖς φιλτάτοις sc. *his mother*. Cf. Eur. Herc. F. 514. Infr. 1184, Œdipus says, ξὺν οἷς τ' οὐ χρῆν μ' ὁμιλῶν, οὕς τέ μ' οὐκ ἔδει κτανών.

αἴσχισθ' ὁμιλοῦντ', οὐδ' ὁρᾶν ἵν' εἶ κακοῦ.

ΟΙ. ἦ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξειν δοκεῖς;

ΤΕ. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.

ΟΙ. ἀλλ' ἔστι, πλὴν σοί. σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370
τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ.

ΤΕ. σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἃ σοὶ
οὐδεὶς ὃς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.

ΟΙ. μιᾶς τρέφει πρὸς νυκτὸς, ὥστε μήτ' ἐμὲ
μήτ' ἄλλον, ὅστις φῶς ὁρᾷ, βλάψαι ποτ' ἄν. 375

ΤΕ. οὐ γάρ σε μοῖρα πρός γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπρᾶξαι μέλει.

ΟΙ. Κρέοντος, ἢ σοῦ ταῦτα τἀξευρήματα;

ΤΕ. Κρέων δέ σοι πῆμ' οὐδὲν, ἀλλ' αὐτὸς σὺ σοί.

ΟΙ. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης 380

367. ἵνα κακοῦ. Cf. inf. 413. Aj. 389.

368. γεγηθώς. Cf. Electr. 1432.

371. (A deep sensation through the theatre, the auditors knowing that all here objected on the part of Œdipus to Tiresias is applicable to, or will soon be applicable to himself —deaf at present to admonition, and soon to be as dark of eye, as he is now dark of mind. I spare the reader the usual quotation from Ennius.) The calm and half compassionate reply of Tiresias provokes Œdipus into a new ebullition of rage.

Ib. τά τ' ὦτα. The *ears* of Tiresias had, as we have already seen, a preternatural acuteness. Hence Æschylus, when speaking of him (Sept. c. T. 25.) ἐν ὠσὶ νωμῶν καὶ φρεσίν.

374. μιᾶς τρέφει πρὸς νυκτός. (gl. διόλου ἐν τῷ σκότῳ διατρίβεις). Thou art all darkness, bred and nurtured in it. What light then of prophetic truth hast thou, that I or any else, who see the outward light, should suffer injury from thee? Ἐμοῦ in the verse following, emphatic.

377. ἱκανὸς ἐκπράττειν. Apollo is quite competent to give effect to the declaration made from his shrine, that the murderer of Laius shall be punished.

Ib. τάδε, sc. τὸ πεσεῖν σε.

378. τἀξευρήματα. Cf. Æsch. Sept. c. Theb. 646. For the friendship between Creon and Tiresias cf. Antig. 990 sq. Eurip. Phœn. 859 sq. (Œdipus speaks after a slight pause.)

379. Κρέων δέ. As instances of δὲ indicating objection to interrogations, Erfurdt gives Trach. 732. Œd. Col. 395. Aj. 951. Eurip. Or. 383. (Tiresias has no bodily *eyes* to look out upon Creon; but the eyes of his soul as it were here penetrate into him, and more in pity than in anger.)

380. πλοῦτε. The wealth which Œdipus had gained in conjunction

ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
εἰ τῆσδέ γ' ἀρχῆς οὕνεχ', ἣν ἐμοὶ πόλις
δωρητὸν, οὐκ αἰτητὸν, εἰσεχείρισεν,
ταύτης Κρέων ὁ πιστὸς, οὐξ ἀρχῆς φίλος, 385
λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἱμείρεται,
ὑφεὶς μάγον τοιόνδε μηχανορράφον,

with the hand of Jocasta, may be inferred from one or two other expressions which drop from others or himself. See infr. 455. 1070. and cf. 541, 2. See also foot-note to v. 487.

Ib. τυραννὶς, *absolute power.*

380–1. τέχνη τέχνης ὑπερφέρουσα. Of the many interpretations set upon this expression, the most correct appears to me to be that of Musgrave, who understands by it, political and regal science. In illustration of this opinion the learned writer quotes Philo Judæus de constitutione Principis II. 362. and Xen. Mem. IV. 462. A more appropriate illustration may, I think, be derived from the Philoctetes of Sophocles, where the Chorus, i. e. the attendants on the princely Neoptolemus after asking his advice on a critical emergency, observe, τέχνα γὰρ τέχνας ἑτέρας προὔχει | καὶ γνώμα παρ' ὅτῳ τὸ θεῖον | Διὸς σκῆπτρον [h]ἀνάσσεται. Philoct. 138.

381. ὑπερφέρουσα *excelling.* cum gen. rei et pers. Herodot. VIII. 138. IX. 96. Thucyd. I. 81. Xen. de Rep. Lac. 15. 8. Ælian Var. Hist. I. 3.

Ib. τῷ πολυζήλῳ βίῳ. Placing a comma at ὑπερφέρουσα and removing it from the word [i]βίῳ, I translate generally, "exposed as life generally is to envy, how close a guard does envy keep on you three, viz. wealth, power, and political wisdom." Having explained what appears to me the sense of this passage, I subjoin the opinions of my predecessors. Brunck: *ars arte potentior ad vitæ felicitatem.* Erfurdt: *ars artem superans vitæ felicitate.* Hermann: *ars ante alias artes eminens in hac diversissimis studiis plena vita.*

385. οὐξ ἀρχῆς φίλος. Wunder thinks this said ironically. But why so? It is clear from v. 597 sq. that the most friendly relations had originally subsisted between Œdipus and Creon.

386. λάθρα μ' ὑπελθών. ὑπέρχεσθαι, a term of the palæstra, used of a person "*insidians et clandestinos dolos tentans.*" El. Phil. 1007. οἷός μ' ὑπῆλθες. Dindorf compares Aristoph. Vesp. 463. ἆρα δῆτ' οὐκ αὐτόδηλα τοῖς πένησιν ἡ τυραννὶς | ὡς λάθρα ἐλάνθαν' ὑπιοῦσά με.

387. μάγον, *juggler.* Erfurdt com-

[h] That Donner, (an excellent translator of Sophocles, as far as I have seen from his Antigonë and Philoctetes,) understood the words in this sense, is evident from his version—

denn hoch ragt vor andern Künsten ja
Eines Königes Kunst,
Der, klug waltend, Zeus' göttliches Zepter lenkt.

[i] These remarks were made long before Wunder's "Œdipus" came into my hands, where I find this opinion anticipated. From the same writer I find that by Matthiæ the same interpretation, and for the same reason, is set upon the words τέχνη τέχνης ὑπερφ. as by Musgrave.

δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός.
ἐπεὶ, φέρ' εἰπὲ, ποῦ σὺ μάντις εἶ σαφής; 390
πῶς οὐχ, ὅθ' ἡ ῥαψῳδὸς ἐνθάδ' ἦν κύων,
ηὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;
καίτοι τὸ γ' αἴνιγμ' οὐχὶ τοὐπιόντος ἦν
ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει·
ἣν οὔτ' ἀπ' οἰωνῶν σὺ προὐφάνης ἔχων 395
οὔτ' ἐκ θεῶν του γνωτόν· ἀλλ' ἐγὼ μολὼν,

pares Zosimus I. 688. μάγοις τε καὶ ἀγύρταις ἐσχολακώς. Cf. Ruhnk. ad Tim. p. 10.

Ib. ὑφείς. gl. ap. Ebn. ἐνδὺς, ὑποβάλλων.

388. ἀγύρτης (ἀγείρω, *mendicando colligens*), *tramper, impostor, conjurer.* Plat. 2. Rep. 364, b. ἀγύρται δὲ καὶ μάντεις ἐπὶ πλουσίων θύρας ἰόντες πείθουσιν ὡς ἔστι παρὰ σφίσι δύναμις ἐκ θεῶν πορίζομένη θυσίαις τε καὶ ἐπῳδαῖς, εἴ τέ τι ἀδίκημά του γέγονεν αὐτοῦ ἢ προγόνων, ἀκεῖσθαι μεθ' ἡδονῶν τε καὶ ἑορτῶν, ἐάν τέ τιν' ἐχθρὸν πημῆναι ἐθέλῃ, μετὰ σμικρῶν δαπανῶν ὁμοίως δίκαιον ἀδίκῳ βλάψειν, ἐπαγωγαῖς τισὶ καὶ καταδέσμοις τοὺς θεοὺς, ὥς φασι, πείθοντές σφισιν ὑπηρετεῖν. See also Van Dale de Idol. 58. 291. 433.

388–9. ἐν τοῖς κέρδεσιν μόνον δέδορκε. Erfurdt compares Cicero Tusc. Disputt. v. 39. de Cn. Æ. Aufidio cæco: *videbat in literis.*

389. τὴν τέχνην, gl. κατά. Ebn.

390. ἐπεὶ, *otherwise, if it is not so.* Ib. σαφής. On this word in reference to the mantic art, cf. infr. 1011. perhaps here added in contemptuous reference to sup. 286.

Ib. ποῦ. I understand, *to what purpose?* so 1 Cor. i. 20. ποῦ σοφός; ποῦ γραμματεύς; ποῦ ζυζητητὴς τοῦ αἰῶνος τούτου;

391. ῥαψῳδὸς (ῥάπτω, ᾠδή), *carmina texens.* See a learned explanation of the word in Passow.

Ib. κύων, the Sphinx. Schol. κύνα δὲ αὐτὴν διὰ τὸ ἁρπατικόν. Cf. nos ad Arist. Ran. 1249. Σφίγγα δυσαμέριον πρύτανιν κύνα. Brunck refers to Eurip. Herc. f. 1277. Apollonius II. 289. Soph. Electr. 1387. Erfurdt to Æsch. Choeph. 1051.

392. αὐδᾶν as a verb applicable to fatidic purposes occurs also infr. 568. Trach. 170. τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε. Pind. Nem. X. 150.166.

393. αἴνιγμα. Pind. frag. Incert. 62. αἴνιγμα παρθένου | ἐξ ἀγριᾶν γνάθων. (Diss. Edit.). For an allusion to the enigma in Hesiod, see Goettl. p. 180. Eurip. Phœn. 48. 50. 1064. 1702. 1745.

Ib. τοὐπιόντος, Schol. τοῦ τυχόντος, *an ordinary person.* Œd. Col. 752. τοὐπιόντος ἁρπάσαι. Eur. H. F. 1248.

394. διειπεῖν, Hesych. διηγήσασθαι. Cf. infr. 854. Trach. 22.

Ib. μαντεία, real inspiration.

395. ἀπ' οἰωνῶν. Eurip. Suppl. 222. ἃ δ' ἔστ' ἄσημα, κοὐ σαφῶς γιγνώσκομεν | εἰς πῦρ βλέποντες, καὶ κατὰ σπλάχνων πτυχὰς, | μάντεις προσημαίνουσιν, οἰωνῶν τ' ἄπο.

395–6. ἔχων γνωτὸν seems equivalent to ἐγνωκέναι.

ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
γνώμῃ κυρήσας οὐδ' ἀπ' οἰωνῶν μαθών·
ὃν δὴ σὺ πειρᾷς ἐκβαλεῖν, δοκῶν θρόνοις
παραστατήσειν τοῖς Κρεοντείοις πέλας. 400
κλαίων δοκεῖς μοι καὶ σὺ χὠ συνθεὶς τάδε
ἀγηλατήσειν· εἰ δὲ μὴ 'δόκεις γέρων
εἶναι, παθὼν ἔγνως ἂν οἷά περ φρονεῖς.

ΧΟ. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405
δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.

ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.
οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξίᾳ· 410

398. γνώμῃ κυρήσας, *cogitatione adsecutus*, i. e. quod intellexi ejus enigma meopte ingenio. Wund. γνώμη appears to me here as elsewhere, to imply the human intellect as opposed to divine inspiration. cf. infr. 1086. On οὐδὲ cf. Matth. §. 608.

399–400. θρόνοις παραστατήσειν—πέλας. Æsch. Sept. c. Th. 666. οἶμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.

401. κλαίων, *to your sorrow*. cf. infr. 1152. Antig. 754. κλαίων φρενώσεις.

Ib. ὁ συνθεὶς τάδε, sc. Creon. cf. sup. 378. Jacobs compares Demosth. de Coron. p. 275. Eurip. Ion. 382.

402. ἀγηλατεῖν (ἄγος, ἐλαύνω), *to drive into banishment as a person stained with guilt and pollution*. (Gl. ἐμὲ δηλονότι ὂν λέγεις φονέα εἶναι.) Herodot. V. 72. ἀπικόμενος δὲ ἀγηλατέει ἑπτακόσια ἐπίστια Ἀθηναίων. On the aspirate, cf. El. and Schneid. p. 18. (Œdipus utters this word with an ironical sneer (cf. sup. 100.), then proceeds with great earnestness and gravity of speech.)

403. παθὼν, *to your cost, with bitter suffering*.

Ib. φρονεῖς, *meditate*.

405. Οἰδίπου. Cf. Œd. Col. 557. 1346.

407. λύσομεν, solvamus, i. e. impleamus ambiguitate sua difficilia. Ell.

408. ἐξισωτέον sc. ἐμοὶ. Schol.

409. ἴσ' ἀντιλέξαι. The political ἰσηγορία, on which the Athenians so much prided themselves (Xen. de Rep. Athen. c. 1. 12.) is here evidently alluded to. Cf. Eurip. Phœn. 402 sq. 546 sq.

Ib. τοῦδε sc. τὸ ἐξισοῦ λέγειν. Schol. cf. infr. 1158. κρατῶ, *am master of*.

410. σοὶ ζῶ δοῦλος. Eurip. Herc. F. 1413. ζῶ σοὶ ταπεινός;

Ib. Λοξίᾳ: name of Apollo first used by Herodotus (I. 91.) Passow derives the word from λοξὸς, in allusion to the crookedness and obscurity of oracular responses; Dœderlin from λέγω, which word is

ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.
λεγω δ', ἐπειδὴ καὶ τυφλόν μ' ὠνείδισας·
σὺ καὶ δέδορκας, κοὐ βλέπεις ἵν' εἶ κακοῦ,
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
ἆρ' οἶσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὢν 415
τοῖς σοῖσιν αὐτοῦ νέρθε κἀπὶ γῆς ἄνω,
καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς
ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρὰ,
βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμὴν, 420

used by Herodotus (VIII. 136.) in reference to oracles. Pindar not unfrequently uses this name of Apollo. Pyth. III. 50. XI. 9. Isthm. VII. 70.

411. προστάτης in Athenian jurisprudence implied a citizen, responsible for the conduct of a *metic* or sojourner, the name of the latter being registered in the public tables as such. Cf. Aristoph. in Vesp. Musgrave properly translates: *non in tabulis publicis, tanquam Creontis cliens, recensebor.*

412. λέγω δ'. Cf. infr. 449.

413. There seems to be an ironical force in the word καὶ answering to our *sooth;* implying that though Œdipus had his outward sight, yet he had not the inward sight, which could point out the dreadful position in which he was placed. Hermann explains the passage: "*tu non modo non es cæcus, et nihil cernis, sed etiam vides, et cernis nihil;* quod est idem ac si dicas, *tu non modo nihil cernis, quia cæcus sis, sed etiam nihil cernis, quum sis videns.*

414. ναίεις, cf. sup. 338.

415. ἆρ' οἶσθα (*num scis?*) ἀφ' ὧν εἶ (cf. Œd. Col. 937.) καὶ λέληθας (*nay, you know not,* &c.)

416. τοῖς νέρθε, i. e. Laius.

Ib. τοῖς ἐπὶ γῆς ἄνω, Jocasta and her children.

417. ἀμφιπλὴξ, *striking on both sides,* Schol. Trach. 930. ἀμφιπλῆγι φασγάνῳ.

418. δεινόπους (*cum infortunio adventans* El.) ἀρά. Erfurdt compares Antig. 1104. θεῶν ποδώκεις βλαβαί. Elmsley, Æsch. Eum. 419. ἡμεῖς μέν ἐσμεν Νυκτὸς αἰανῆς τέκνα, | Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα. Dindorf, Soph. Elect. 491. χαλκόπους Ἐρινύς. A still more appropriate allusion, I think, would have been to the heavy and crushing foot of the same divinities in that appalling chorus, Eum. 346. μάλα γὰρ οὖν ἀλλομένα | ἀνέκαθεν βαρυπεσῆ καταφέρω ποδὸς ἀκμάν.

419. βλέποντα...ὄρθ', *clear-sighted enough at present.*

Ib. βλέποντα σκότον, *seeing nothing.* Musgrave compares Eurip. Phœn. 391. σκότον δεδορκώς. Bacch. 510. εἰσορᾷ κνέφας. See also Brunck ad v. 1273. and Jacobs ad Anthol. vol. II. P. III. p. 203.

420. βοῆς governed of σύμφωνος. Matth. §. 379, 2.

Ib. λιμὴν, Schol. τόπος. This word and Citheron in the following verse I think are to be considered in connection, the allusion being to the

ποῖος Κιθαιρὼν οὐχὶ σύμφωνος τάχα,
ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών;
ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν,
ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις. 425
πρὸς ταῦτα καὶ Κρέοντα καὶ τοὐμὸν στόμα
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν

deep recesses for which that mountain was famous, and into the deepest of which the infant Œdipus would be thrown, for better securing the purpose of his unnatural parents.

423. ἄνορμον (α, ὅρμος) properly, *without an anchoring-place,* or *port:* metaph. *unfortunate.* El. The nautical imagery, of which Sophocles is in general so fond, is here sufficiently apparent; ὃν ἄνορμον εἰσέπλευσας = εἰς ὃν ὅρμον ἄνορμον ἔπλευσας. Wund. We should come better to this sense, if in the preceding verse, we might understand by ὑμέναιος, the *hymeneal* ὅρμος.

Ib. εὐπλοίας τυχών. Wunder understands the words as referring to the success of Œdipus in solving the Sphinx-enigma.

424. πλῆθος κακῶν. What is to be understood by this *crowd of evils?* To a mind like that of Tiresias, where "coming events cast their shadows before," could there be any thing in the present or future destinies of Œdipus or his family capable of concealment? *He* a parricide and incestuous, *they* the offspring of a parricide and an incestuous. *He* doomed to lose his sight and be a wanderer—*they* maddened in their intellects, and destined, as in the case of Antigonë and Eteocles, to be wanderers also! the mother of this wretched race dying by her own hands, and her two sons dying by each other's. In this accumulation of misery and affliction, and by putting father and children upon one common footing of calamity, will be found the best general sense of the following verse, whether we read, as in the present text, or adopt from Markland and Brunck the reading of ὅσ' ἐξισώσει, taking the latter word in an intransitive sense.

425. ἃ σ' ἐξισώσει. Ebner supposes this expression, purposely left obscure here, to be explained at vv. 1497, 8. when Œdipus, at present laughing at the predictions of Tiresias, reckons up his crimes, then observes of himself, τὴν τεκοῦσαν ἤροσεν | . . κἀκ τῶν ἴσων ἐκτήσαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ. "Quod vero h. l. ἃ σ' ἐξισώσει σοι dixit, hoc oppositionis causa et copiæ poeticæ abundantia fecit; sufficiebat enim ἃ σ' ἐξισώσει τοῖς σοῖς τέκνοις."

Ib. The sibilant letter in this verse has not escaped the commentators (cf. Porson ad Med. 476), any more than the letter ταῦ in a preceding verse (371).

426. πρὸς ταῦτα, *wherefore.* Cf. supr. 343. Œd. Col. 956. Antig. 658. Aj. 970, &c.

Ib. τοὐμὸν στόμα, gl. τοὺς ἐμοὺς λόγους. Ellendt, dissatisfied with this interpretation, understands στόμα in many passages of Sophocles in the sense of "*os,* quatenus *verba inde exeunt.*" Here he observes: "*os suum* vates contumeliæ haberi indignatur." See the learned

κάκιον ὅστις ἐκτριβήσεταί ποτε.

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
οὐκ εἰς ὄλεθρον; οὐχὶ θᾶσσον; οὐ πάλιν 430
ἄψορρος οἴκων τῶνδ' ἀποστραφεὶς ἄπει;

ΤΕ. οὐδ' ἱκόμην ἔγωγ' ἂν, εἰ σὺ μὴ 'κάλεις.

ΟΙ. οὐ γάρ τι σ' ἤδη μῶρα φωνήσοντ', ἐπεὶ
σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.

ΤΕ. ἡμεῖς τοιοίδ' ἔφυμεν, ὡς μὲν σοὶ δοκεῖ, 435
μῶροι, γονεῦσι δ', οἵ σ' ἔφυσαν, ἔμφρονες.

ΟΙ. ποίοισι; μεῖνον. τίς δέ μ' ἐκφύει βροτῶν;

ΤΕ. ἥδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.

ΟΙ. ὡς πάντ' ἄγαν αἰνικτὰ κἀσαφῆ λέγεις.

lexicographer generally on this word.

428. ἐκτριβήσεται, (said of a person utterly ruined, destroyed.) The Scholiast derives the metaphor from metals which lose their quantity by the processes of smelting, rubbing &c. Herodotus, (IV. 120. τὴν ποίην ἐκ τῆς γῆς ἐκτρίβειν. VI. 37. σφέας πίτυος (*pine-tree*) τρόπον ἀπείλεε ἐκτρίψειν,) uses the word in the sense of utterly sweeping away, or uprooting. Ellendt observes that the word is in tragic diction, what ἐπιτρίβεσθαι is in comic. Cf. sup. 248.

431. ἄψορρος for ἀψόρροος, see Pass. Aj. 369. οὐκ ἄψορρον ἐκνεμεῖ πόδα; El. 1430. ὦ παῖδες, οὐκ ἄψορρον; *will you not be gone?* Erfurdt derives the word from ἄψ and ὄρω, Pass. from ῥέω, Musgrave and Dœderl. from ἔρρω. (If accumulated words of repulsion could have driven Tiresias from the royal presence, the poet does not spare them here. Cf. Œd. Col. 233 sq.)

433. ἤδη. See Schneider de dial. p. 9.

434. σχολῇ. Schol. βραδέως, οὐδαμῶς. Elmsley aptly quotes Shakespeare: "I'll trust *by leisure* him that mocks me once." (Tit. And. Act. I. sc. 2.)

Ib. ἐστειλάμην, (gl. μετεστειλάμην); *sent for*. Brunck refers to similar instances of the simple verb thus used for the compound, infr. 860. Œd. Col. 298. Antig. 165. Phil. 60. 495.

435. ἔφυμεν, *visi sumus*. El.

436. μῶροι (cf. v. 433), epexegetic of τοιοῖδε in preceding verse. Ell. Wunder compares Philoct. 1271. τοιοῦτος ἦσθα—πιστὸς, ἀτηρὸς λάθρα.

Ib. γονεῦσι, οἵ σ' ἔφυσαν. Compare also Cadmus and Tiresias in the Bacchæ of Euripides, particularly vv. 170 sq. 179. 186. 330.

Ib. ἔμφρονες, gl. φρόνιμοι. (Tiresias again wishes to quit the stage, but is stopped by Œdipus.)

437. ποίοισι = τίσι; Cf. Electr. 1348. Aj. 747.

438. General *poetical* translation: "Your birth and death are both of this day's date," or more briefly—"this day will give you birth and death."

439. ἄγαν αἰνικτὰ κἀσαφῆ. *Some* of the prophet's denunciations were

ΤΕ. οὐκ οὖν σὺ ταῦτ' ἄριστος εὑρίσκειν ἔφυς; 440
ΟΙ. τοιαῦτ' ὀνείδιζ', οἷς ἔμ' εὑρήσεις μέγαν.
ΤΕ. αὕτη γε μέντοι σ' ἡ τύχη διώλεσεν.
ΟΙ. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὔ μοι μέλει.
ΤΕ. ἄπειμι τοίνυν· καὶ σύ, παῖ, κόμιζέ με.
ΟΙ. κομιζέτω δῆθ'· ὡς παρὼν σύ γ' ἐμποδὼν 445
ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.
ΤΕ. εἰπὼν ἄπειμ' ὧν οὕνεκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον. οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι

doubtless enigmatical and obscure, but ought no reminiscences to have been awakened in the mind of Œdipus by what the Delphic shrine had previously communicated (cf. infr. 787–793), and by the warning voice of the Chorus (sup. 285), that the words of Tiresias and Apollo were nearly tantamount in value? But we must not press too hard on a drama, which from the nature of its subject required such singular dexterity of management.

Ib. ἀγᾶν. Cf. Arist. Nub. 199. et alibi.

440. ταῦτ', sc. αἰνικτά. (Tiresias speaks with the bitterest tone of irony, and in allusion to the sphinx-enigma, which Œdipus had solved.)

441. οἷς ἔμ' εὑρήσ. μ. *quibus me*, diligentius si rem perpendere volueris, *magnum invenies*. (Œdipus returns the irony by partly playing on the word εὑρίσκειν (*to divine*) used by Tiresias. μέγαν emphatic.

442. αὕτη ἡ τύχη. Suspicor τέχνη. Schæf. Schæfer generally hits the nail on the head, but not I think here. Tiresias implies contemptuously: this—*skill*, as you no doubt consider it, but *accident* as I take leave to term it, viz. the solution of the Sphinx enigma, has been your ruin: for to what has it not led? a marriage with your own mother &c. &c.

443. The noble sentiment here uttered by Œdipus requires no comment.

444. ὦ παῖ. Cf. Antig. 1012.

Ib. κόμιζε, *lead me away*. Cf. Œd. Col. 589. Antig. 1087.

445. παρὼν, *by your presence*.

445–6. ἐμποδὼν ὀχλεῖς, *turbas ut impedimento sis*. Erf. El. Elmsley compares for the latter word Æsch. Prom. 1000. ὀχλεῖς, μάτην με, κῦμ' ὅπως, παρηγορῶν.

446. συθεὶς (σεύομαι, *eo, abeo*) as opposed to παρὼν in preceding verse may be rendered, *by your absence*. Aj. 294. ὁ δ' ἐσσύθη (*exiit*) μόνος. Œd. Col. 119. ποῦ κυρεῖ ἐκτόπιος συθείς; (That Tiresias was not in better odour with the children of Œdipus than with the parent, cf. Eurip. Phœn. 778 sq.)

448. πρόσωπον, gl. ἀξίωμα. Rather *your threatening brow*. cf. infr. 533. Bothe compares Horace vol. III. 3. 3. *non vultus instantis tyranni*. Add our own nobler poet: "his look, | haughty as is his pile high-built and proud." Samson Agon. 1069.

ζητεῖς ἀπειλῶν, κἀνακηρύσσων φόνον 450
τὸν Λαΐειον, οὗτός ἐστιν ἐνθάδε,
ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγενὴς
φανήσεται Θηβαῖος· οὐδ' ἡσθήσεται
τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος
καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἔπι 455
σκήπτρῳ προδεικνὺς γαῖαν ἐμπορεύσεται.
φανήσεται δὲ παισὶ τοῖς αὑτοῦ ξυνὼν
ἀδελφὸς αὐτὸς καὶ πατὴρ, κἀξ ἧς ἔφυ
γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
ὁμόσπορός τε καὶ φονεύς. καὶ ταῦτ' ἰὼν 460
εἴσω λογίζου· κἂν λάβῃς μ' ἐψευσμένον,
φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

ΧΟ. τίς ὄντιν' ἁ θεσπιέπεια Δελφὶς εἶπε πέτρα στρ. ά. 463

450. ἀνακηρύσσων, contemptuously: *proclaiming as if you had been a loud-tongued herald.* Ellendt, less rightly I think: *per præconem pronuntians.*

452. λόγῳ, *as far as words go, in appearance.* On the suppression of νῦν μὲν in this sentence, see Wunder in loc. and at Œd. Col. 1446.

454. τῇ ξυμφορᾷ. Schol. τῇ συντυχίᾳ, *the occurrence,* (fortunate as he may at first think it, to be a real Theban by birth, and not a mere metic.)

456. σκήπτρῳ προδεικνὺς, *feeling his way with his staff,* as a blind man does. Burton compares the Œdipus of Seneca 656. *baculo senili triste prætentans iter.* Erfurdt adds Theoc. Idyl. XXII. 102.

457–8. And of the children with whom he is in daily intercourse, it will be seen that he is at once their brother and their father.

460. ὁμόσπορος, *partner of his bed.*

461. λογίζου, (a shudder through the theatre at mere thought of the *account* to be taken by Œdipus.)

462. φάσκειν inf. for imperative. cf. infr. 1466.

Ib. μαντικῇ, a bitter return for the taunts thrown out by Œdipus, sup. 390. 394. &c. (Tiresias led off the stage.)

463. After a scene like the preceding, which has few parallels for energy and grandeur, on what would the workings of the Choral mind necessarily turn? On solemn inquiries as to who may be the murderer thus pointed out—on reflexions as to the terrible position of the unhappy wretch, pursued by the avenging bolts of heaven, and the unerring footsteps of the implacable Κῆρες, whoever he may be. But that Œdipus can be that man—no: the recollections of former benefits conferred by him upon the state will not allow the devoted

ἄρρητ' ἀρρήτων τελέσαντα φοινίαισι χερσίν ; 465
ὥρα νιν ἀελλάδων

Chorus to harbour such a supposition. The workings of the choral mind exhibit themselves metrically in logaœdic verses with iambic or spondaic dipodiæ (vv. 464, 5.), anapæstic or trochaic dimeters—choriambics and Glyconics (466, 7, 8 &c.). Of the power of the first three species of metre, our ears give us some imperfect feeling; the last are rather matter for finger-reckoning, and metrical equations.

Ib. τίς i. e. τίς ἐκεῖνός ἐστιν; infr. 1056. τίς δ', ὅντιν' εἶπε; Aj. 1043. τίς δ' ἐστὶν, ὅντιν' ἄνδρα προσλεύσσεις στρατοῦ;

Ib. θεσπιέπεια (ἔπος) *fatidic.* See Ellendt on the word. Lucani Pharsal. l. 5. Appius...sollicitat superos, multosque obducta per annos | Delphica fatidici reserat penetralia Phœbi.

Ib. Δελφίς. On the strict meaning of the word, and whence it derived its name, cf. Pausan. Phocic. cc. VI. VIII.

Ib. πέτρα. Wachsmuth (IV. 262.) thinks that by this word is to be meant the ὀμφαλὸς or stone placed in the middle of the temple at Delphi. But this is surely to take too narrow a view of the subject. Erfurdt and Ellendt, the former referring to Strabo IX. 418. Justin XXIV. 6. Livy 42, 15. understand more properly [k]mount Parnassus, on which the city of Delphi and the temple of Apollo were built. Cf. Aristoph. Nub. 604. Orph. Argon. 2. The word is often found coupled, according to Goettling (Hes. p.6,7.), with the word δρῦς, in reference to the joint fatidic powers of Zeus and Apollo, or more strictly speaking, to the primary agency of the first deity and the subordinate office of the latter. Il. XXII. 126. οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης | τῷ ὀαριζέμεναι. Hes. Theog. 35. ἀλλὰ τίη μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην; Plato in Phædr. 275. οἱ δέ γ', ὦ φίλε, ἐν τῷ τοῦ Διὸς τοῦ Δωδωναίου ἱερῷ δρυὸς λόγους ἔφασαν μαντικοὺς πρώτους γενέσθαι. τοῖς μὲν οὖν τότε, ἅτε οὐκ οὖσι σοφοῖς ὥσπερ ὑμεῖς οἱ νέοι, ἀπέχρη δρυὸς καὶ πέτρας ἀκούειν ὑπ' εὐηθείας, εἰ μόνον ἀληθῆ λέγοιεν. but on all this we shall have a future opportunity of speaking. For applications of the epithet πετρήεσσα to Delphi or Pytho, see Hom. h. Apollo 183. Il. II. 519. Pind. Ol. VI. 81. See also Eurip. Phœn. 234. Herc. F. 790. Bacch. 306. Ion 550 &c. Dissen's Comment. in Pind. 630. Lucan's Pharsalia l. 5.

465. ἄρρητ' ἀρρήτων. Œd. Col. 1238. κακὰ κακῶν. El. 849. δειλαία δειλαίων. Phil. 65. ἔσχατ' ἐσχάτων κακά.

466. ὥρα, *it is time.*

Ib. ἀελλὰς i. q. ἀελλαῖος, prop. *storm-sped.* For a large collection of this and cognate epithets, applied to *horses*, see Tafel's Dilucid. Pindar. II. p. 628. The association of ideas between this animal and swiftness in ancient times, is curiously instanced in a fragment of the Pindaric Hyporchemata, where the words ἵπποις θοαῖς are rendered

[k] Mengotti well observes: Una delle industrie, comune a tutti gli oracoli, fu la scelta di luoghi, che inspirassero o meraviglia, o terrore, o diletto, come sono le alte montagne, o le cupe foreste, o le horride spelonche, o le piaggie più amene, ridenti ed incantate. L' Oracolo di Delfo p. 63.

ἵππων σθεναρώτερον
φυγᾷ πόδα νωμᾶν.
ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας· 470
δειναὶ δ' ἅμ' ἕπονται
Κῆρες ἀναπλάκητοι.
ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανεῖσα ἀντ. ά. 473

by Dissen (Comment. p. 636.) *quam primum.*

467. The adjective σθεναρὸς, as Wunder observes, properly implies *vehemence.* As implying *swiftness,* Erfurdt compares Ἄτη σθεναρή. Il. IX. 501.

468. φυγᾷ πόδα νωμᾶν (*agitare*). Ellendt compares Aj. 243. ποδοῖν κλοπὰν ἀρέσθαι (*clam profugere*). Wunder adds Virg. Æn. IV. 281. *ardet abire fuga.* For some ingenious reasonings, by which the latter endeavours to establish a grammatical *dative of design,* see his Philoct. 1126.

469. ἔνοπλος. This word does not occur again in the remains of Sophocles. It is not found in Æschylus, but is not unfrequent in Euripides. Phœn. 266. Orest. 1281. &c.

470. πυρὶ καὶ στεροπαῖς seems equivalent to, *with the fire of lightnings.* So Philoct. 1450. καιρὸς καὶ πλοῦς = καιρὸς τοῦ πλεῖν. Pind. Isth. VIII. 1. Κλεάνδρῳ ἡλικίᾳ τε = *the youth of Cleander.* Nem. VII. 107. αὔχενα καὶ σθένος = *strong neck,* or *strength of neck.* By a similar Hebraism, those receptacles or reflectors of light, of which we shall subsequently have to speak (infr. 660), are said to be "for signs and for seasons, and for days and for years," i. e. to be for signs of the seasons, days and years.

Ib. γενέτας, here *son,* (cf. Eurip. Ion 916), more commonly *father.* On Apollo, as well as other deities, more particularly Minerva (Æsch. Eumen. 791, 2), being occasionally armed with the thunders and lightnings of Jupiter, see the notes of Bothe, Wunder, and Thudichum (I. 252).

472. Κῆρες. Whoever wishes to analyse or compare the Homeric and Hesiodean Κῆρες (in the remains of Pindar they appear I believe but once), will find the following references of use to him, whether as regards the Κῆρες themselves, or their relation to the Mœræ. Il. II. 834. VIII. 528. XII. 116. XIII. 602. Od. XVII. 326. Hes. Theog. 211. 217. (where see Goettl.) Scut. Herc. 249. Among these the most striking is the personified Κὴρ, who appears equally in our copies of Homer (Il. XVIII. 535 sq.) and of Hesiod (Scut. Herc. 156). For Sickler's derivation of the word, see his "Cadmus," p. 59.

Ib. ἀναπλάκητοι = ἀναμπλάκητοι (ἀμπλακεῖν), *not missing* (their prey), or ἄφυκτοι, those whom there is no escaping.

473. ἔλαμψε. Passow is content to see in this word the sense of *clear and loud sound.* Ellendt discerns in it a double proof of figurative language—first, that the prophetic response (φάμα) is compared with a fire on the top of a mount, visible through the adjoining places; se-

φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν. 475
φοιτᾷ γὰρ ὑπ' ἀγρίαν
ὕλαν ἀνά τ' ἄντρα καὶ
πέτρας ἅτε ταῦρος,
μέλεος μελέῳ ποδὶ χηρεύων,
τὰ μεσόμφαλα γᾶς ἀπονοσφίζων 480
μαντεῖα· τὰ δ' ἀεὶ
ζῶντα περιποτᾶται.
δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας, στρ. β'.

cond, that there is a sanatory implication in the word. The learned writer refers to Merrick ad Tryphiod. p. 360. ed. Wernick. for confirmation of his opinions on the subject.

Ib. νιφόεντος.

O thou Parnassus! whom I now survey,
Not in the phrensy of a dreamer's eye,
Not in the fabled landscape of a lay,
But *soaring snow-clad* through thy native sky,
In the wild pomp of mountain majesty! *Childe Harold.*

Cf. h. H. Apollo 282. Eurip. Phœn. 213. 241. Pausan. X. 8, 9. More minute remarks on this celebrated mountain are reserved for the Antigonë.

475. ἄδηλον, *unknown.*

Ib. πάντα. Schol. πανταχοῦ. Brunck: *quemque.*

476. ὑπό. The force of the Greek preposition will be better understood by reversing the expression—"where wild woods hang *over* him."

479. χηρεύων. Schol. τῇ φυγῇ μονάζων. El. *commercii orbus.*

480–1. τὰ μεσόμφαλα γᾶς μαντεῖα = τὰ μεσομφάλου γῆς μαντεῖα. For construction cf. sup. 161. Why Delphi was thus termed, see infr. 898. Æsch. Sept. c. Theb. 743. τρὶς εἰπόντος (Apollinis sc.) ἐν μεσομφάλοις Πυθικοῖς χρηστηρίοις.

Ib. ἀπονοσφίζων. Schol. ἐκφεύγων. Musg. *fraudans, fallens.*

482. ζῶντα, *vivid and efficacious.* Musgr. cites Antig. 453. ἀεί ποτε ζῇ ταῦτα, and refers to Trach. 1169. Eurip. Suppl. 223. Bacch. 8. Æsch. Ag. 828. Suppl. 995. But illustrations of Sophocles should be drawn as much as possible from Pindar. Cf. Diss. ad Nem. IV. 6.

483-5. The simpler form of considering these two verses is to understand ἐμὲ as the accusative to the verb ταράσσει, with which ἐμὲ are to be joined the participles δοκοῦντα and ἀποφάσκοντα. (So Kayser understands the construction, translating: *vates me conturbat nec probantem, neque audentem negari.*) A more recondite construction, and that to which Erfurdt, Herm. and I think Ellendt, incline, is to consider δεινὰ as an accusative plural to ταράσσει with which are to be joined οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'. Schol. οὔτε πιστὰ οὔτε ἄπιστα. Erf. *neque*

οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὅ τι λέξω δ' ἀπορῶ.
πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὁρῶν οὔτ' ὀπίσω.
τί γὰρ ἢ Λαβδακίδαις
ἢ τῷ Πολύβου νεῖκος ἔκειτ', οὔτε πάροιθέν ποτ' ἔγωγ'
οὔτε τανῦν πω
ἔμαθον, πρὸς ὅτου δὴ βασάνῳ

affirmantia neque negantia, i. e. *quæ nec probant rem, nec redarguunt.*

485. ἀποφάσκοντα. Musg. compares Aristot. Metaph. III. c. 7. ἀνάγκη ἢ φάναι ἢ ἀποφάναι ἓν καθ' ἑνὸς ὁτιοῦν. Idem Categor. c. 8. ἡ κατάφασις πρὸς τὴν ἀπόφασιν ἀντίκειται, οἷον τὸ, κάθηται, τῷ, οὐ κήθηται.

486. πέτομαι δ' ἐλπίσιν. I am suspended between hope and fear. Cf. sup. 157. Pind. Pyth. VIII. 129.

Ib. ἐνθάδε, *things present.*

Ib. ὀπίσω, *things future.* Elmsley compares θνητὸς πεφυκὼς, τὠπίσω πειρῶ βλέπειν. (Tragicus ap. Stob. 115. cf. Pind. Ol. X. 44. Nem. VII. 149. in voc. [m]ὄπιθεν. Grot.) Hermann translates: *quid dicam, nescio: sed anxius sum expectatione, qui neque in præsentia quidquam, neque futura perspiciam.* Kayser, objecting to these interpretations of ἐνθάδε and ὀπίσω, observes that the true meaning of the chorus is to be derived from Il. III. 108-110, and implies *plane cæcutio in hac re, pendeo animi.*

487. Λαβδακίδαις, i. e. *Laius.* So Pind. Ol. VI. 115. θάλος Ἀλκαϊδᾶν, i. e. *filius Alcæi.* Ol. IX. 82. Κρονιδᾶν, *Jovis,* ("plur. pro sing. ut sæpius apud nostrum." Tafel.) Pyth. II. 46. παρὰ Κρονίδαις (*in domo et familia Jovis,* Boeckh.) Pyth. IV. 4. Λατοίδαισιν, i. e. *Apollini.* Cf. Schol. Ib. 127. Αἰολιδᾶν, i. e. *uno Œolidarum.* A still more remarkable instance of this grandiloquent way of speaking in Pindar occurs in Isthm. V. 49-55. where by τίνες and τοῖσιν, the single person of Achilles is meant. Cf. Diss. ad Nem. V. p. 419.

488. τῷ Πολύβου, i. e. Œdipus, as yet supposed to be the son of the Corinthian Polybus. Cf. infr. 774.

494–6. πρὸς ὅτου — θανάτων. It may be of use to have this passage translated first, and the reasons on which that translation is founded given afterwards. πρὸς ὅτου (*wherefore*) βασάνῳ (*by a torturing process, in a torturing inquisitorial manner.* cf. infr. 1526.) ἐπίειμι (*I should attack*) τὰν ἐπίδαμον φάτιν Οἰδιπόδα (*the popular talk and favourable opinion of Œdipus*) ἐπίκουρος (*by coming forward as an assistant* or *avenger*) Λαβδακίδαις (*to Laius*) θάνατων ἀδήλων (*in respect to a murder involved in all sorts of difficulties and obscurities*).

Ib. πρὸς ὅτου here seems equivalent to ἀνθ' ὧν, ἀνθ' οὗ, ἀνθ' ὅτου. (Electr. 575. Antig. 237. Œd. Col. 967); but see the note which follows.

Ib. βασάνῳ. (Cf. infr. 510.) Wunder, who adopts from the Scholiast,

m παίδων δὲ παῖδες ἔχοιεν αἰεὶ γέρας τόπερ νῦν καὶ ἄρειον ὄπιθεν. Dissen translates: "et nati natorum habeant hæc fortunæ eximiæ ornamenta et majora etiam"—where the opposition between νῦν and ὄπιθεν is lost.

ἐπὶ τὰν ἐπίδαμον φάτιν εἶμ' Οἰδιπόδα, Λαβδακίδαις 495
ἐπίκουρος ἀδήλων θανάτων.
ἀλλ' ὁ μὲν οὖν Ζεὺς ὅ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ βροτῶν ἀντ. β'. 498
εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ 'γὼ φέρεται, 500

and inserts in his text, the participle χρησάμενος, which is wanting in all the MSS., explains and translates: πρὸς οὕτινος νείκους μεμαθημένου βασανίσας αὐτὸ, *qua simultate* sive *rixa cognita et explorata*, adding, that he considers πρὸς ὅτου as similar in diction to πρὸς τοῦ infr. v. 525.

495. ἐπιέναι, *to attack*. Cf. Herodot. I. 157. Thucyd. III. 56. V. 65. &c.

Ib. φάτις. Pind. Pyth. I. 186. ἐχθρὰ Φάλαριν κατέχει φάτις. Pyth. III. 199. ἀνθρώπων φάτις. Ol. I. 42. βροτῶν φάτις. Soph. Antig. 829. ὡς φάτις ἀνδρῶν. cf. infr. 715.

Ib. Οἰδιπόδα (Pind. Pyth. IV. 467. Æsch. Sept. c. T. 722. 884. Eur. Phœn. 827. 1511. 1519. Suppl. 846. 1088.) contracted for Οἰδιπόδαο, cf. Hes. Op. 162.

Ib. Λαβδακίδαις, i. e. *Laius*. From whom Sophocles derived this particular mode of speaking, we have seen above (v. 487.); and whence became these patronymics so familiar to Pindar himself? Obviously from that department of poetry which made him acquainted with all the great families of Greece, Sicily, Libya, &c.—the Eualidæ, the Blepsiadæ, the Oligæthidæ, the Ægidæ—of which illustrious family the poet was himself a member—the Emmenidæ, who descended from Cadmus—the Iamidæ, to whom was committed the superintendence of the oracular rites at Olympia—the Æacidæ of Ægina, to whom the poet's affections were so deeply wedded;—among these and many similar high-sounding names, Euxenidæ, Battidæ, Cleonymidæ, Psatychidæ, Midylidæ, &c., was it likely that the title of Labdacidæ should be missing? The poet is not so wanting (cf. [1]Isthm. III. 26.), and had all the poems of Pindar reached us, it is not improbable that in those poems, as well as in the writings of Sophocles, we should have found, as here, a plural for a singular noun.

496. ἐπίκουρος. Musgrave compares sup. 127. Λαΐου ἀρωγός. Eurip. Electr. 138. αἱμάτων ἐπίκουρος.

Ib. ἀδήλων. Cf. infr. 509. Ib. θανάτων, plur. for sing., after the usual manner of Sophocles. Choriambics and anapæsts prevail too conspicuously throughout this second strophe to occasion any difficulty as to the metre.

498. ξυνετοὶ (prophetically), *wise*. For the union of the names of Zeus and Apollo in this verse, see sup. 151. On the prefixing or otherwise of articles to proper names, consult Ell. II. 211.

500. μάντις. Hes. Fragm. 52. Μάντις δ' οὐδεὶς ἐστὶν ἐπιχθονίων ἀνθρώπων, | ὅστις ἂν εἰδείη Ζηνὸς νόον αἰγιόχοιο.

Ib. πλέον φέρεται. After bringing

[1] The reference is to the great wealth of the Labdacidæ. (Cf. Æsch. Sept. c. Theb. 708. 726. 790. 817. 896. 901. 941–8. &c. Eur. Suppl. 164.) Had that wealth, like the riches of the *Sidonian* Dido in Virgil, come originally from the great merchant-land, brought thence by the Tyrian Cadmus? That great wealth was not confined to the Cadmean family in Thebes, see the appeal in the poet's Antigonë, v. 843.

κρίσις οὐκ ἔστιν ἀληθής· σοφίᾳ δ' ἂν σοφίαν παραμείψειεν ἀνήρ.
ἀλλ' οὔποτ' ἔγωγ' ἂν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομένων ἂν καταφαίην.
φανερὰ πτερόεσσ' ἦλθε κόρα [ποτὲ, καὶ σοφὸς ὤφθη βασάνῳ θ' ἡδύπολις· τῷ ἀπ' φρενὸς οὔποτ' ὀφλήσει κακίαν. [ἐμᾶς 510

together two or three passages, in which the middle verb φέρεσθαι implies *sibi ferre*, aliquando *ut potiaris*, Ellendt observes, "Hinc translatum est πλέον φέρεται (Œd. R. 501.) *sapientior fit*, ab auferendo, opinor, præmio ducta locutione."

501. κρίσις οὐκ ἐ. ἀ. (On this matter) *there is no correct mode of judging*.

Ib. σοφίᾳ — παραμείψειεν. The train of thought in this latter part of the choral strain has evidently been derived from a pæan of Pindar.

τί δ' ἔλπεαι σοφίαν ἐμμέναι, ᾗ ὀλίγον ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει;
οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλεύματ' ἐρευνάσει
βροτέᾳ φρενί· θνατᾶς δ' ἀπὸ ματρὸς ἔφυ.
Fgmm. Sel. ap. Diss. p. 224.

Ib. παραμείβειν, *to surpass*. Pyth. II. 91.

505. ὀρθὸν ἔπος. Antig. 1178. ὦ μάντι, τοὔπος ὡς ἄρ' ὀρθὸν ἤνυσας. The meaning therefore seems to be: "before I see this oracular declaration (of Tiresias) made clear and proved by the event."

Ib. μεμφομένων, *those who blame Œdipus*. Pind. Nem. I. 25. λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν | ἀντίον.

Ib. κατάφαναι (to *assent* to), the opposite to ἀποφάναι (to *dissent* from). Musgrave compares Arist. Metaph. III. 7. ἡ διάνοια ἢ κατάφησιν ἢ ἀπόφησιν.

509. φανερὰ, emphatic, in opposition to ἀδήλων, v. 496. Schol. ἃ μὲν ἐγκαλοῦσιν αὐτῷ (Œdipus sc.) ἄδηλα, καὶ οὐ πάντως ἀληθῆ. Ἃ δὲ κατώρθωσε, φανερὰ, ὅτε ἐπελθούσης αὐτῷ τῆς Σφιγγὸς, ὤφθη σοφός.

Ib. After φανερὰ Wunder admits the words γὰρ ἐπ' αὐτῷ, in order to make the strophic and antistrophic verses correspond.

Ib. πτερόεσσα κόρα, the Sphinx.

510. σοφός. The word σοφία implies excellence in any branch of art (cf. Diss. Comment. p. 122); here skill in solving enigmas. Hence Pindar, before proposing some enigmatical questions to Arcesilaus (Pyth. IV. 467.) observes, γνῶθι νῦν τὰν Οἰδιπόδα σοφίαν. Eurip. Phœn. 48. σοφῆς αἴνιγμα παρθένου.

Ib. σοφὸς—βασάνῳ. Pind. Pyth. X. 105. πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει | καὶ νόος ὀρθός. Also Pind. Scol. fr. 1.

Ἡσιόδου, τοῦ πλεῖστον ἐν ἀνθρώποις κλέος ἐστὶν
ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.
Certamen Hom. et Hes. Goettl. p. 251.

Ib. ἡδύπολις, *agreeable to the city, or citizens*. Cf. sup. 82. Pind. Nem. VIII. 65. ἐγὼ δ' ἀστοῖς ἀδὼν καὶ χθονὶ γυῖα καλύψαιμ'.

511. ὀφλισκάνειν κακίαν, *to incur a charge of impiety*. The formula is too well known to require illustration.

ΚΡ. ἄνδρες πολῖται, δείν' ἔπη πεπυσμένος
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν
πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515
ταῖς νῦν νομίζει πρός γ' ἐμοῦ πεπονθέναι
λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἁπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει, 520
ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.
ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοὔνειδος τάχ' ἂν
ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν.

512. (Creon enters with great appearance of indignation.)

512, 13. δείν' ἔπη κατηγορεῖν μου. Eurip. Or. 28. Φοίβου ἀδικίαν...κατηγορεῖν. Ion 931. τίνα λόγον Λοξίου κατηγορεῖς; Hippol. 1061. κατηγορεῖ σου πιστά.

514. τύραννον, in antiquity, a political word, implying a monarch possessed of *absolute* power, and generally without reference to his personal vices or virtues. (Plat. 1 Rep. 338. d. τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται. Cf. Pind. Pyth. II. 160.) In one or two of the Euripidean plays, where the scene is laid, like that of the present, in Thebes, the poet does not fail to use every opportunity of sneering at *Theban* absolutism, and lauding *Athenian* democracy. On this point, as well as for verbal illustrations, see more particularly his Supplices 394. 409. 414. 426. 439. 457. Phœn. 559. sq. For the plenitude of royal power in Thebes, &c. cf. Œd. Col. 1293. Antig. 60. 173 213. 506. 664–737, 8. 873. 1163.

515. ἀτλητῶν (α, τλῆμι) *bearing with impatience.* Schol. μὴ καρτερῶν, μὴ φέρων, δυσανασχετῶν.

517. εἰς βλάβην φέρον, *tending to bring injury.* See this phrase fully illustrated in Markland's Suppl. v. 305.

Ib. εἴτε. On εἴτε thus singly placed, instead of being in both parts of the sentence, see Ell. in voc.

518. μακραίωνος. Comparing this word with v. 1100. I should translate: "such as immortals lead."

519. βάξιν (βαίνω), *report.* Aj. 997. ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινος διῆλθ' Ἀχαιούς.

Ib. εἰς ἁπλοῦν . . φέρει. *Non una ex parte, sed multifariam,* i. e. *pariter, nocet.* El.

520. ζημία = λοιδορία, *affront.*

521. ἐν πόλει, *by the people generally.*

522. κακὸς κεκλήσομαι, *obtrectatione obruar.* El.

523. τάχ' ἂν, *fortasse.* Schol. τάχ' ἂν βιασθὲν, quasi τάχ' ἂν ὀργῇ βιασθείη τὸ ὄνειδος τοῦτο καὶ οὕτως ἦλθε. Herm.

524. γνώμῃ φρενῶν, *mental persuasion.*

ΚΡ. πρὸς τοῦ δ' ἐφάνθη, ταῖς ἐμαῖς γνώμαις ὅτι 525
πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;
ΧΟ. ηὐδᾶτο μὲν τάδ'· οἶδα δ' οὐ γνώμῃ τίνι.
ΚΡ. ἐξ ὀμμάτων δ' ὀρθῶν τε κἀξ ὀρθῆς φρενὸς
κατηγορεῖτο τοὐπίκλημα τοῦτό μου;
ΧΟ. οὐκ οἶδ'· ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὁρῶ. 530
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾷ.
ΟΙ. οὗτος σύ, πῶς δεῦρ' ἦλθες; ἢ τοσόνδ' ἔχεις
τόλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας
ἵκου, φονεὺς ὢν τοῦδε τἀνδρὸς ἐμφανῶς,

525. πρὸς τοῦ δ' ἐφάνθη. Æsch. Eum. 563. πρὸς τοῦ δ' ἐπείσθης, καὶ τίνος βουλεύμασιν;

Ib. ταῖς ἐμαῖς γνώμαις, by MY counsels.

526. λέγει Br. Erf. λέγοι Elms. "Recte: quia per optativum indicat Creon, non ita esse, sed esse putari ab aliquibus, neque corrupisse se vatem, sed perhiberi corrupisse." Herm.

527. οἶδα δ' ο. γ. τ. *I know not with what proof.*

528. ἐξ. ὀμ. κ. τ. ἑ. *with steady unflinching eye* and *sane mind.* Cf. infr. 1385. and Blomf. Gloss. in Æsch. S. c. T. p. 181. The Scholiast remarks, that the Chorus professing themselves unable to say with what intention these words had been uttered on the part of Œdipus, Creon proceeds to inquire about the look and gesture with which they were uttered, that he may form some conjecture as to the intentions of Œdipus from outward marks.

529. κατηγορεῖτο, sc. *this crime was objected to me.*

530. οἱ κρατοῦντες. Eurip. Phœn. 404. τὰς τῶν κρατούντων ἀμαθίας φέρειν χρέων. Cf. Suppl. 18.

531. Eurip. Iph. Taur. 724. γυνὴ γὰρ ἥδε δωμάτων ἔξω περᾷ. Elms.

532. When in interrogative sentences ἦ is to be written, and when ἢ, cf. infr. 622.

534–5. φονεὺς—ἐμφανῶς—λῃστὴς ἐναργής. That persons in very high stations not unfrequently resemble those of the lowest grades in their habits, is a trite remark. How should it be otherwise? A consciousness of being *above* the world's opinion necessarily engenders, if not carefully guarded against, the same defects, as a consciousness of being *below* its criticism. Of that species of vulgarity which consists in retorting an opponent's words upon him, our absolute monarch will presently give some tolerably strong specimens (548 sq.): the defect seems to be here breaking out, though in a more covered form. "*You,*" implies Œdipus to Creon, (and that Creon understood the insinuation is pretty clear from what he himself subsequently declares, infr. 603, 4,) "*You,* under cover of an oracular response from Delphi, pointed at me as a robber and a murderer (sup. 100. 122.): without any disguise, *I* denounce *you* as the destroyer (cf. infr. 1454.) of my

λῃστής τ' ἐναργὴς τῆς ἐμῆς τυραννίδος ; 535
φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
ἰδών τιν' ἔν μοι ταῦτ' ἐβουλεύσω ποιεῖν ;
ἢ τοὔργον ὡς οὐ γνωριοῖμί σου τόδε
δόλῳ προσέρπον κοὐκ ἀλεξοίμην μαθών ;
ἆρ' οὐχὶ μῶρόν ἐστι τοὐγχείρημά σου, 540
ἄνευ τε πλήθους καὶ φίλων τυραννίδα
θηρᾶν, ὃ πλήθει χρήμασίν θ' ἁλίσκεται ;

ΚΡ. οἶσθ' ὡς ποίησον ; ἀντὶ τῶν εἰρημένων
ἴσ' ἀντάκουσον, κἆτα κρῖν' αὐτὸς μαθών.

ΟΙ. λέγειν σὺ δεινός· μανθάνειν δ' ἐγὼ κακὸς 545

person, and manifest filcher of my throne." Besides proofs of this vulgarity exhibited in the present play, see the poet's Electra 795 sq.

Ib. τοῦδε τἀνδρὸς = ἐμοῦ. Cf. infr. 815. 829. and numberless other places.

538. γνωριοῖμι (Elms. Dind. γνωρίσοιμι Libri. Herm.) and ἀλεξοίμην refer respectively to μωρίαν and δειλίαν in a verse preceding. (536.)

539. δόλῳ, *craftily*.

Ib. μαθὼν = εἰ μάθοιμι.

541. πλήθους. A former German translator of the Œdipus ingeniously proposed to substitute πλούτου for πλήθους, whether from general considerations, or in reference to the particular wealth of the Labdacidæ (cf. sup. p. 83.) I am not aware; but the substitution is unnecessary, the idea of *wealthy* being implied, as Matthiæ observes, in the word φίλων.

541, 2. τυραννίδα . . . ὁ. Pindar Pyth. III. 36. ἔστι δὲ φῦλον . . ματαιότατον, ὅστις κ. τ. ἑ. Pyth. XII. 52. ἀλλ' ἔσται χρόνος οὗτος, ὃ κ. τ. ἑ. Eurip. Hel. 1702, 3. καὶ χαίρεθ', Ἑλένης οὕνεκ' εὐγενεστάτης | γνώμης, ὃ πολλαῖς ἐν γυναιξὶν οὐκ ἔνι.

543. οἶσθ' ὡς ποίησον; i. e. ποίησον, οἶσθ' ὡς, *fac, scin' quomodo?* On this formula, the authorities for consultation are Muretus Var. Lect. III. 12. Bentley ad Menand. p. 126. Kœnius ad Gregor. p. 7. Pors. ad Hec. 225. Matth. Gr. Gr. §. 511. 4. Ellendt II. 288. Examples cited are Eurip. Hec. 225. Iph. Aul. 725. Cycl. 131. Heracl. 452. Hel. 322. 1249. Ion 1029. Aristoph. Eq. 1158. Pac. 1061. Av. 54. 80. Hermip. ap. Athen. p. 476, d. &c.

545. λέγειν σὺ δεινός. (Cf. Œd. Col. 795. 806.) From Triclinius to Wunder, not a commentator or translator, that I am aware of, has gone into any investigation of the dramatic character of Creon, or even seemed to feel that such an investigation was called for. References to Suidas, and Matthiæ, and Rost's Greek Grammar, the learned writers supply in abundance; and so they ought to do: but why not add an occasional reference to the great book of human nature, or to human nature as modified by political or other institutions? In regard to this Sophoclean character of Creon, who

σοῦ. δυσμενῆ γὰρ καὶ βαρύν σ' εὕρηκ' ἐμοί.
ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.
ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.
ΚΡ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναί τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς. 550
ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρῆσθαι· τὸ δὲ
πάθημ' ὁποῖον φῆς παθεῖν δίδασκέ με.
ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρείη μ' ἐπὶ 555
τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;
ΚΡ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλεύματι.

can fail to observe, that through three successive dramas—the present, the Œdipus Coloneus, and the Antigonë—the character has been highly and curiously elaborated, and who that is conversant with Greek oratory and Greek comedy, does not see, that it's groundwork is essentially *Attic*, and such as none but an audience, spending three parts of their lives in courts of justice and the General Assembly, could have fully appreciated? That the poet, though pretty well generalising his picture, had an individual orator more particularly in his eye, I have not a shadow of doubt: who that individual was, I shall endeavour to substantiate elsewhere.

Ib. *κακὸς* (*indisposed*) *μανθάνειν* (*to hear such speeches*) *σοῦ* (*from you*).

546. *βαρὺν*,—"a quo grave quid metuendum." Cf. Antig. 767. 1251. 1256. Wund.

547. *τοῦτ' αὐτὸ*, viz. *δυσμενῆ καὶ βαρὺν εἶναι*.

549. *αὐθαδία* (*αὐθάδης, αὐτὸς, ἥδομαι*). Ellendt translates wrongly *superbia*. The word has been largely explained in my "Frogs." (vv. 801. 986.) Antig. 1028. *αὐθαδία τοι σκαιότητ' ὀφλισκάνει*.

552. *ὑπέχειν τὴν δίκην*. Schol. *to pay the penalty*. Plat. 6 Leg. 754, e. *δίκην ὑπεχέτω*. Dem. 646, 14. *τὴν δ' ἐπὶ τῷ προτέρῳ φόνῳ δίκην ὑπέχει*. Cf. Electr. 34. 298. Aj. 113. &c.

Ib. *οὐκ* (at this word Œdipus pauses, and then with the bitterest contempt.)

555. *ἢ οὐ*, a monosyllable in rhythm. Cf. infr. 1232. El. 107. 133. Antig. 544. 936. Trach. 88. 622. Aj. 540.

Ib. *ἔπειθες, ὡς χρείη*. Cf. infr. 791. Dawes' Miscell. p. 325.

556. *τὸν σεμνόμαντιν*. (Said with a sneer, Creon having probably used some such term when persuading Œdipus to send for Tiresias.) Ellendt translates: *verenda canens*. The word *μάντις* not unfrequently occurs in composition: Œd. Col. 1097. *ψευδόμαντις*. Phil. 1338. *ἀριστόμαντις*. Pind. Nem. I. 92. *ὀρθόμαντις*.

557. "Nor am I inconsistent with myself. I am still of opinion that

ΟΙ. πόσον τιν' ἤδη δῆθ' ὁ Λάϊος χρόνον
ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.
ΟΙ. ἄφαντος ἔρρει θανασίμῳ χειρώματι; 560
ΚΡ. μακροὶ παλαιοί τ' ἂν μετρηθεῖεν χρόνοι.
ΟΙ. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
ΚΡ. σοφός γ' ὁμοίως κἀξ ἴσου τιμώμενος.
ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;
ΚΡ. οὔκουν ἐμοῦ γ' ἑστῶτος οὐδαμοῦ πέλας. 565
ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;
ΚΡ. παρέσχομεν, πῶς δ' οὐχί; κοὐκ ἠκούσαμεν.
ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ηὔδα τάδε;
ΚΡ. οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
ΟΙ. τόσον δέ γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν. 570
ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.
ΟΙ. ὁθούνεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμὰς

Tiresias ought to have been summoned and consulted." Philoct. 521. *τότ' οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῇς.* Thucyd. III. 38. *ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ.* (Libri, Herm. Ell. *ἔτι αὐτός εἰμι.* Elms. Wund. Dind. *ἔθ' αὐτός εἰμι.*)

560. *ἄφαντος*, properly, *unseen.* Cf. infr. 832. Eurip. Or. 1573. Ib. *θανασίμῳ χειρώματι, by deadly violence,* i. e. *by a violent death.*

561. *μακροὶ παλαιοί τ'.* gl. *ἐπὶ πολὺ διήκοντες καὶ πάλαι ἀρξάμενοι.* Supply, *εἰ μετρηθεῖεν.* and cf. Œd. Col. 647.

562. *ἦν ἐν τῇ τέχνῃ.* Aj. 271. *ἦν ἐν τῇ νόσῳ.* Philoct. 847. *πάντων ἐν νόσῳ = πάντων νοσούντων.* Cf. Viger de Idiot. p. 607. ed. Herm.

563. *ἐξ ἴσου τιμώμενος.* Cf. Antig. 640 sq. Eurip. Iph. A. 804.

565. *ἐμοῦ ἑστῶτος . . πέλας, in my presence.* Cf. infr. 1047.

566. *ἔρευναν ἔχειν = ἐρευνᾶν.* So El. 616. *αἰσχύνην ἔχειν = αἰσχύνεσθαι.* Aj. 879. *ἄγρας ἔχειν = ἀγρεύειν.* Phil. 322. *ἔγκλημα ἔχειν τινὶ = ἐγκαλεῖν.* El. 897. *θαῦμα ἔχειν = θαυμάζειν.* &c. See Ell. I. 732.

566, 7. *ἔσχετε* followed by *παρέσχετε,* will perhaps remind the reader of a rule observed in comic Greek.

Ib. *πῶς δ' οὐχί;* Æsch. ap. Athen. IX. 375, e. *λευκὸς, τί δ' οὐχί; καὶ καλῶς ἠφευμένος | ὁ χοῖρος.* Dind. Ib. *κοὐκ ἠκούσαμεν—neque quicquam comperimus.* Wund.

568. *ὁ σοφὸς (sneeringly).*

570. *τὸ σὸν δέ γ' οἶσθα.* Ebn. from his own MS. and L Lb. See his reasoning on the matter. Brunck had previously adopted the same reading. *τοσόνδε γ'.* Dind.

570–2. *λέγοις ἂν—ὁθούνεκ'.* Much discussion has existed among the commentators on Sophocles, whether this word is to be written as one or two (*ὅθ' οὕνεκα*) words, what

οὐκ ἄν ποτ' εἶπε Λαΐου διαφθοράς.

ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου
μαθεῖν δικαιῶ ταὔθ' ἅπερ κἀμοῦ σὺ νῦν. 575

ΟΙ. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἁλώσομαι.

ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;

ΟΙ. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

ΚΡ. ἄρχεις δ' ἐκείνῃ ταὐτά, γῆς ἴσον νέμων;

ΟΙ. ἂν ᾗ θέλουσα, πάντ' ἐμοῦ κομίζεται. 580

ΚΡ. οὐκ οὖν ἰσοῦμαι σφῷν ἐγὼ δυοῖν τρίτος;

ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.

ΚΡ. οὔκ, εἰ διδοίης γ' ὡς ἐγὼ σαυτῷ λόγον.

is its origin, and when it enters into an indicative, when into an optative mood. On all these points the reader may consult Ellendt, who coincides with the general opinion, that the word is a contraction of ὅτου ἕνεκα. The mode of illustration more particularly pursued in this edition leads me to remark, that no notice has been taken of the Pindaric εἵνεκεν, which in Isthm. VIII. 69. (εἵνεκεν πεπρωμένον ἦν) bears exactly the same conjunctive meaning as ὁθούνεκα does here: viz. *that*.

Ib. εἰ μὴ σοὶ συνῆλθε. Schol. εἰ μὴ ἐλάμβανέν σε κοινωνὸν τοῦ βουλεύματος.

Ib. τὰς ἐμὰς (emphatic) (*the work of* my *hands, caused by me*). Λαΐου διαφθορὰς (*the murder of Laius*).

574-5. σου (παρὰ) μαθεῖν.

575. ταὔθ' i. e. κατὰ τὰ αὐτά. In the same way as you endeavoured by a set of interrogations to prove that Tiresias had been suborned by me, so I by interrogation will prove that Tiresias could not have been suborned by me. Wund.

576. ἐκμάνθανε, *put your questions* (looking with the utmost contempt) to superfluity, if you will.

577. γήμας ἔχεις. For authorities on this Attic formula, and numerous examples from Sophocles, to whom it is more familiar than Euripides, see Ellendt. The participle is not to be considered wholly redundant, but rather as implying something durable and permanent. Cf. Pind. Nem. I. 45.

578. El. 527. ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι. Erf.

579. γῆς ἴσον νέμων, *parem regni portionem obtinens*. Erf. Are we then to understand that Jocasta and Œdipus were the joint sovereigns of Thebes? This seems deducible from the language of the Chorus infr. 873. where by the word τύραννον, Jocasta is clearly meant; but how is it consistent with the language of Œdipus himself (sup. 237.)?

580. κομίζεσθαι (middle voice) *to receive*. Schol. ἀντὶ τοῦ ἔχεις. Aristoph. Av. 549. *to recover*.

Ib. ἂν = ἅτινα ἄν.

581. τρίτος. Cf. Œd. Col. 8.

582. ἐνταῦθα, *from that very circumstance*.

583. οὔκ, i. e. οὐκ ἂν φαινοίμην. Cf. sup. 361. infr. 1018. 1131. &c.

σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
ἄρχειν ἑλέσθαι ξὺν φόβοισι μᾶλλον ἢ 585
ἄτρεστον εὕδοντ', εἰ τά γ' αὔθ' ἕξει κράτη.
ἐγὼ μὲν οὖν οὔτ' αὐτὸς ἱμείρων ἔφυν
τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,
οὔτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω· 590
εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν ἄκων ἔδρων.
πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
οὔπω τοσοῦτον ἠπατημένος κυρῶ
ὥστ' ἄλλα χρῄζειν ἢ τὰ σὺν κέρδει καλά. 595
νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,
νῦν οἱ σέθεν χρῄζοντες ἐκκαλοῦσί με.
τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἔνι.

Ib. διδόναι λόγον (σκέψιν καὶ διαγνωστικὴν κρίσιν. Schol.). Herodot. II. 162. οὐδένα λόγον αὐτῷ δόντα. At the word ἐγὼ in this verse supply ἐμαυτῷ.

584–5. ἂν ἑλέσθαι, *would prefer.*

586. ἄτρεστον εὐδόντ' (*in a state of the utmost security.*) sc. ἄρχειν.

587. Brunck compares Hippolytus' reasoning with his father in the drama of that name. 1013 sq.

Ib. ἱμείρων ἔφυν. Wunder compares Phil. 1052. νικᾶν γε μέντοι πανταχοῦ χρῄζων ἔφυν.

588. τύραννα δρᾶν, *to enjoy royal power.* gl. βασιλικὰ ποιεῖν καὶ μὴ βασιλεὺς εἶναι, ὥσπερ αὐτὸς ἔχω νῦν. Τύραννον for τυραννικὸν occurs Antig. 1169. τύραννον σχῆμα. Æsch. Prom. 786. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται. Eurip. Tro. 474. ἦ μὲν τύραννος, κεἰς τύραννν' ἐγημάμην.

594. ἠπατημένος, *misled, foolish.*

595. τὰ σὺν κ. κ. *things at once profitable and honorable.*

596. νῦν πᾶσι χαίρω, *nunc omnibus oblector.* Br. i. e. *I love every body, and am beloved by them in return.* Wund. Ebner justifies Solger's translation, "*Jetzt grüsst mich Jeder,*" and observes that νῦν πᾶσι χαίρω is the same as νῦν με πᾶς ἀσπάζεται. But why is the poet to say the same thing twice?

597. ἐκκαλοῦσι Schol. προκαλοῦσιν. Erf. *evocant me,* sc. ex ædibus, rogantque, ut ipsorum tibi petitiones proponam. El. *evocant* (in suos usus). L. Dindorf, considering the word as unsuited to the dignity of tragedy, proposes αἰκάλλουσι. But is the latter word (cf. Arist. Eq. 48. 211. Thes. 869.) more consistent with tragic diction than the word in the text? Cf. Diss. ad Pyth. IX. 49.

598. Construction: τὸ γὰρ τυχεῖν ἅπαντα (*the obtaining of all that they desire*) ἐστὶν αὐτοῖς ἐνταῦθα (Schol.

πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφεὶς τάδε;
οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
ἀλλ' οὔτ' ἐραστὴς τῆσδε τῆς γνώμης ἔφυν,
οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθώδ' ἰὼν
πεύθου τὰ χρησθέντ', εἰ σαφῶς ἤγγειλά σοι·

ἐν ἐμοί.) Sophocles is hardly less peculiar in his use of adverbs (cf. sup. 125. 486. Œd. Col. 585.) than possessive pronouns. For construction of τυγχάνειν with accus. cf. Wund. ad Philoct. 503. αὐτοὺς ἅπαν ἐντεῦθ'. Ebn. cum MS.

599. λάβοιμ' (*select, choose*) κεῖνα, τάδε ἀφεὶς, *having abandoned.* Œd. Col. 787. οὐκ ἔστι σοι ταῦτ', ἀλλά σοι τάδ' ἔστι. Cf. ibid. 585.

600. A mind capable of discriminating and judging so rightly cannot be a bad mind.

601. ἐραστὴς, *amator,* i. e. *sectator.* EL.

Ib. "γνώμη valet διάθεσις, *dispositio animi,* ut interpretatur etiam Hesych. *nunquam amavi hanc mentis dispositionem,* i. e. eam quæ titulis et fastu capitur." MUSGR.

602. τλαίην ποτέ. Supply δρᾶν from the preceding δρῶντος.

603. τῶνδ' ἔλεγχον, i. e. ὃς τῶνδ' ἔλεγχός ἐστι. Eurip. Hel. 35. καὶ δοκεῖ μ' ἔχειν, κενὴν δόκησιν, οὐκ ἔχων. Electr. 231. εὐδαιμονοίης, μισθὸν ἡδίστων λόγων. V. Matth. Gr. Gr. §. 426. 1. ERF. ὥστε ἐλέγχεσθαι τοῦτο. EL.

604. χρησθέντα. Œd. Col. 356. μαντεῖ' ἄγουσα πάντα — ἃ τοῦδ' ἐχρήσθη σώματος.

Ib. τοῦτο μὲν (*partly*) is generally followed by τοῦτο δὲ (cf. Antiph. 130, 30. 139, 5. and Greek orators generally); but this arrangement is often changed. Herodot. III. 108. τοῦτο μὲν—τὸ δέ. VI. 125. τοῦτο μὲν —μετὰ δέ. &c. So Sophocles infr. 605. τοῦτ' ἄλλο. Antig. 61–3. τοῦτο μὲν—ἔπειτα δέ. Phil. 1345–6. τοῦτο μὲν—εἶτα. Antig. 165–7. τοῦτο μὲν—τοῦτ' αὖθις. Sometimes the second member is omitted. Cf. Plat. Alcib. 122, d. Soph. Œd. Col. 441. Aj. 672.

Ib. Πῦθω, οῦς. In strict speaking, *Pytho* meant the upper part of the town of Delphi, the middle part being termed *Napë* (βῆσσα τρηχεῖα Hym. Hom. cf. Pind. Pyth. VI. 9. cum Schol. Pausan. X. 6, 1. Hesych. s. voc. Τοξίου βουνός. Schol. Il. II. 519). and the lower part *Pylæa,* on which suburb, see Plutarch de Pyth. orac. 29. In the *Pytho* were comprised the temple of the god, the great altar, the brazen wolf, the ὀμφαλὸς, presents and donations, the tomb of Neoptolemus, the Cronian stone, the theatre, &c. &c. Some derive the word from πυθέσθαι, *to inquire of an oracle,* a derivation inconsistent with metrical propriety; some from the dragon Pytho, who haunted there; others from πύθω, corruption, because the dragon, when slain by Apollo, rotted and corrupted there. Pytho first appears as the name of a town in the writings of Pindar and Herodotus. See further on the subject Hom. h. Apollo 183. 372. 517. Od. VIII. 80. XI. 580. Hes. Theog. 499. Scut. Herc. 480. fragm. 29. Pind. Ol. VII. 16. XIII. 50. Pyth. IV. 117. X. 6. XI. 73. Isthm. VII. 72. fr. Incert. 86, 9. See also Passow in voc. Wachsm. IV. 263. Thudichum I. 229, 30. Sick-

τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῳ λάβῃς 605
κοινῇ τι βουλεύσαντα, μή μ' ἁπλῇ κτάνῃς
ψήφῳ, διπλῇ δὲ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.
γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακούς. 610
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
καὶ τὸν παρ' αὑτῷ βίοτον, ὃν πλεῖστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ. 615

ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
ἄναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

ler's Cadmus, p. 17. Parkh. Heb. Lex. p. 602. and Dissen's Pind. I. 284. II. ad fin. 628.

606–7. ἁπλῇ ψήφῳ, *your own single suffrage.*

607. λαβὼν, like various other participles in Sophocles, is nearly redundant.

608. γνώμῃ ἀδήλῳ, *on account of an opinion without foundation.* Cf. infr. 657.

Ib. χωρὶς, i. e. *depending on this argument, and no other.* Erf.

609. μάτην, gl. ἀνεξετάστως, *without inquiry;* perhaps better, *imprudently.*

612. τὸν παρ' αὑτῷ βίοτον, i. e. τὸν αὑτοῦ βίοτον, *his own life.* Suppl. ἐκβάλλειν.

Ib. ἴσον καὶ, *the same as.*

Ib. ὃν πλεῖστον (ἀνὴρ) φιλεῖ.

614. The same or similar sentiments occur in other Greek writers.

μή ποτ' ἐπαινήσῃς, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς,
ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ.

πολλοί τοι κίβδηλον ἐπίκλοπον ἦθος ἔχοντες,
κρύπτουσ', ἐνθέμενοι θυμὸν ἐφημέριον·
τούτων δ' ἐκφαίνει πάντων χρόνος ἦθος ἑκάστου. Theogn. 957.

χρόνος δίκαιον ἄνδρα μηνύει ποτέ.
Philemon. ap. Stob.

615. κἂν = καὶ ἄν.

616. The monarchical Chorus, observing the vehemence and precipitation of Œdipus, remark with much delicacy and tact, that the words of Creon well considered, and by a man careful not to stumble from over haste, are much to the purpose. The Scholiast, with an eye to a following verse, writes, εὐλαβουμένῳ πεσεῖν καὶ ἐπιβουλευθήσεσθαι παρ' αὐτῷ. For the word πίπτειν Elmsley compares El. 398. 429.

Ib. εὐλαβουμένῳ. Cf. Œd. Col. 116. Eurip. Suppl. 335.

617. Eurip. Phœn. 462. ἐπίσχες· οὗτοι τὸ ταχὺ τὴν δίκην ἔχει· | βραδεῖς δὲ μῦθοι πλεῖστον ἀνύτουσιν σοφόν.

ΟΙ. ὅταν ταχύς τις οὐπιβουλεύων λάθρᾳ
χωρῇ, ταχὺν δεῖ κἀμὲ βουλεύειν πάλιν.
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν 620
πεπραγμέν' ἔσται, τἀμὰ δ' ἡμαρτημένα.
ΚΡ. τί δῆτα χρῄζεις; ἤ με γῆς ἔξω βαλεῖν;
ΟΙ. ἥκιστα. θνήσκειν, οὐ φυγεῖν σε βούλομαι.
ΚΡ. ὅταν προδείξῃς οἷόν ἐστι τὸ φθονεῖν.
ΟΙ. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις; 625
ΚΡ. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν ἐμόν.
ΚΡ. ἀλλ' ἐξ ἴσου δεῖ κἀμόν. ΟΙ. ἀλλ' ἔφυς κακός.
ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκτέον γ' ὅμως.

Publ. Syr. Sent. 5. Ad pœnitendum properat, cito qui judicat.

618–19. ταχὺς—χωρῇ (*is quick in his advances*, or *movements.*) = ταχέως—χωρῇ. Cf. Œd. Col. 306. βραδὺς εὕδει. Antig. 1215. ἴτ' ὠκεῖς. &c. &c. On λάθρα and λάθρᾳ, cf. Ell. and Pass.

620. τὰ τοῦδε. Creontis sc.

621. τἀμὰ δ' ἡμαρτημένα, MY *proceedings* or *counsels will be to no purpose.*

622. ἤ με. Brunck has incautiously written ἦ με. Ebner has thus explained the rule of accentuation: "Docent in interrogationibus directis tum solum ἦ admittendum esse, ubi in interrogatione præcedente insit sensus generalis, in sequente specialis ideoque certior et magis definitus. Matth. §. 619. Ad v. 532. sensus verborum ἦ τοσόνδ' ἔχεις κ. τ. λ. non minus generalis est, quam qui in interrogatione antecedente inest; ex quo patet, ἦ illic locum habere non posse, sed scribendum esse ἦ. Hic contra ἤ scribendum erit, et in Philoct. 579. ἤ φόβος τις εἶργέ νιν;"

624. ὅταν προδείξῃς seems equivalent to our "*of course you will first shew*"—that it is said in a *taunting*, offensive manner, is evident from Œdipus's mode of reply. Dobree proposes ὦ 'τὰν, προδείξεις.

Ib. οἷόν ἐστι τὸ φθονεῖν. gl. οἷός ἐστιν ὁ ἐμὸς πρὸς σὲ φθόνος, *quæ mea sit in te invidia.* Br. *quid in me sit hoc odio dignum tuo.* Elms. *quid sit, quo indignere.* Herm. *qualis sit tua invidia.* Wund. i. e. quid sit, ob quod vitam mihi invideas. On the word φθόνος in a political sense, we shall have to enter somewhat largely in a future play. Cf. infr. 1526.

626. τὸ γοῦν ἐμὸν (*my own benefit*) (εὖ φρονοῦντα με βλέπεις). The ellipse is again to be supplied at Creon's answer in the following verse.

628. εἰ δὲ ξυνίης μηδὲν (ὧν ὑπονοεῖς the Scholiast adds.) On the word ξυνίης, see Schneider de dial. 8–9.

Ib. That the verbal adject. ἀρκτέον is here used in a passive sense, the answer of Creon intimates. The two passages may be paraphrastically rendered, "Whether my suspicions are founded on a correct knowledge or otherwise, is no matter: *your* duty is submission." "Submission! and to an unworthy ruler? Never!" See a learned note on the subject by

ΚΡ. οὔτοι κακῶς γ' ἄρχοντος. ΟΙ. ὦ πόλις, πόλις.
ΚΡ. κἀμοὶ πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630
ΧΟ. παύσασθ', ἄνακτες· καιρίαν δ' ὑμῖν ὁρῶ
τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεών.

ΙΟΚΑΣΤΗ.

τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπήρασθ' οὐδ' ἐπαισχύνεσθε γῆς 635
οὕτω νοσούσης ἴδια κινοῦντες κακά;
οὐκ εἶ σύ τ' οἴκους, σύ τε, Κρέον, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;
ΚΡ. ὄμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις

Hermann, and also by Ellendt, who compares Dinarch. c. Dem. 103, 45. οὐ καταπληκτέον ἐστὶ, where Reiske observes, "non sensu activo, sed passivo; non, pro οὐ προσήκει ὑμῖν ἄλλους καταπλήττειν, sed ὑπ' ἄλλων καταπλήττεσθαι."

629. ὦ πόλις, πόλις. "Thebes! Thebes!" Dale. This is poetically rendered; but looking to Creon's response, perhaps the speaker's mind is best interpreted by some such expression as "Be the whole state auditors to this!" (turning to the Chorus, who here represent the state.) For numerous examples of this reduplication of words, see Ellendt II. 984.

632. Ἰοκάστην. In the Odyssey (XI. 270), this royal personage is termed Epicastë. Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην. It is unnecessary to remind biblical students, how often this custom of antiquity, viz. that of giving more than one name to eminent persons, renders it difficult to harmonize scriptural with profane historical names.

633. εὖ θέσθαι, *to compose, to settle.* Creusa fr. 321. (Dind.) ταῦτ' ἐστὶν ἄλγιστ', ἢν παρὸν θέσθαι καλῶς | αὐτός τις αὑτῷ τὴν βλάβην προσθῇ φέρων.

635. ἐπαίρειν, to raise up, as the voice. Dem. 449, 13. λόγους ἐπαίρεσθαι. 302, 13. ἐπήρασθε. Elms. Dind. Ebn. ἐπήρατε. Herm. "quod et ipsum bonum, cum recte dicatur πόλεμον et στάσιν αἴρειν, de *conflandis* bello et discordia." El.

636. ἴδια κινοῦντες κακά. Schol. φιλονεικοῦντες.

637. κατὰ στέγας. Cf. Œd. Col. 339. Eurip. Phœn. 200. Orest. 1479. &c. &c.

638. μή. On this particle placed after οὐ in a preceding sentence, consult Ellendt, II. 95.

Ib. τὸ μηδὲν ἄλγος, *a sorrow of no moment.*

Ib. εἰς μέγα, viz. that which the state is suffering under.

639. ὁ σὸς πόσις (said perhaps contemptuously, as if Jocasta had disgraced herself by marrying an unknown adventurer).

δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν, 640
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβών.

ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοὐμὸν σῶμα σὺν τέχνῃ κακῇ.

ΚΡ. μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρᾶν. 645

ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπου, τάδε,
μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεὶς θεῶν,
ἔπειτα κἀμέ, τούσδε θ' οἳ πάρεισί σοι.

ΧΟ. πιθοῦ θελήσας φρονήσας τ', ἄναξ, λίσσομαι. στρ.ά 649

640. δυοῖν, in metre a monosyllable. Dindorf gives the following instances of a similar synizesis in Latin authors.

Plautus Rud. 1, 2, 41.
Duas sécum adduxit, quíque adornarét sibi.

2, 2, 14.
Qui dúceret muliérculas duas sécum sat venústas.

Trinumm. 4, 3, 46.
Sí mage exigere cúpias, duarum rérum exoritur óptio.

Terent. Heaut. 2, 3, 85.
Hárum duarum cónditionum núnc utram malís vide.

Cf. Schneider de dial. p. 13.

Ib. ἀποκρίνειν, *to select, decide between;* (here: *one out of two evils.* Schol. ἓν τῶν δύο ποιήσας.) For construction, cf. Œd. Col. 640.

Ib. ἀπόκρινας. On this metrical rarity, see Erf. and Herm. and Porson ad Eurip. Orest. 64. To the examples given by Erf. add with Elmsley Soph. Phil. 30. El. 1193. Æsch. Prom. 25.

643. τοὐμὸν σῶμα, i. e. μέ. Brunck compares Eurip. Alcest. 647. οὐκ ᾔσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατήρ. i. e. ἐμὸς πατήρ. Add Pind. Pyth. VIII. 116. τέτρασι δ' ἔμπετες ὑψόθεν | σωμάτεσσι (sc. personis *Gurlitt.*) κακὰ φρονέων. Dissen refers to Barnes's notes ad Eurip. Alcest. 636.

644. μὴ νῦν ὀναίμην. (Schol. τοῦ βίου. An addition, the necessity of which Passow denies.) On μὴ with an optative mood, consult Ell. II. 96.

Ib. ἀραῖος. Suidas: ἀρᾷ ὑποκείμενος.

647. ὅρκον—θεῶν, an oath sanctioned by invocation of the gods. Solger observes: "Man beleidigte die Götter, wenn man ihr Zeugniss, welches der Schwörende anruft, nicht gelten liess." "The gods were offended, when validity was not allowed to their testimony, which the person making oath appealed to." Cf. infr. 651. et Eurip. Hippol. 1058. And see a most learned disquisition on the word by Buttmann. Lexil. p. 433 sq.

649. θελήσας, *readily and from good will.*

Ib. φρονήσας, *wisely, and from having given the matter full consideration.* Metre: tetram. cret. with anac.

ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω;
ΧΟ. τὸν οὔτε πρὶν νήπιον νῦν τ' ἐν ὅρκῳ μέγαν καταίδεσαι.
ΟΙ. οἶσθ' οὖν ἃ χρῄζεις; ΧΟ. οἶδα. ΟΙ. φράζε δὴ τί φής.
ΧΟ. τὸν ἐναγῆ φίλον μήποτ' ἐν αἰτίᾳ 656
σὺν ἀφανεῖ λόγῳ ἄτιμον βαλεῖν.
ΟΙ. εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῇς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.
ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον στρ. β'. 660

650. θέλεις εἰκάθω. El. 80. θέλεις μείνωμεν. Cf. Matth. Gr. Gr. §. 516.

652. νήπιον. (νὴ—ἔπος). That this is not a word of light import, the solemnity of the occasion on which it here occurs, and the use of it by the Delphic oracle to such a man as Crœsus (Herodot. I. 85. Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε), sufficiently shew. We are not therefore, as Goettling observes (Hes. p. 158), to consider the word as invidiously applied by Hesiod to his brother, that brother, whom though deeply injured by him, he had relieved more than once (Op. 396. Goett. Ed.) before he strongly impressed on him the necessity of working out his own independence.

Ib. ἐν ὅρκῳ μέγαν, i. e. μέγαν ὅρκῳ, ἐν ᾧ ἐστί. Wund. metre: tetram. cret. with anac. and iamb. dip. (For Pindaric adjurations in his own person, see Ol. II. 166. VI. 35. &c. &c.) See also Diss. Comm. p. 88.

655. τί φῆς, *what you mean.* Aj. 794. ὥστε μ' ὠδίνειν, τί φής. Erfurdt compares the German, *was du meinst.*

656. ἐνᾰγὴς (ἐν ἄγει ὤν). Passow 2). a person who has bound himself by an oath to the gods, and in case of breaking that oath, has rendered himself liable to the divine curse.

656–7. ἐν αἰτίᾳ βαλεῖν, *culpæ* s. *criminis arguere.* Musgrave compares Trach. 940. ματαίως αἰτίᾳ βάλοι κακῇ. Plato p. 1287, f. μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα. Philo Jud. I. 545. οὐ πᾶσαν κάκωσιν ἐν αἰτίᾳ τίθεμαι. Add Pind. Pyth. XII. 53.

657. σὺν ἀφανεῖ λόγῳ. gl. σὺν ἀνεξετάστῳ ὑπολήψει, *having used an uncertain proof.* Hermann compares Antiphon de cæde Herodis: ἐγὼ μὲν γάρ σοι φανερὰν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ δέ με ἐν ἀφανεῖ λόγῳ ζητεῖς ἀπολέσαι. Cf. sup. 124. Œd. Col. 814. and cf. Pind. Isthm. III. 1. V. 15. 45. Nem. II. 39. VII. 20. IX. 116. Pyth. IV. 475. Metre: dimeter dochm.

659. Because the punishment, which he neglects to inflict on Creon, he knows that Creon will inflict on him. Cf. sup. 622.

660. οὐ τὸν for οὐ μὰ τὸν (cf. infr. 1088. Electr. 1063. 1238.) κ. τ. ἑ. This solemn adjuration made by the whole Choral body with uplifted hands, and while a vernal sun it may be was shining brightly over their heads, must have produced no small effect in the theatre, though the oath itself, as we shall presently see, was in all probability no very legitimate one to Attic ears.

Ib. τὸν πάντων θεῶν θεὸν πρόμον. Having adverted to the *poetry* of this striking adjuration, in the preceding note, let us address ourselves to the words themselves, and to some

Ἅλιον· ἐπεὶ ἄθεος ἄφιλος ὅ τι πύματον

observations of learned men in connexion with them. If Buttmann in his treatise "Über die philosophische Deutung der Griech. Gotth." denied (as he appears from Creuz. Symb. II. 166. to have done) that the Greeks ever held any great festival to the god Helios, or swore by his name, (their adjuration, according to Buttmann, being always made in the name of Apollo,) it is clear that on the latter point this great scholar had either forgotten or overlooked the important passage before us. But is he the only scholar, whose reasonings might have been benefitted by referring to the same passage? Among the remains of Pindaric Hyporchemata, there is a noble fragment relating to an eclipse of the sun, which according to Ideler took place B. C. 465, and which had evidently produced the utmost consternation at the time. The fragment appears to be part of an Hymn addressed to the god Helios, and its close connexion with the town of Thebes seems [n] unquestionable. Dissen, however, from a similar persuasion with Buttmann, that no particular worship was paid to this god in Thebes, was induced to believe, that the Hymn had been sung, not at a Theban festival, but at the Thargelia of Athens. Independently of the present striking passage, the reader has perhaps seen reason to conclude from many preceding notes (21. 80. 162. 190. 207.), that of all worships practised in Thebes, solar, lunar, planetary &c. the former was in all its branches particularly predominant there; and there seems reason to believe, that not only did the god Helios share in that worship, but his mother also; a divinity who in connexion with Theban myths requires more attention than has yet been paid to her. In the Theogony of Hesiod (and to that Theogony we shall presently return for the investigation of the sun-god Helios himself) this Titanic being appears under the name of Theia (v. 371.) and is the mother of Helios by Hyperion: and though I can shew no positive testimony of her being worshipped in Thebes, so much collateral evidence can be furnished to that effect, as will nearly answer the same purpose. From Pindar's fifth Isthmian Ode, it is evident that the goddess was worshiped in Ægina, that very Ode having been sung at a festival dedicated to her, and most probably sung in her temple there. Now he can know little of Bœotian myths, who does not know, that according to those fables, Ægina and Thebes derived their descent from two sisters, daughters of Asopus (cf. Ol. VI. 145. Nem. III. 6. Diss. Comment. p. 376.); and he must be still more ignorant of the Pindaric writings, who is not aware, that in consequence of this consanguinity, the poet sings with at least as much fervour, and far more [o] frequently, the praises of the former island, than he does those of his native town. Is it likely under such circumstances of consanguinity, that the worship of Theia should have belonged exclusively to the

n See more particularly v. 7. where the poet prays that the portent may turn out favourably to his native town, or that if some dreadful catastrophe is preparing, he may share in the common ruin.

o Of the forty-four Odes of Pindar (Diss. ed.) *four* are dedicated to natives of Thebes and not less than *eleven* to natives of Ægina.

one sister, and not have had some favour with the other? Again: this goddess was confessedly worshipped in Lemnos and Samothrace (Cf. Dissen's Comment. in Pind. p. 562.); and how close the connexion was between these two islands and Thebes, we have seen in a former note (190.). Is this no additional argument for supposing a worship of the sun-god's mother in the latter place? But the case does not altogether end even here. Whoever has attentively considered the Hesiodean goddess Hecatë, (a goddess not to be confounded with the Attic Hecatë,) and observes how closely this goddess in some of her most remarkable attributes harmonizes with the Pindaric Theia (cf. Theog. 420. 435. and Isth. V. 2. 15.), when he further learns that the etymologic meanings of the words Theia and Hecatë are pretty nearly the [p] same, and sees the former noticed in Pindar as being πολυώνυμος, or "bearing many names," he will probably feel justified in coming to the following conclusions;—that in Theban estimation, Helios was not merely a god, but "a prince among gods"—that where the god himself was so devoutly worshiped, the god's mother would not be altogether excluded from adoration—that in using the oath therefore under consideration, Sophocles writes as a Theban poet would have done, and consequently in the true spirit of an antiquarian—and, finally, that the Hyporchematic fragment antecedently referred to was part of a hymn sung, not at Athens, but at a festival, ordinary or extraordinary, of the god Helios in the Bœotian capital.

Ib. πρόμον, *a prince.* (Cf. Œd. Col. 884. Æsch. Ag. 193. 398. Eum. 377. Eurip. Phœn. 1259. Iph. A. 699. Troad. 31.) As the word Ἥλιος when traced to Phœnician words implies "the Power of Greatness and Priority" (Cadmus p. 65.), this substantive may be considered as confirmatory of an observation made in a preceding note (v. 190), viz. that when Hesiod, and Sophocles after him, give us Phœnician notions of primeval deities in Hellenic forms, they generally add to such a deity's name an adjective or substantive indicative of that meaning in Hellenic language. For opinions of Pindar and Empedocles on *princes,* whether of the intellectual or the political world—how they were fabricated, how advanced from men to heroes, and from heroes it may be to gods, see the *Threni* of the former, (fr. 4.) and Sturz's fragments of the latter. Part of one of these is here subjoined, as containing the word before us.

εἰς δὲ τέλος μάντεις τε καὶ ὑμνοπόλοι καὶ ἰητροὶ
καὶ πρόμοι ἀνθρώποισιν ἐπιχθονίοισι πέλονται,
ἔνθεν ἀναβλαστοῦσι θεοὶ τιμῇσι φέριστοι. Sturz. Edit. p. 532.

661. Ἅλιον. When we find two such scholars as Buttmann and Dissen somewhat at fault in regard to this deity, as far as concerns the classical department of antiquity, it cannot be thought irrelevant to pay some little attention to him; and perhaps it would have been wiser to restrict that view entirely to classical literature, without going into deeper matter; but the reader's forbearance is requested for one further instance of a mode of illustration, which has perhaps been too largely pursued in the present drama. In Hesiod's

[p] Cf. Sickler's Cadmus, pp. 32. 64.

ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.

Theogony, we find clear traces of three principles of light, to which perhaps Hephæstus might be added as a fourth: *Hyperion,* the Titanic or primeval light (v. 134), *Helios,* his son, or embodied light, and *Apollo,* to whom after the defeat of the Titanic powers by Zeus, was assigned as his *γέρας* and *τιμὴ,* the guidance and administration of the solar light. As we have more than once already shewn, and could more largely shew, did space and time admit, that Hesiodean notions on theology and cosmogony are pretty nearly one and the same with Phœnician, it becomes a fair subject of investigation, how far these accounts tally with or differ from Mosaic declarations on the same subject. In a former note, when referring to these deeply interesting matters, we found a stagnant principle of light called into an active one by the mere word of the Creator. This done, the sacred historian proceeds to describe the creation—not of a *firmament,* as our Version most inaptly terms it from the Vulgate,—but that [q] *expanse,* or as it appears to us, that vaulted arch, on whose glorious appearance the eye is never tired of gazing. In this expanse the Almighty places — not two *lights,* as our Version again renders —but two [r] *luminaries* or *light-reflectors,* i. e. two instruments or means by which light is transmitted to men, but certainly not that subtile, elastic matter, to which our poverty in philosophic terms gives the name of light itself. On the resemblance between two of the Hesiodean and Mosaic principles of light — viz. Hyperion, the active, [s] all-pervading, and Helios the embodied light—we feel no inclination to dilate: how then shall we presume even to mingle the Ascrean's third principle with the Triune Deity of the sacred historian? On their own three principles—or with Hephæstus, i. e. *the fiery breath,* as a fourth—Phœnician philosophers no doubt talked and argued, as philosophers are apt at all times to talk and argue,

If so our first, our second so;
From which as sequence it must flow,
That if we have a first and second,
A third and fourth may well be [t] reckon'd:

How must such jargonists have been struck dumb, when with equal brevity and sublimity, and in a peculiarity of construction which Phœnician philosophers would understand, though English readers do not, the sacred volume proclaimed, "And God said, let there be light, and light [u] was!" It is unfair per-

q רָקִיעַ. Cf. Gesenius and Parkh. in voc. The latter compares with this expanse Plato's *τάσις* in his Timæus.

r מְאוֹרֹת See Parkh. H. Lex. p. 38. and Professor Jameson's Preface to Engl. Translation of Cuvier's Essay on the Theory of the Earth. How far some parts of the Newtonian system may be impugned or assisted by the Mosaic accounts, when strictly examined in the *original,* this is not the place for inquiring.

s Sickler's definition is: "die über alles hin wandelnde, alles durchdringende und mit vorzüglichem Zeugungsvermögen versehene Urkraft." Cadm. p. 65.

t "Das Erst' wär' so, das Zweyte so" &c. See the scene in Goëthe's Faust, where Mephistophiles, with a true devil's malice, plays on the simplicity of the young scholar.

u That the impression made by these and some preceding words had not ceased in the days of the Tyrian monarch, nearly contemporary with Hesiod, see the correspondence between Hiram and the wisest of Hebrew monarchs, 2 Chron. II. 12.

ἀλλά μοι δυσμόρῳ γᾶ φθίνουσα 665
τρύχει ψυχὰν, τάδ' εἰ κακοῖς κακὰ
προσάψει τοῖς πάλαι τὰ πρὸς σφῷν.
ΟΙ. ὁ δ' οὖν ἴτω, κεἰ χρή με παντελῶς θανεῖν, 669

haps to subject even such a genius, as that of Sophocles, to comparisons like these; but the reasons, which seemed to justify an editor of this particular drama in taking such a course, having been stated in the prefatory remarks, I must be content to abide by such censures as the pursuance of that course may subject me to. It now remains to give such references as will assist the reader in enlarging his ideas as to the Greek Ἥλιος, or in comparing him with the Egyptian and Phœnician Kneph, Phthas, Horus, Sydyk, Esmun, &c. &c. For Homeric opinions on the subject, see Il. III. 277. hymn to Helios p. 114. (Ernesti's ed.) h. to Apollo v. 413. h. to Athenë v. 13. For opinions of the Orphic school, see hymn 8. and Creuz. Symb. II. 162. for Hesiodean and Pindaric doctrines, consult Theog. 18. 371. 956. 1011 sq. Ol. Ode 7. See also Soph. Œd. Col. 869. Electr. 424. 825. Aj. 845. 857. Rhizot. (fr. 480 Dind.) Tereus (fr. 523 Dind.) Incert. fr. 772 (Dind.). Eurip. Med. 407. 744. Phœn. 3. 179. Herc. F. 1090. 1204. Æschyl. Choeph. 970. Fr. Prom. Sol. 3. 6. Plato 12 Legg. 946 sq. Schol. Eq. Arist. 725. Creuz. Symb. II. 155–6–8. 164–5. 196. 206. 453. 656. III. 148. 301. 313–15. Thudichum's Soph. I. 254.

Ib. *ἄθεος ἄφιλος, without a friend, human or divine.*

Ib. *ὅτι πύματον = ἔσχατος.* Schol. In this dimeter dochmiac, *ἐπεὶ* has the measure of a pyrrhic. Dind.

664. *φρόνησιν, animum.* El.

665. *γᾶ φθίνουσα.* Dindorf proposes to read *γῆ φθινὰς,* or some other dissyllable, (quære: *γᾶς φθίσις* cf. Pind. Pyth. IV. 471. Hyporch. fr. 4. v. 8.) that the strophic may correspond with the antistrophic verse 694, where he is unwilling to read *πόνοισι.* Kayser proposes to construct the strophic and antistrophic verses as follows:

ἀλλά μοι δυσμόρῳ γᾶς πόνος *στρ.*
τρύχει ψυχὰν, τάδ' εἰ κακοῖς κακὰ
προσάψει τοῖς πάλαι τὰ πρός γε σφῷν.
ὅστ' ἐμὰν γᾶν φίλαν ἐν πόνοις *ἀντ.*
ἀλύουσαν κατ' ὀρθὸν οὔρισας.
καὶ νῦν δ' εὔπομπος, εἰ δύνα, γίγνου.

Hermann considers the passage as so corrupt, that no certain emendation can be applied to it. The great fault he thinks lies in the word *ψυχὰν,* which he considers to have crept into the text from the annotation of some interpreter.

666. *τρύχειν, to afflict.* Eurip. Hel. 1286. *τρύχουσα σαυτήν.* In passive voice, Trach. 110. Aj. 605. Eurip. Hip. 146. Hel. 521.

666–7. Construction: *εἰ (γᾶ) προσάψει (addita habeat) τάδε κακὰ τὰ πρὸς σφῷν τοῖς πάλαι κακοῖς.* Elmsley, who with Dindorf adopts this sense of *προσάψει* from an anonymous writer in Burgess, compares Eurip. Herc. 1210. *ἰὼ παῖ, κατάσχεθε λέοντος ἄγριον θυμὸν, ὡς | δρόμον ἐπὶ φόνιον, ἀνόσιον, ἐξάγει, | κακὰ θέλων κακοῖς ξυνάψαι, τέκνον·* to which, says he, add Med. 78. Iph. T. 487. See also Soph. Phil. 1266. Eur. Herc. F. 831. 1212.

669. *ὁ δ' οὖν ἴτω, (let him go then unscathed, unhurt.)* Schol. *ἀναχω-*

ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ. 670
τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα
ἐλεινόν· οὗτος δ' ἔνθ' ἂν ᾖ στυγήσεται.

ΚΡ. στυγνὸς μὲν εἴκων δῆλος εἶ, βαρὺς δ', ὅταν
θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
αὑταῖς δικαίως εἰσὶν ἄλγισται φέρειν. 675

ΟΙ. οὔκουν μ' ἐάσεις κἀκτὸς εἶ; ΚΡ. πορεύσομαι,
σοῦ μὲν τυχὼν ἀγνῶτος, ἐν δὲ τοῖσδ' ἴσος.

ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω; ἀντ. α'.

ΙΟ. μαθοῦσά γ' ἥτις ἡ τύχη. 680

ρησάτω. Aj. 960. οἱ δ' οὖν γελώντων. Cf. El. II. 435.

672. ἔνθ' ἂν ᾖ (*wheresoever he may be*) στυγήσεται (*shall be the object of my hatred*). On the word ἐλεινὸν it is usual to refer to Porson. Præfat. p. 7. See also Schneider de dial. p. 21.

673. στυγνὸς μ. ἐ. δ. Schol. δῆλος εἶ ἀηδῶς εἴκων. Referring the reader first to the Scholiast's construction and to a note at v. 192, I observe, that the passage before us seems capable of two interpretations: "even when you yield, you yield rancorously; for even in yielding you profess eternal hatred." Or else, Creon observing the dissatisfied looks of the Chorus at these violent ebullitions of their monarch, and catching at the word last uttered by him (στυγήσεται), observes: "you are obviously hateful (cf. Œd. Col. 1173) to others, even when you give way, and will be insupportable to yourself from a sense of the injustice which you have committed, when your anger has come to a close." The first seems the better sense.

Ib. βαρύς. Antig. 767. νοῦς δ' ἐστὶ τηλικοῦτος ἀλγήσας βαρύς. Œd. Col. 402. κείνοις ὁ τύμβος δυστυχῶν (*justis honoribus carens*) ὁ σὸς βαρύς. (But this last example seems less in point than the former.)

Ib. ὅταν θυμοῦ περάσῃς. Schol. ὅταν ἐπὶ τὸ τέρμα ἔλθῃς τῆς ὀργῆς. "Notanda constructio verbi περᾶν cum genitivo, excusabilis eo quod περάσῃς idem est quod πέραν ᾖς." Dind.

677. σοῦ τυχὼν ἀγνῶτος, (*incapable of knowing me, mistaken in me.*) Phil. 320. συντυχὼν κακῶν ἀνδρῶν Ἀτρειδῶν.

Ib. ἐν δὲ τοῖσδ' (i. e. the Chorus) ἴσος, *held in the same good repute as I was before.* Philoct. 685. ἴσος εἶν ἴσοις æquus inter æquos. (*Cleon retires.*)

678. τόνδ', *Œdipum* sc. That the interlocutory dialogue between the Chorus and Jocasta, and more particularly the direction to conduct (κομίζειν) the absolute monarch within doors, cannot with propriety be carried on in the hearing of Œdipus, is obvious enough; how then does the monarch dispose of himself meanwhile? That question is easily answered by supposing him to traverse the stage, "with lower'd looks and in a sultry chafe," while his recent paroxysms are subsiding.

680. κομίσω to be supplied from the preceding verse.

ΧΟ. δόκησις ἀγνὼς λόγων ἦλθε, δάπτει δὲ καὶ τὸ μὴ ἔνδικον.
ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν ; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν λόγος ;
ΧΟ. ἅλις ἔμοιγ', ἅλις, γᾶς προπονουμένας, 685
φαίνεται ἔνθ' ἔληξεν, αὐτοῦ μένειν.
ΟΙ. ὁρᾷς ἵν' ἥκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ,
τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ ;
ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἀντ. β'. 689

Ib. ἡ τύχη, the occurrence which has occasioned all this violence.

681. δόκησις ἀγνὼς λόγων, literally: *a speciousness, seemingness of words, i. e. words of a seeming speciousness, out of which no certain knowledge* (γνῶσις) *could be extracted* (ἀγνώς). As decorum would have been violated by allowing the Chorus to take part against the husband or brother of Jocasta in her immediate presence, the poet seems purposely to have selected such vague and general terms, as by leading the queen on a wrong scent, would induce her to think that the fault of the late contention lay as much with the one party as the other. Ellendt, taking Hermann as his guide, translates: *species sermonum suspicionem incertam gignens*, i. e. speciosus sermonum habitus. Wunder: *incerta suspicio de sermonibus*, sc. Creontis. In Soph. Trach. 426. the word δόκησις is opposed to *exactness of speech*. As a term of the philosophic schools, it is naturally not unfrequent in Euripides: and as such, together with the verb κόμψευε, it seems to be the object of a sneer in our poet's Antig. 324.

Ib. δάπτει (cf. Pind. fr. Select. 140. Diss. Edit.) τὸ μὴ ἔνδικον. Musgrave, apparently with the approbation of Hermann, translates: "mordet Creontem sc. *injusta Œdipi criminatio*. That Jocasta does not understand the passage in this sense, is evident from her reply, which rather tends to confirm the opinion suggested in the note preceding this.

684. καὶ τίς ἦν ὁ λόγος; Solger: *wie kam der Zwist? how originated the dissension?*

686. ἔληξεν sc. ὁ λόγος.

687. ὁρᾷς κ. τ. ἑ. "Well-intentioned and noble-minded as you are, do you observe, what consequences may ensue" &c. cf. Reisig. Enar. ad Œd. Col. 933.

688. παριεὶς καὶ καταμβλύνων, (cf. Æsch. Sept. c. Th. 712.) *by relaxing and blunting*. Œdipus seems to object two things to the Chorus; first that they endanger the good feelings between him and Jocasta by not making her acquainted with the real grounds of the dissension between himself and Creon; secondly, that by preventing him from taking instant measures for the exile or death of the latter, they expose him to the vengeance of an irritated and detested, but powerful subject. How deeply the Chorus feel the imputation, is manifest from the warmth of their reply.

690. The approach to tautology in this verse does not escape the Scholiast, who observes, δὶς τὸ αὐτὸ εἶπεν, ἀντὶ τοῦ, μῶρον κατὰ διάνοιαν, καὶ ἄπορον.

ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἂν, εἴ σε νοσφίζομαι,
ὅστ' ἐμὰν γᾶν φίλαν ἐν πόνοις
ἀλύουσαν κατ' ὀρθὸν οὔρισας, 695
τανῦν τ' εὔπομπος, εἰ δύναιο.

ΙΟ. πρὸς θεῶν δίδαξον κἄμ', ἄναξ, ὅτου ποτὲ
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ (σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω) 700

Ib. ἄπορον ἐπὶ φρόνιμα, *ad omne prudens consilium inhabilis.* Musgr. Antig. 360. παντοπόρος, ἄπορος ἐπ' οὐδέν.

691. πεφάνθαι ἄν. Ellendt in noting this construction observes: "semel exstat *infinitivus* perfecti pro plusquam perfecto conditionali positus." I. 121.

Ib. νοσφίζομαι. The Scholiasts and gloss-writers offer various explanations of this word. Taking Homer for our guide (Il. II. 81. XXIV. 222. Od. XXIII. 98), we shall do best, I think, by adopting the sense, *to cast off, to turn with aversion from.* So Thudichum: *wenn ich von dir, mein Fürst, mich abwendete.*

694. ὅστ'. On the different readings ὅστε and ὅς γε see some acute remarks by Hermann.

695. ἀλύουσαν. On the accent of the word, consult Ellendt.

Ib. κατ' ὀρθὸν οὐρίσας. *ventu secundo* sive *prospero cursu direxisti.* Wund. coll. Trach. 827. Eurip. Androm. 611. et sup. 88.

Ib. οὐρίζειν (οὖρος, *a favourable wind*) *to bring under a favourable wind.* Cf. Eustath. ad Il. VII. p. 661. Ad Od. p. 1452.) Cf. Æsch. Ch. 914. Pers. 594. Choeph. 315. in which two latter passages a transitive sense is to be given to the verb. See Pass. in v.

696. εὔπομπος (πέμπω) Schol. cod. Lips. ἀγαθὸς ὁδηγὸς, κυβερνήτης. Passow translates, *prosperously conducting,* incautiously adding, *especially in the tragic writers.* Except this passage, and Æsch. Eum. 93. I believe it would be difficult to find another instance of the word in the tragedians. Cf. Pind. Nem. II. 10. εὐθυπομπὸς αἰών. Eurip. Phœn. 1726. πομπίμαν ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.

697. ὅτου. "Non est pro τίνος, sed cum sic compónenda verba essent δίδαξον τὸ πρᾶγμα, ὅτου μῆνιν στήσας ἔχεις, nomen πράγματος post = positum pronomini casu tenus applicatur." El. cf. Aj. 1023. τίς δ' ἐστὶν, ὅντιν' ἄνδρα προσλεύσσεις στρατοῦ.

699. στήσας ἔχεις gl. ἔστησας, cf. infr. 701. βεβουλευκὼς ἔχει. ἱστάναι μῆνιν = μηνίειν. Br. Eurip. Iph. A. 789. ἐλπὶς, οἵαν—στήσουσι. Erf. Cf. Diss. Comment. p. 240.

700. σὲ γὰρ τ. κ. τ. ἑ. The most obvious interpretation of these words is one of angry feeling on the part of Œdipus towards the Chorus, a feeling, for which we are prepared by the interpretation put on the word στυγνὸς (sup. 673). Wunder understands: "for I had rather comply with you, who desire

Κρέοντος, οἷά μοι βεβουλευκὼς ἔχει.
ΙΟ. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.
ΟΙ. φονέα με φησὶ Λαΐου καθεστάναι.
ΙΟ. αὐτὸς ξυνειδὼς, ἢ μαθὼν ἄλλου πάρα;
ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ 705
τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα.
ΙΟ. σὺ νῦν ἀφεὶς σεαυτὸν ὧν λέγεις πέρι,
ἐμοῦ 'πάκουσον καὶ μάθ' οὕνεκ' ἐστί σοι
βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710
χρησμὸς γὰρ ἦλθε Λαΐῳ ποτ', οὐκ ἐρῶ
Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
ὡς αὐτὸν ἥξοι μοῖρα πρὸς παιδὸς θανεῖν,

me to explain the whole matter, than with these, i. e. the Chorus, who wish the whole matter to be suppressed." This explanation, if it could be established, preserves the good feeling between the monarch and the Chorus unimpaired, but besides some difficulties of construction, it obliges us to suppose that the former had overheard at least the two preceding verses 685, 6.

701. Κρέοντος. sub. ἕνεκα as in verse 697. Br. sub. περὶ, as Trach. 1124. Phil. 439. El. 317. Elms. Nothing is to be supplied, says Hermann: "Nam ut modo ὅτου πράγματος μῆνιν dictum erat, ita nunc Κρέοντος μῆνιν, sive rectius Κρέοντος βουλευμάτων."

702. σαφῶς, emphatic, in reference to v. 681. "speak, i. e. provided in charging Creon with originating this dissension, you go upon clear and not upon imaginary grounds."

Ib. τὸ νεῖκος, *causam rixæ*. Philoct. 328. χόλον ἐγκαλῶν. Erf.

706. τό γ' εἰς ἑαυτὸν (*as far as he himself is concerned*. Cf. Eur. Herc. F. 171.) πᾶν (*altogether*) ἐλευθεροῖ στόμα (*liberates, keeps his speech free of any such accusation*) by throwing all the blame on Tiresias. Vauvillers, who had been preceded by Triclinius in giving this sense to the passage, compares Antig. 395. ἐγὼ δ' ἐλεύθερος | δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι πόνων.

707. Wunder translates: *absolve yourself from those things of which you speak;* i. e. throw aside all care about them.

708–9. ἐστὶ ἔχον = ἔχει = μετέχει with genitive. "Hoc dicit: res humanas nihil commune habere cum arte vatum, i. e. non pendere ex ea." Dind. Much to this effect also Hermann and Ellendt I. 732. cf. Æsch. apud Plat. 2 Rep. 383, b.

710. σύντομα (*briefly*). Antig. 446. εἰπέ μοι, μὴ μῆκος, ἀλλὰ σύντομα.

711. ἦλθε. Plut. Vit. Agidis et Cleom. μέχρις ἂν ἐκ Δελφῶν ἢ Ὀλυμπίας χρησμὸς ἔλθῃ.

713. ἥξοι. Erf. Elms. Dind.

ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα.
καὶ τὸν μέν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715
λῃσταὶ φονεύουσ' ἐν τριπλαῖς ἁμαξιτοῖς·
παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
τρεῖς, καί νιν ἄρθρα κεῖνος ἐνζεύξας ποδοῖν,
ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
κἀνταῦθ' Ἀπόλλων οὔτ' ἐκεῖνον ἤνυσεν 720
φονέα γενέσθαι πατρὸς οὔτε Λάϊον,
(τὸ δεινὸν οὐφοβεῖτο,) πρὸς παιδὸς θανεῖν.
τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
ὧν ἐντρέπου σὺ μηδέν. ὧν γὰρ ἂν θεὸς
χρείαν ἐρευνᾷ ῥᾳδίως αὐτὸς φανεῖ. 725

ἥξει alii. "Æquo uterque modus jure stare potest." Ebn.

Ib. πρὸς παιδὸς θανεῖν. Œd. Col. 969. εἴ τι θέσφατον πατρὶ | χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν. Cf. Reisig. En. p. 129. et infr. 722. In what manner the different tragedians handled this matter, see Thudich. I. 213.

716. ἁμαξιτὸς Att. ἁμαξιτὸς (ἅμαξα, εἶμι) *used by stage waggons*: ἡ ἁμαξιτὸς Att. ἁμαξιτὸς sub. ὁδὸς, *road for stage waggons*. Il. XXII. 146. cf. Od. X. 103. Pass. Pind. Nem. VI. 87. καὶ ταύταν μὲν παλαιότεροι | ὁδὸν ἁμαξιτὸν εὗρον. Pyth. IV. 440.

717. παιδὸς δὲ βλάστας, *quod ad puerum attinet*. The grammatical construction upon common principles is too well known to require explanation, (cf. sup. 302. 706. Œd. Col. 518. 583. El. 92. 924. 1290. Trach. 350, &c. Dissen. Comment. 329,) but Grammar proceeds with it's refinements as well as other sciences, and Matthiæ asks, why this accusative is not to depend on the verb διέσχον? *Natales pueri non distinuerunt tres dies* ab eo, quod postea factum est, i. e. tres dies inde a nato puero non elapsi sunt.

718. ἄρθρα ποδοῖν (*articulos pedum*) ἐνζεύξας. Schol. τὰ σφυρὰ περονῇ συνάψας. For construction see Matth. §. 421, 5.

719. On the readings εἰς ἄβατον ὄρος and ἄβατον εἰς ὄρος consult the commentators.

720–1. ἤνυσεν γενέσθαι, *perfecit ut esset*. Æsch. Pers. 718. στρατὸς ἤνυσε περᾶν. Wund.

722. "Διὰ μέσου sunt verba οὐφοβεῖτο: *id quod metuebat*." Elms.

Ib. θανεῖν. a sec. m. La et Lc. παθεῖν, which seems the preferable reading.

723 φῆμαι μαντικαὶ, *prophetic responses*, (speaks with a sneer.)

Ib. διώρισαν *definierunt, constituerunt*. El. cf. infr. 1083.

724. ἐντρέπεσθαι, *to care for*. (cf. infr. 1056. 1226. Aj. 90. El. 519.) ὧν ἐντρέπου σὺ μηδέν. i. e. ἀλλὰ τούτων ἐντ. σ. μ. Matth. §. 477, b.

724–5. Schol. ἤγουν ἃ γὰρ ζητῇ ὁ θεὸς, πρέποντα κρίνας ζητεῖσθαι, ῥᾳδίως αὐτὸς δείξει. Necessitatem sive

ΟΙ. οἷόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
ψυχῆς πλάνημα κἀνακίνησις φρενῶν.
ΙΟ. ποίας μερίμνης τοῦθ' ὑποστραφεὶς λέγεις;
ΟΙ. ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὡς ὁ Λάϊος
κατασφαγείη πρὸς τριπλαῖς ἁμαξιτοῖς. 730
ΙΟ. ηὐδᾶτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.
ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὗ τόδ' ἦν πάθος;
ΙΟ. Φωκὶς μὲν ἡ γῆ κλῄζεται· σχιστὴ δ' ὁδὸς
ἐς ταὐτὸ Δελφῶν κἀπὸ Δαυλίας ἄγει.
ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς; 735
ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
ἀρχὴν ἐφαίνου, τοῦτ' ἐκηρύχθη πόλει.
ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;
ΙΟ. τί δ' ἐστί σοι τοῦτ', Οἰδίπους, ἐνθύμιον;

utilitatem rei dixit pro re, qua opus est. Herm.

728. ποίας μερίμνης ὑποστραφεὶς, i. e. ὑπὸ ποίας μερίμνης στραφεὶς (*qua cura commotus*, Winsem. cf. Eurip. Phœn. 1079. Καδμείαν μερίμναν ὁρμήσασ' ἐπ' ἔργον.) λέγεις τοῦτο; Elmsley compares Aj. 1117. τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην.

730. τριπλαῖς ἁμαξιτοῖς. Cf. sup. 716. infr. 800. 1399. So also fragment of Æschylus's Œdipus, ἐπῇμεν τῆς ὁδοῦ τροχήλατον | σχιστῆς κελεύθου τρίοδον, ἔνθα συμβολὰς | τριῶν κελεύθων Ποτνιάδων ἠμείβομεν.

733–4. σχιστὴ δ' ὁδὸς ἐς ταὐτὸ κ. τ. ἑ. See Pausanias X. 5, 2. προϊὼν δὲ αὐτόθεν ἐπὶ ὁδὸν ἀφίξῃ καλουμένην Σχιστήν· ἐπὶ ταύτῃ τῇ ὁδῷ τὰ ἐς τὸν φόνον τοῦ πατρὸς Οἰδίποδι εἰργάσθη. Cf. 35, 5. Eurip. Phœn. 37. καὶ ξυνάπτετον πόδα | εἰς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ. The dead bodies of Laius and his attendants were found and buried by Damasistratus. Dodwell (I. 1. 261) thought that he recognised the place in the abutment of three hillocks, between which three roads from Delphi, Daulis and Ambrysos, united. See Thudichum's Soph. I. 255.

734. ταυτὸ for ταυτὸν (Trach. 425. Æsch. Choeph. 208. Eur. Or. 54. Med. 564. Iph. Taur. 658. Hel. 764. Elms.) For the exact site of this celebrated spot, see the Atlas to Kruse's "Hellas," plate 6. For an account of Daulis, see Pausan. Phocic. cc. 4, 5.

Ib. Δελφῶν κἀπὸ Δαυλίας, i.e. *from* Delphi and *from* Daulis.

735. τοῖσδ', *ex quo hæc gesta sunt.* Erf. compares Thucyd. I. 13. ἔτη δὲ μάλιστα καὶ ταύτῃ (τῇ ναυμαχίᾳ) ἑξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνου.

Ib. ἐξεληλυθὼς, *peractus.* El.

736. πρόσθεν ἢ σύ. Cf. infr. 832. El. 82. 1333.

738. (Œdipus speaks half aside.)

739. ἐνθύμιον, *exciting trouble,*

ΟΙ. μήπω μ' ἐρώτα. τὸν δὲ Λάϊον φύσιν 740
τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἥβης ἔχων.
ΙΟ. μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
ΟΙ. οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀρὰς
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745
ΙΟ. πῶς φής; ὀκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἄναξ.
ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾖ.

uneasiness, terror. Musgrave translates *terriculamentum*, and refers to his Eurip. Herc. Fur. 724. for illustrations of the word.

740. φύσιν gl. τὸν τοῦ σώματος ὄγκον. Pindar appears to use the words φύσις and φυὴ in various senses of bulk, stature, height. Cf. Dissen's Comment. pp. 244. 428. 520. 557.

741. ἥβη, properly *youth*, is transferred to *any period of life*. Fr. Inc. Soph. ὕβρις δέ τοι οὐπώποθ' ἥβης εἰς τὸ σῶφρον ἵκετο.

Ib. ἀκμὴ, *maturitas*. EL.

Ib. "ἔχων, i. e. ἔχων ἦν, verbo ex præcedente εἶχε repetendo." DIND. The construction is, I believe, closely Pindaric, and to be illustrated from that Pindaric form, by which a phrase is amplified, and greater strength given to it, by adding a participle, and supplying a verb from the sentence preceding. So in the beautiful little ode to Aristagoras, the Prytanis of Tenedos, (which usually passes for the XIth Nemean Ode of Pindar, but like the two preceding, has nothing to do with Nemean games,) it is said in allusion to the haughty designs which men indulge in, and the many deeds which they plan, (ἀλλ' ἔμπαν μεγαλανορίαις ἐμβαίνομεν, | ἔργα τε πολλὰ μενοινῶντες·) where, as Dissen observes, "pro nudo substantivo ἔργοις τε πολλοῖς scil. ἐμβαίνομεν ponitur plenior phrasis participio addito et supplendo verbo finito sic: ἔργα τε πολλὰ μενοινῶντες ἐμβαίνομεν αὐτοῖς." So here, as the same learned writer has seen, the sense is, "tell me of what stature was Laius, and what was his period of life, or, what flower of age had he in that stature."

742. μέγας. By this word I think is to be understood *height*, not *bulk*. Cf. Passow in voc.

Ib. χνοάζων (χνόος) λευκ. κάρα, *having the first down* or *growth of grey hair*. Cf. Eurip. Phœn. 61. Pind. Nem. IX. 52.

743. μορφὴ, *form*, or *figure* generally. Œd. Col. 578. Pind. Ol. VI. 127. IX. 98.

744. (Œdipus shudders and speaks partly aside.)

746. ὀκνῶ. SCHOL. δέδοικα. cf. infr. 749. 834. Il. V. 255. ὀκνείω δ' ἵππων ἐπιβαινέμεν.

747. μή. On the connexion of this particle with verbs of *fear* in the conjunctive mood, see Ellendt II. 105.

Ib. βλέπων, gl. ἀληθὴς, ἀληθεύων, παρ' ὅσον ὁ τὴν ἀλήθειαν λέγων, βλέπει· ὁ δὲ τὰ ψευδῆ, τυφλωτάτων ἐστί. (Œdipus speaks emphatically, referring in his own mind to previous declarations of Tiresias, and his own sneers at the unfortunate prophet,

δείξεις δὲ μᾶλλον, ἢν ἓν ἐξείπῃς ἔτι.
ΙΟ. καὶ μὴν ὀκνῶ μέν, ἂν δ' ἔρῃ μαθοῦσ' ἐρῶ.
ΟΙ. πότερον ἐχώρει βαιὸς, ἢ πολλοὺς ἔχων 750
ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης;
ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
κήρυξ· ἀπήνη δ' ἦγε Λάϊον μία.
ΟΙ. αἰαῖ, τάδ' ἤδη διαφανῆ. τίς ἦν ποτὲ
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755
ΙΟ. οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.
ΟΙ. ἦ κἀν δόμοισι τυγχάνει τανῦν παρών;

with "wisdom at one entrance quite shut out.")

749. ἂν δ'. Er. ἃ δ' ἄν. Libri. Ebner, finding in his MS. δ' ἀνέρῃ, asserts that we are to read δ' ἂν ἔρῃ.

750. βαιὸς, *with few attendants.* Cf. Wunder ad Œd. Col. 1015.

751. λοχίτας, gl. ὑπασπίστας. Cf. Æsch. Ag. 1566. (Klaus. Edit.) *body guard.*

Ib. ἀρχηγέτας. Pind. Ol. VII. 143. Τιρυνθίων ἀρχαγέτᾳ. Pyth. V. 80. ἀρχαγέτας Ἀπόλλων. (where, however, Apollo is rather commemorated as the leader of the colony which, under Battus, was to establish the great city of Cyrenë.) Æsch. Suppl. 180. 248. S. c. T. 1001.

753. Whether we are to write κήρυξ or κῆρυξ, consult the grammarians. An inquirer into human nature and the usages of antiquity, is more anxious to know, why a person of Laius's rank travels with so few attendants, and why a herald is included among them? That he could not, *dramatically* speaking, be accommodated with more, is very obvious, for the overthrow of five persons by a single man, is of itself a strong demand on credibility; did history and the drama coincide in this point? That among the persons killed by Œdipus on this occasion, a person so deeply reverenced by the religious feelings of antiquity as a *herald*, should be included, is a considerable point gained to modern feelings, as it fixes upon Œdipus a real guilt, independent of that which he derived from mere fatality.

Ib. ἀπήνη (ἄγω). prop. a four-wheel carriage, drawn by mules or oxen, afterwards used like the word ζεῦγος for a carriage and pair. Cf. infr. 803, 812. Pind. Ol. V. 6. P. IV. 167.

Ib. ἦγε, *conveyed.*

Ib. μία in Greek often answers to the indefinite article *a* in English. So Pind. Nem. VI. 1. ἓν ἀνδρῶν, ἓν θεῶν γένος, *a race of men, a race of gods*, and not, as is commonly translated, in total opposition to the poet's meaning: "the race of men and gods is one and the same." Lucret. VI. 1268. pallis super ossibus una, *a skin upon the bones.*

754. (Œdipus clasping his hands in agony.)

756. οἰκεὺς = οἰκέτης. Schol.

ΙΟ. οὐ δῆτ᾽· ἀφ᾽ οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη
σέ τ᾽ εἶδ᾽ ἔχοντα Λάϊόν τ᾽ ὀλωλότα,
ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν 760
ἀγρούς σφε πέμψαι κἀπὶ ποιμνίων νομὰς,
ὡς πλεῖστον εἴη τοῦδ᾽ ἄποπτος ἄστεως.
κἄπεμψ᾽ ἐγώ νιν. ἄξιος γὰρ οἷ᾽ ἀνὴρ
δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.
ΟΙ. πῶς ἂν μόλοι δῆθ᾽ ἡμὶν ἐν τάχει πάλιν; 765
ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ᾽ ἐφίεσαι;
ΟΙ. δέδοικ᾽ ἐμαυτὸν, ὦ γύναι, μὴ πόλλ᾽ ἄγαν
εἰρημέν᾽ ᾖ μοι δι᾽ ἅ νιν εἰσιδεῖν θέλω.
ΙΟ. ἀλλ᾽ ἵξεται μέν· ἀξία δέ που μαθεῖν
κἀγὼ τά γ᾽ ἐν σοὶ δυσφόρως ἔχοντ᾽, ἄναξ. 770
ΟΙ. κοὐ μὴ στερηθῇς γ᾽, ἐς τοσοῦτον ἐλπίδων
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι

758. κράτη, *royal authority*. Cf. sup. 237. 586. Antig. 60. 166. 173.

760. τῆς ἐμῆς χειρὸς θιγών. So infr. 1510. Œdipus, when making his solemn request to Creon, says, ξύνευσον, ὦ γενναῖε, σῇ ψαύσας χερί.

Ib. "θίγων, de quo jam multi multa. Cf. Buttm. II. §. 114. p. 149." Ebn.

761. ἐπὶ belongs to ἀγροὺς and νομάς. Cf. Æsch. S. c. T. 672. 858. Pind. Ol. II. 110. Pyth. I. 26. IV. 231. V. 94. VIII. 114. 143. Nem. III. 146. X. 76. Isth. I. 39.

762. ἄποπτος, *remote*. El. 1489. ἄποπτον ἡμῶν.

763. οἷ᾽ ἀνήρ. (sic Herm. Libri ὅγ᾽ ἀνὴρ, ὅδ᾽ ἀνὴρ, ὅδε γ᾽ ἀνὴρ.) Phil. 584. οἷ᾽ ἀνὴρ πένης. Cf. infr. 1118.

766. πάρεστιν, *conceive him to be present*. νόμιζε αὐτὸν παρεῖναι. Schol.

767. δέδοικα—μὴ εἰρημέν᾽ ᾖ. Cf. Trach. 663. Phil. 493. and sup. 747. (Œdipus speaks convulsively, and in a low tone of voice.)

768. εἰσιδεῖν, gl. ἰδεῖν. The practice of using compound verbs for simple ones, occurs continually in Sophocles, as well as other Greek writers.

770. ἐν σοὶ, *te judice*. Herm.

Ib. δυσφόρως ἔχοντα, gl. βαρέως διακείμενα. infr. 783. δυσφόρως τοὔνειδος ἦγον.

771. οὐ μὴ στερηθῇς, *you shall not be deprived*, sc. τοῦ μαθεῖν. For similar constructions of οὐ μὴ with conjunctive, see Œd. Col. 450. 649. 1703. El. 42. 1029. Trach. 621. 1190. Aj. 83. 421. 450. Phil. 103. 381. 418.

771–2. ἐς τοσ. ἐλ. ἐ. β. *since I have reached this state of excitement*. Cf. Ell. in voc. βαίνειν. et sup. 158.

772. μείζονι, *reverentiâ digniori, majori dignitate*. El.

λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιᾶσδ' ἰὼν ;
ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνὴρ 775
ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη
τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
καλεῖ παρ' οἴνῳ, πλαστὸς ὡς εἴην πατρί. 780
κἀγὼ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν
μόλις κατέσχον· θἀτέρᾳ δ' ἰὼν πέλας

773. διὰ τύχης τοιάσδ' ἰὼν, *quum in tali discrimine verser.* Br. quasi *permeans* i. e. expertus ejusmodi fortunam. El. (cf. Br. in loc. Markl. ad Eur. Suppl. 112. Valck. ad Phœn. 526. Heindorf. ad Plat. Protag. §. 36.) Pind. Isth. III. πλούτου διέστειχον, *in divitiis versabantur.* Cf. Diss. Comment. p. 549.

774. ἐμοὶ πατὴρ μέν. Had this play been a composition of Euripides, instead of Sophocles, we all know what this narrative would have served to form, and how Aristophanes would have filled up this and the next senarius for him. Sophocles had the good sense to steer clear of prologues and of the—ληκύθιον ἀπώλεσεν.

775. ἡγόμην. Schol. ἐτρεφόμην, ἐτύγχανον. Hesych. διῆγον, *was passing my life.* Cf. Aristoph. Ran. 457. and Musgrave ad Œd. Col. 205.

777. ἐπέστη (ἐφιστάναι), Hesych. ἐπέτυχε, *happened, befell me.*

Ib. θαυμάσαι μὲν ἀξία. Œd. Col. 461. ἐπάξιος — κατοικτίσαι. Matth. §. 535.

778. σπουδῆς. Schol. ἀρετῆς. El. *strenuitas, gnavum ingenium.* Is it not rather, *my serious consideration, the earnestness exhibited by me in consequence?* Cf. Diss. in Pind. p. 232.

779. ὑπερπλησθεὶς (ὑπερπιμπλάναι) μέθης (μέθῃ Dind.). Cf. infr. 874.

780. παρ' οἴνῳ, *inter pocula.* Apollon. Rhod. I. 458. παρὰ δαιτὶ καὶ οἴνῳ. Cf. Valck. ad Callim. p. 15, 262. and Erf. in loco.

Ib. καλεῖ—ὡς εἴην. The commentators pass this construction unnoticed. For Euripides' account of the circumstances which induced Œdipus to consult the oracle, see the prologue to his "Phœnissæ." If Aristophanes had not taught us to laugh at Euripidean prologues, the manner in which the mother of Œdipus there enters into details of her domestic circumstances would engender no small feelings of disgust for them.

781. βαρυνθεὶς, gl. χολωθείς. Aj. 41. χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

Ib. τὴν μὲν οὖσαν ἡμέραν. Œd. Col. 433. τὴν μὲν αὐτίχ' ἡμέραν.

782. μόλις κατέσχον (θυμὸν, cf. Œd. Col. 874). or ἐμαυτόν. Aristoph. Nub. 1363. κἀγὼ μόλις μέν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον.

Ib. θατέρᾳ. Schol. τῇ ἑξῆς, *on the following day.*

μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφόρως
τοὔνειδος ἦγον τῷ μεθέντι τὸν λόγον.
κἀγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ' 785
ἔκνιζέ μ' ἀεὶ τοῦθ'· ὑφεῖρπε γὰρ πολύ.
λάθρᾳ δὲ μητρὸς καὶ πατρὸς πορεύομαι
Πυθώδε. καί μ' ὁ Φοῖβος ὧν μὲν ἱκόμην
ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια

783. ἤλεγχον, *questioned them.*

Ib. δυσφόρως ἄγειν τί τινι, Wunder considers as so an unusual an expression, that he prefers translating by his vernacular tongue, instead of Latin, *Jemandem etwas übelnehmen, to take any thing ill of a person.*

785. τὰ μὲν (*aliquantum,* El.) ἐτερπόμην. But would Œdipus have used so strong a term as ἐτερπόμην (cf. Œd. Col. 799. where Brunck and Wunder seem to me to translate in too cold a fashion, considering the excitement under which Œdipus is labouring) if he had only been *partially* satisfied with the explanation given him by his supposed parents? Thudichum appears to have understood the passage in a still more qualified sense: "Er beklagt sich bei den Aeltern, und ihr Wort befriedigt ihn nicht." (see his preface, p. 5.) I understand, by a well-known construction: τὰ μὲν κείνοιν, *as far as they two were concerned,* ἐτερπόμην, *I was delighted.* That, after the explanation given by Polybus and Meropë, Œdipus had little doubt about the genuineness of his birth, seems evident from vv. 778. 827. &c. &c.

Ib. τὰ μὲν κείνοιν = κείνω. Œd. Col. 588. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ (i. e. τἀμοῦ) λέγεις; (i. e. *do you speak of your children or me?*) 606. καὶ πῶς γένοιτ' ἂν τἀμὰ κἀκείνων πικρά; (and how shall *I* and *they* be at hostility?) Also 922. 1628. 1740. Electr. 924. 1203. Pind. Pyth. II. 162. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν, | ὃς ἀνέχει (*exalts*) ποτὲ μὲν τὰ κείνων, τότ' αὖθ' ἑτέροις ἔδωκεν μέγα κῦδος. Cf. infr. 977.

786. κνίζειν. Pind. Nem. V. 58. τοῦ δέ τ' ὀργὰν | κνίζον αἰπεινοὶ λόγοι. Pyth. XI. 36. ἔκνισε βαρυπάλαμον ὄρσαι χόλον. See also Bergler ad Alciph. I. Ep. 29.

Ib. ὑφεῖρπε. Musgrave, understanding the word in the sense of a *wide-spread report,* compares Libanius I. 784, a. πολὺς τοιοῦτος ὑφεῖρπε λόγος. Others interpret in the sense of *animum subire.* Ellendt adopts the former sense; Wunder prefers the latter, aptly quoting Sallust. Jug. c. 11. quod verbum in pectus Jugurthæ altius quam quisquam ratus descendit.

789. ἄτιμον, *ignominia affec* El. The Scholiast, much better, ἀνάκουστον, i. e. *without a hearing,* and consequently without an answer to those points on which he most wished to consult the oracle. That this is the true meaning of the word, can hardly be doubted by those who compare Œd. Col. 49. 51. 1178. with the context adjoining. But the question is, how came Sophocles to use the word in so unusual a sense? I know no other solution, and that is but a poor one, than that the poet had generalized the Hesiodean term

καὶ δεινὰ καὶ δύστηνα προὐφάνη λέγων, 790
ὡς μητρὶ μὲν χρείη με μιχθῆναι, γένος δ'
ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν,
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
κἀγὼ 'πακούσας ταῦτα, τὴν Κορινθίαν

τίμη, i. e. *a honorary share*, or *participation in a thing*, and thus given it a sense which it did not strictly bear in Attic language. Cf. sup. 215. infr. 909.

792. ἄτλητον (*intolerable*) ὁρᾶν, *to be seen*. Pind. Nem. I. 71. ἄτλατον βέλος ἐκπλᾶξε γυναῖκας. Ol. VI. 65. ἀτλάτου πάθας. Fgmm. Sel. 69. 6. ἀτλάτα κακότας.

Ib. δηλώσοιμι. gl. δείξαιμι, *exhibeam*.

794–6. The construction and sense of these verses have alike furnished difficulty to the commentators. Ellendt, objecting to the explanations of Heath, Toup, Erfurdt, and Hermann, approves of that of Brunck, who, understanding ὁδὸν as the accusative to ἐκμετρούμενος, (φυγὴν would be better understood,) translates: *Corinthiam terram exul dereliqui, astris in posterum cursum dirigens.* And much to this effect the Scholiast and Suidas, in v. ἀστρονομία: ἄστροις τεκμαίρεσθαι. ἐπὶ τῶν μακρὰν καὶ ἔρημον ὁδὸν πορευομένων καὶ ἄστροις σημειουμένων τὰς θέσεις τῶν πατρίδων. Dindorf adopts the explanation and construction of Matthiæ: "τὴν Κορινθίαν ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα, i. e. *situm Corinthi et distantiam ex astris conjiciens, ut navigantes solent.* V. Wesseling. ad Diodor. I. 166, 5. Toup. Emend. II. 387." But travellers, who compute sites and distances by *stars*, necessarily travel by night: did Œdipus so pursue his journey? That he avoided all beaten tracks, is pretty clear from a subsequent declaration of his own (infr. 1398 sq.): may not the meaning of the expression therefore be, that terrified by the declarations of the oracular shrine, and fearing to encounter any human being, he "fled the land of Corinth, pursuing his journey from Delphi henceforth by night." But the question then occurs, did Laius also travel by night? Else, how could the encounter take place between the parties? That the object of the latter's visit to the oracular shrine required urgent speed, seems evident from the small retinue with which he travels; and if he did not actually travel by night, he would at all events be likely to journey at that time when day and night are at odds; and why might not the encounter have taken place at such a period? If the reader is unwilling to put Laius on these nocturnal travels, there is perhaps a simpler way of getting rid of the difficulty. The plural ἄστροις may, as in innumerable places of Sophocles and Pindar (Ol. IX. 59. 161. XII. 12. Isth. I. 5. VIII. 76. Nem. VI. 65. Dith. fr. III. 11. Hyporch. IV. 1. &c.), be considered as put for the singular ἄστρῳ, that word implying, as it does at least in two places of Pindar (Ol. I. 9. Hyporch. fr. IV. 2.), the [x] *sun*, by which Œdipus might have known how to keep clear of Corinth, as well as by the stars.

[x] In Æsch. S. c. T. 386. the full moon is termed πρέσβιστον ἄστρων.

ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα 795
ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
χρησμῶν ὀνείδη τῶν ἐμῶν τελούμενα.
στείχων δ' ἱκνοῦμαι τούσδε τοὺς χώρους ἐν οἷς
σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
καί σοι, γύναι, τἀληθὲς ἐξερῶ. τριπλῆς 800
ὅτ' ἦν κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
ἐνταῦθά μοι κήρυξ τε κἀπὶ πωλικῆς
ἀνὴρ ἀπήνης ἐμβεβὼς, οἷον σὺ φῆς,
ξυνηντίαζον· κἀξ ὁδοῦ μ' ὅ θ' ἡγεμὼν
αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλαυνέτην. 805
κἀγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
παίω δι' ὀργῆς· καί μ' ὁ πρέσβυς ὡς ὁρᾷ,

796. ἔφευγον, sc. ἐκεῖσε. Cf. Œd. Col. 168. 188. 900.

796–7. κακῶν χρησμῶν τῶν ἐμῶν, *the dreadful predictions delivered to me*, or *respecting me*.

797. τελούμενα. The word τελέω, and its cognates, belong closely to mantic diction. Trach. 173. ὡς τελεσθῆναι χρεὼν, sc. τὰ μαντεῖα. Pindar, referring (Olymp. II. 72.) to the unfortunate meeting between Œdipus and Laius, observes, ἐν δὲ Πυθῶνι χρησθὲν παλαίφατον τέλεσσεν. The adjective ἀτελὴς, as belonging to this vocabulary, occurs in rather a difficult form, Pyth. V. 82. where Apollo is said to terrify the wild beasts of Cyrenë, in order that he might be an accomplisher of oracles (μὴ ἀτελὴς γένοιτο μαντεύμασι) to its lord.

802. κήρυξ. (Œdipus pauses, and a sense of pain evidently comes over him.) The name of this sacred functionary has been preserved by Apollodorus (III. 5. 7.). It was Polyphontes; and consequently having little of that *eponymy* in it, which the Greeks so much coveted in their names; for instead of being a *many-murderer*, he contrived with three others to be murdered by a single person.

Ib. πωλικῆς, *drawn by young horses*, (not by mules, as the ἀπήνη usually was.) The reason for thus marking it is obvious.

804. ξυνηντίαζον. Pind. (Olymp. II. 70.) remarking the great change which had taken place in the fortunes of the house of Cadmus, refers that change to the period, ἐξ οὗπερ ἔκτεινε Λᾶον μόριμος υἱὸς | συναντόμενος.

806. τὸν τροχηλάτην, the charioteer, (cf. Eur. Phœn. 39.) added *epexegetically* to τὸν ἐκτρέποντα. Erfurdt compares infr. 837. τὸν ἄνδρα, τὸν βοτῆρα. Add fr. Aristoph. ap. Athen. 161, f. τοὺς πάλαι ποτὲ, τοὺς Πυθαγοριστὰς γινομένους.

807. δι' ὀργῆς (*angrily*). So Aj. 822. διὰ τάχους (*speedily*).

Ib. ὡς ὁρᾷ, sc. παίοντα τὸν τροχηλάτην.

ὄχου παραστείχοντα τηρήσας μέσον
κάρα διπλοῖς κέντροισί μου καθίκετο.
οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως 810
σκήπτρῳ τυπεὶς ἐκ τῆσδε χειρὸς ὕπτιος
μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται·
κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
τούτῳ προσήκει Λαΐῳ τι συγγενὲς,
τίς τοῦδε νῦν ἔστ' ἀνδρὸς ἀθλιώτερος; 815
τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνήρ;
ᾧ μὴ ξένων ἔξεστι μηδ' ἀστῶν τινὰ
δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινὰ,
ὠθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὔτις ἄλλος ἦν

808. ὄχου. Schol. ἅρματος. Dindorf, comparing El. 78. 324. translates, *e curru.* The learned writer's proposition to substitute ὄχους for ὄχου (cf. Pind. Fmm. Incert. 119, Diss. Edit.) would save all the grammatical difficulties connected with the appearance of a genitive case after the compound παραστείχοντα. For accusatives after this verb, cf. Antig. 1255. h. H. Apoll. 217. Bernhardy (Wiss. Synt. 256.) reads with a genitive, and compares Œd. Col. 1572.

808–9. μέσον κάρα. gl. κατὰ τὸ μέσον τῆς κεφαλῆς. Ordo verborum: καθίκετό μου διπλοῖς κέντροις μέσον κάρα. See Matth. §. 330. note.

809. διπλοῖς κέντροισι (Pind. Pyth. IV. 420). The Scholiast explains, *struck me twice with the goad, which he used for spurring his horses.* Hermann adopts the explanation of Neue: "struck him with a thong having a double goad to it:" "unless," adds the learned annotator, "we prefer to understand the διπλὴ μάστιξ, of which frequent mention is made in ancient authors."

Ib. καθικνεῖσθαι, *to strike.* Cf. Valck. ad. Herodot. VII. 35.

810. ἴσην, sc. δίκην vel τιμωρίαν. V. L. Bos. p. 474. ed. Schæf. Erf.

811. ὕπτιος, gl. ἐπὶ τὰ μετάφρενα.

813. (Pauses for breath, and then convulsively) κτείνω δὲ τ. ξ.

Ib. τῷ ξένῳ, *homini illi mihi ignoto.* Gallice: *cet inconnu.* Br.

814. τὸ συγγενὲς, *kinsmanship,* cf. El. 1469.

Ib. Λαΐῳ. "Frustra Bothius Λαΐου." Erf. Either case, as Dindorf observes, may be used; but it is probable that Sophocles here preferred the genitive, on account of the datives preceding. Cf. infr. 1016.

815. τοῦδε ἀνδρὸς, sc. ἐμοῦ. Dindorf considers the verse as spurious.

817–18. The sense is more obvious than the construction, which is of a very loose order. ᾧ μὴ ἔξεστι (*whom it is not allowed*) μὴ ξένων μηδ' ἀστῶν τινὰ (*that any stranger, much less a citizen*) δέχεσθαι ἐμὲ, κ. τ. ἑ. Cf. Diss. Comment. in Pind. 277. 311.

819. ὠθεῖν δ' ἀπ' οἴκων (χρή).

819–20. The declaration of Tri-

ἢ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς. 820
λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
χραίνω, δι' ὧνπερ ὤλετ'. ἆρ' ἔφυν κακός;
ἆρ' οὐχὶ πᾶς ἄναγνος; εἴ με χρὴ φυγεῖν,
καί μοι φυγόντι μήτε τοὺς ἐμοὺς ἰδεῖν,
μήτ' ἐμβατεύειν πατρίδος· ἢ γάμοις με δεῖ 825
μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
Πόλυβον, ὃς ἐξέφυσε κἀξέθρεψέ με.
ἆρ' οὐκ ἀπ' ὠμοῦ ταῦτα δαίμονός τις ἂν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον;
μὴ δῆτα μὴ δῆτ', ὦ θεῶν ἁγνὸν σεβας, 830

clinius, that τάδε and τάσδ' ἀρὰς are one and the same thing, the substantive serving to explain the pronoun more clearly, has been excellently illustrated by Wunder, from Il. IX. 244. Cf. Œd. Col. 1054–8. On Pindaric appositions of a similar or different nature, there may be occasion to speak on a future opportunity.

821. λέχη, gl. γυναῖκα. (Pauses, and looks at Jocasta, who shudders, but quickly suppresses her emotion.)

Ib. ἐν χεροῖν ἐμαῖν. On this Greek dative with a preposition preceding, and equivalent to a Latin ablative of instrument, see Wunder ad Philoct. v. 60.

822. δι' ὧνπερ (sc. χεροῖν). A pause, and then with a voice of suffocation—ὤλετο.

Ib. ἆρα pro ἆρ' οὐ. Cf. Schæfer Mel. Cr. p. 89. Herm. ad Vig. p. 823. Heindorf ad Plat. Theæt. p. 476. ad Protag. p. 496. Stalb. ad 8. Rep. p. 223. Wunder ad Œd. Col. 750. 778.

823. ἄναγνος (α, ἁγνὸς) *unclean, polluted with guilt.* infr. 1383. Œd. Col. 944. ἄνδρα καὶ πατροκτόνον κἄναγνον.

824. ἰδεῖν (ἔξεστι). "Videndum, ne apud Sophoclem ἔξεστι non propter prægressum χρὴ, sed propter sequens δεῖ omissum sit." Herm.

825. ἐμβατεύειν. Schol.: ἐπιβαίνειν. (Œd. Col. 400. γῆς δὲ μὴ 'μβαίνῃς ὅρων.) 678. ἵν' ὁ βακχιώτας Διόνυσος ἐμβατεύει, (where ἐμβατεύειν answers rather to the ἀμφιβαίνειν of Homer.)

825–6. ἢ γάμοις — ζυγῆναι. Cf. Œd. Col. 525.

827. ἐξέφυσε κἀξέθρεψε. Erfurdt prefers ἐξέθρεψε κἀξέφυσέ με—a reading which may be justified from the Dresden and Venetian MSS. and also by the schema ὑστερολογία, but which is not absolutely necessary.

828–9.

Would he not rightly judge who deem'd these woes
The work of some inexorable god?
Dale.

Ib. ἂν ὀρθοίη λόγον. Herodot. VII. 103. καὶ οὕτω μὲν ὀρθοῖτ' ἂν ὁ λόγος ὁ παρὰ σεῦ εἰρημένος. Pind. Pyth. IV. σε δ' ἐν τούτῳ λόγῳ ὤρθωσεν χρησμός.

830. ὦ θεῶν ἁγνὸν σέβας, *ye most holy powers.* Dale. *du reine Heiligkeit der Götter.* Thud. *aller Götter heil'ge Macht.* Solg. If the annotators notice the expression at all, it

ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
κηλῖδ' ἐμαυτῷ συμφορᾶς ἀφιγμένην.
ΧΟ. ἡμῖν μέν, ὦναξ, ταῦτ' ὀκνήρ'· ἕως δ' ἂν οὖν
πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα. 835
ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος,
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.
ΙΟ. πεφασμένου δὲ τίς ποθ' ἡ προθυμία;
ΟΙ. ἐγὼ διδάξω σ'· ἢν γὰρ εὑρεθῇ λέγων
σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος. 840
ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον;
ΟΙ. λῃστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ 'κτανον.
οὐ γὰρ γένοιτ' ἂν εἷς γε τοῖς πολλοῖς ἴσος. 845

is, as far as I am aware, to fall into similar mistakes. Whom the *Theban* and *Phœnician* Œdipus addresses with uplifted eyes on the present occasion, is clear from a passage in the Medea of Euripides, where we are as much among sun-worshippers as in the present drama. 750. ὄμνυμι γαῖαν, Ἡλίου θ' ἁγνὸν σέβας. (where see the use of the word σέβας among the tragedians learnedly explained by Porson.)

832. βαίην ἄφαντος, *ut nullum mei relinquam vestigium.* El. Cf. Mehlhorn's Anacreon, p. 105.

833. κηλὶς (Œd. Col. 1134) ξυμφορᾶς, *probosa calamitas.* So Trach. 356. πόνων λατρεύματα = ἐπίπονα λατρεύματα. El. 19. ἄστρων εὐφρόνη = ἀστερόεσσα εὐφρόνη, *die Sternennacht.* Erf. Matthiæ (§. 375.) "stain originating in misfortune." Cf. Ellendt in voc. Reisig. Enar. p. 144.

834. ὀκνηρὰ, *fearful.* Pind. Nem. XI. 28. ἐλπίδες δ' ὀκνηροτεραὶ γονέων παιδὸς βίαν | ἔσχον ἐν Πυθῶνι πειρᾶσθαι καὶ Ὀλυμπίᾳ ἄθλων. (i. e. the forebodings of his parents, more timid than became them, restrained their stout son from attempting the Pythian and Olympian contests.)

835. πρὸς τοῦ παρόντος, *oculato teste.* El.

838. προθυμία (ad *consilium cupide cupiendum* refertur. El.) gl. τί διανοῇ δρᾶσαι; Tr. 669. ὥστε μήποτ' ἂν προθυμίαν ἄδηλον ἔργου τῷ παραινέσαι λαβεῖν.

841. περισσὸν, *particularly worthy of observation.* Bothe compares Theognis 767. χρὴ Μουσῶν θεράποντα καὶ ἄγγελον, ἤν τι περισσὸν | εἰδείῃ σοφίης, μὴ φθονερὸν τελέθειν.

842. λῃστας ἄνδρας. Cf. sup. 257 &c.

843. κατακτείνειαν. Cf. Schneid. de dial. p. 13.

845. τοῖς πολλοῖς, those many

εἰ δ' ἄνδρ' ἓν' οἰόζωνον αὐδήσει, σαφῶς
τοῦτ' ἐστὶν ἤδη τοὔργον εἰς ἐμὲ ῥέπον.
ΙΟ. ἀλλ' ὡς φανέν γε τοὔπος ὧδ' ἐπίστασο,
κοὐκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε. 850
εἰ δ' οὖν τι κἀκτρέποιτο τοῦ πρόσθεν λόγου,
οὔτοι ποτ', ὦναξ, σόν γε Λαΐου φόνον
φανεῖ δικαίως ὀρθὸν, ὅν γε Λοξίας
διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.
καίτοι νιν οὐ κεῖνός γ' ὁ δύστηνός ποτε 855
κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
βλέψαιμ' ἂν οὕνεκ', οὔτε τῇδ' ἂν ὕστερον.
ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην

persons, by whom you say Laius was killed. Brunck for τοῖς substitutes τις.

Ib. ἴσος, gl. ἰσάριθμος.

846. οἰόζωνος (ζώνη) = μονόζωνος = μόνος. Schol. μονόστολον. Hesych. "Recte, nam ζώννυσθαι proficiscentium est, ut non *solum*, sed *solum iter facientem* significet." El.

847. εἰς ἐμὲ ῥέπον. gl. εἰς ἐμὲ ἀφορῶν. *res me tangit.* El. Arist. Pl. 51. οὐκ ἔσθ' ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει.

848. φανὲν ὧδε, *uttered to this effect.* As specimens of the interchange of meaning in the word φαίνειν from *sight* to *sound*, Buttmann notices Philoct. 189. τηλεφανὴς (*heard from afar*). 202. προὐφάνη κτύπος. 216. τηλωπὸν ἰωάν.

849. ἐκβαλεῖν, gl. μεταβαλεῖν. Schol. ἀρνεῖσθαι. *retractare, irritum reddere.* El.

852. Λαΐου. Cf. Matth. §. 375. σόν emphatic.

853. φανεῖ (αὐτὸς ὁ θεράπων.) Schol.

Ib. δικαίως, *ut par est.* Erf. ὀρθὸν (redundant).

854. παιδὸς ἐξ ἐμοῦ. (emphatic.)

855. νιν, i. e. Laius. κεῖνος, *he*, i. e. her son.

857. ὥστε. On ὥστε, placed as it here is with an optative and ἂν, something will be said in a future play.

857–8. μαντείας γ' οὕνεκ', *as far as the prophetic art is concerned.* El. 387. ἀλλ' ἐξίκοιτο τοῦδέ γ' οὕνεκ' ἐν τάχει. 605. τοῦδέ γ' οὕνεκα | κήρυσσέ μ' εἰς ἅπαντας. To the numerous illustrations to be found in Aristoph. add Pind. Ol. I. 160. ἀέθλων γ' ἕνεκεν, *quantum quidem certamina præstare possunt.* Boeckh.

Ib. οὔτε τῇδε βλέψαιμ' ἂν οὔτε τῇδε. *ne oculos quidem huc vel illuc converterim, adeo hæc flocci pendo.* Musgr. *ut non videar mihi curaturus.* El.

πέμψον τινὰ στελοῦντα μηδὲ τοῦτ' ἀφῇς. 860

ΙΟ. πέμψω ταχύνασ'· ἀλλ' ἴωμεν εἰς δόμους.
οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον.

ΧΟ. εἴ μοι ξυνείη φέροντι στρ. α'.
μοῖρα τὰν εὔσεπτον ἁγνείαν λόγων

860. στελοῦντα (gl. μετακαλεσόμενον, κομιούμενον, μεταστελοῦντα), *to fetch.*

862. ὧν οὐ σοὶ φίλον, i. e. τούτων, ἃ με πρᾶξαι οὐ σοὶ φίλον ἐστί. Matth. p. 653. Erf. who compares Phil. 1227. ἔπραξας ἔργον ποῖον ὧν οὔ σοι πρέπον. Æsch. c. Tim. III. 39. (Reiske). ἐκ γὰρ τοῦ πράττεσθαί τινα ὧν οὐ προσήκει. (*Œdipus and Jocasta retire.*)

863. Whoever considers how deeply the monarchical feelings of the Chorus (sup. 530), must have been brought into collision with their religious opinions, by the recent profane language of Jocasta, and the more than tacit acquiescence on the part of Œdipus, will be prepared to see the effects of this divided feeling in the following obscure, but still noble ode. General reflections instead of personal ones—references of the loftiest nature to those unwritten laws, which had their origin in heaven, and of which piety to the gods, both in words and deeds, forms the best growth—a sudden transition to that insolent disregard for the divine law, which is apt to characterize the possessor of absolute power—intimations as to the reverse which such insolence almost necessarily creates for itself, form the leading features of its first and second strains. Unwilling to implicate their beloved monarch too closely in the guilty language of Jocasta, yet dramatically obliged to shew some resentment for his too ready acquiescence in her opinions, the Chorus in their third strain seem to have been gifted with a preternatural knowledge by the poet, as to the transactions in which their unfortunate monarch had been engaged, which will be more fully adverted to hereafter (infr. 889.). Declarations of a full assurance on the part of the Chorus, that through one or other of the three great oracular shrines, that at Delphi, that at Abæ, or that of Olympia, the prophetic art will be fully vindicated; and a solemn prayer to that almighty Zeus, of whom Apollo was the agent, that the oracular power of the latter may regain its somewhat diminished reputation, very properly conclude this noble ode. Whether Sophocles had his eye upon Athens as well as Thebes in this fine piece of composition, and whether any additional poignancy was given to his remarks by secret reference to events which had recently occurred, or not many years before, it will be time to consider at a future period.

Ib. εἴ μοι (Cf. Eurip. Hec. 836. Musgr.) ξυνείη φέροντι μοῖρα (*may it be my lot to have*, &c.)

Ib. "φέροντι per attractionem dictum pro φέρειν." Dind. Cf. Heind. ad Plat. Phædr. p. 250. For the sense of φέρειν = ἔχειν, cf. sup. 590. 764. infr. 1190.

864. μοῖρα, *lot, condition, part assigned to one in life.* sup. 376. 713. Phil. 681.

Ib. εὔσεπτον (σέβω) ἁγνείαν, *piam sanctimoniam.* El. May we not better translate by transposition, *the*

ἔργων τε πάντων, ὧν νόμοι πρόκεινται 865
ὑψίποδες, οὐρανίαν
δι' αἰθέρα τεκνωθέντες, ὧν Ὄλυμπος
πατὴρ μόνος, οὐδέ νιν
θνατὰ φύσις ἀνέρων
ἔτικτεν, οὐδὲ μήν ποτε λάθα κατακοιμάσει· 870
μέγας ἐν τούτοις θεὸς, οὐδὲ γηράσκει.

purest reverence for, &c. as if the poet had written ἁγνὸν εὐσέβειαν? (Metre: dip. epitrit. and cret.)

865. ὧν νόμοι πρόκεινται, &c. The whole of this subject is reserved for future consideration. (Metre; epitrit. cum anac. and ithyphal.)

866. ὑψίποδες, *high-treading* (said in reference to their heavenly birth.) Dissen (Com. Pind. p. 149.) compares Ol. XIII. 54. We should rather have expected to find the compound itself in the Pindaric writings. But no: [y] ὑψίβατος, ὑψίθρονος, ὑψίπεδος, ὑψιπέτης, ὑψιχαίτης, &c. &c. are found, but not ὑψίπους, that I am aware of. (Metre: pæon and choriamb. Dindorf compares Eurip. Hel. 528. Orest. 1431. for cretic and choriamb. Hel. 1360–1.)

Ib. οὐρανίαν δι' αἰθέρα = ἐν οὐρανῷ. Schol.

868. νιν, *them*. Cf. infr. 1332. Œd. Col. 43. El. 436.

869. θνατὰ φύσις ἀνέρων = *man of mortal frame*. (This and foregoing verse, glyconic.)

870. λάθα κατακοιμάσει, *oblivio consopiet*, sive *sepeliet*, i. e. *delebit*. Wund. κατακοιμάσῃ. Elms. Herm. Ebn. (Metre: penth. iamb. dim. chor. with troch.)

871. μέγας ἐν τούτοις θεός. Schol. τουτέστι, θεία δύναμις καὶ μεγάλη τοῖς νόμοις ἔνεστιν.

Ib. γηράσκει. (Œd. Col. 727. τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.) Donner, whose version of the Œdipus has just come into my hands, translates the two foregoing verses:

——nimmer hüllt sie die Zeit, traun,
in Vergessenheit;
Es belebt machtvoll sie ein Gott, der
nie altert.

Metre: ionic a min. logaœd. terminating in spond.

873. The Chorus, in secret reference to Jocasta, proceed to ask, and what is tyranny? It is the child of insolence, that insolence, which leads persons possessed of absolute power to throw aside this regard for heavenly laws and powers, and to speak contumeliously of their holiest institutions. From whom the poet learned this detestation for insolence in high places, it will be time to see when we come to inquire what colours his dramatic and political character derived from the great Doric poet, in whom a strong abhorrence for all tendency to Ὕβρις, whether in nations or individuals, in private citizens or monarchs, formed a prominent feature. At present we restrict ourselves to mere verbal illustrations.

Ib. ὕβρις. In one of the Pindaric odes, on which Sophocles appears

y This epithet comes nearest in application to that in the text, being given to the Achæan cities (Nem. X. 86.) on account of their being mostly built on hill-tops.

ὕβρις φυτεύει τύραννον· ἀντ. ά. 873
ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα, 875
ἀκρότατον εἰσαναβᾶσ'
* * ἀπότομον ὤρουσεν εἰς ἀνάγκαν,
ἔνθ' οὐ ποδὶ χρησίμῳ

more particularly to have cast his eye in the composition of this choral strain, Boeckh and Dissen both understand the word ὕβρις as applied to demagogic and democratic insolence. Cf. infr. ad μάταν.

874. Having defined what insolence is the parent of in the verse preceding, the poet proceeds to detail its fate, when arrived at it's topmost height.

Ib. μάταν, *to no purpose*, i. e. *without extinguishing its appetite for more.* Sophocles here follows that Pindaric doctrine, which represents insolence as the mother of satiety (Ol. XIII. 13. cf. Diss. Com. p. 145.); not that satiety which covets nothing further, but that which, fastidiously disdaining its own possessions, covets eagerly those of others. Wunder, comparing ματάζων. v. 891. understands μάταν as equivalent to ματαίως, *dementer.*

875. ἐπίκαιρα. Pind. Pyth. IV. 480. (Nem. VII. 85. ἐοικότα καιρὸν ὄλβου, convenientem copiam divitiarum, h. e. nec pauca nec maxima. Diss.)

Ib. συμφέροντα, *beneficial.*

876–9. The best guide for explaining these difficult verses, seems to be the following Scholium: Ὕβρις (φησὶν ὁ π.) μηδὲν καίριον διαπραττομένη, εἰς δύσβατον ἀκρώρειαν ἀναβιβάσασα τοὺς χρωμένους αὐτῇ, κατεκρήμνισεν (κατεκρήμνησεν).

876. ἀκρότατον εἰσαναβᾶσ', *having mounted to the topmost (height).* Pind. Pyth. XI. 84. εἴ τις ἄκρον ἑλὼν ἀσυχᾷ τε νεμόμενος αἰνὰν ὕβριν ἀπέφυγεν. Wunder: εἰσαναβᾶσ' ἀν'.

877. Dindorf, observing that two syllables are here wanting, which he thinks should be filled up with αὖθις, or some *substantive* to be joined with ἀκρότατον, compares Antig. 853. προβᾶσ' ἐπ' ἔσχατον θράσους | ὑψηλὸν ἐς Δίκας βάθρον | προσέπεσες. (As a *substantive*, the word κρημνὸν would answer to the sense, and to the strophic metre, at least as well as αὖθις: it is deducible from the observation of the Scholiast, and it is a Pindaric word. Ol. III. 39. where see Diss.)

Ib. ἀπότομος (ἀποτέμνειν), *schroff, steil* (*rugged, steep*). Pass.

Ib. ὀρούειν, *to rush impetuously.* (Hes. Scut. Herc. 412. 436. Pind. Ol. IX. 153. Nem. I. 74. Eurip. Phœn. 1252. Herc. F. 972.) Pind. Ol. VII. 66. κορυφὰν κατ' ἄκραν ἀνορούσαισ'.

Ib. ἀνάγκαν. For Pindaric applications of this word, cf. Dissen's Comment. pp. 243. 472. and more particularly 667.

878–9. ἔνθ' οὐ ποδὶ χρησίμῳ χρῆται. "Where it is not granted to stand with a steady foot, but where the person so arrived must needs topple and fall." (Indicative of the fates which are soon to befall Jocasta and Œdipus, *she* a suicide, *he* deprived of sight and of his throne). The Attic poet had not improbably in his eye Pindar's "man void of real ex-

χρῆται. τὸ καλῶς δ' ἔχον
πόλει πάλαισμα μήποτε λῦσαι θεὸν αἰτοῦμαι. 880
θεὸν οὐ λήξω ποτὲ προστάταν ἴσχων.
εἰ δέ τις ὑπέροπτα χερσὶν στρ. β'. 883
ἢ λόγῳ πορεύεται,
Δίκας ἀφόβητος, οὐδὲ 885

cellence," (ψεφηνὸς ἀνὴρ), who,—ἄλλοτ' ἄλλα πνέων—("after various gusts and agitations") καταβαίνει οὔ ποτ' ἀτρεκέϊ ποδὶ (*with unsteady foot*). Nem. III. 71. Cf. Nem. VIII. 31. Ol. XIII. 102. 162. On the alliteration of the words χρησίμῳ χρῆται, see Lobeck ad Ajacem.

880. πάλαισμα . . λῦσαι. If Pindar is still to be our Sophoclean guide, we shall have less difficulty in dealing with these two words than some of our predecessors have experienced. Of all metaphoric images in the Theban poet, I need scarcely observe that the two most predominant are those derived from the palæstra and the ocean (infr. 923.). What was the present state of things at Thebes? An inquisition, confessedly difficult in its nature (sup. 109 sq.), but fraught with the most important consequences to the state, had been commanded by the Delphic shrine. To this inquisition it was pretty clear that the court would be opposed, the queen having made light even of the authority from which it emanated. All right-minded men, however, it was as evident, would side with the god: and was not this a true πάλαισμα or *wrestling-match*, whether the difficulties of the matter to be struggled with, or the opposing power, be considered? Ellendt's interpretation of the passage is not very easy to comprehend: "By the word πάλαισμα," says the learned writer, "I understand the wisdom, by which Œdipus gained the throne; and as his sway had been beneficial to the country, the Chorus pray, that it may not be disturbed." For λύειν, in the sense of *levare, minuere, tollere,* cf. Diss. ad Pind. Ol. X. 11.

Ib. λῦσαι θεὸν αἰτοῦμαι. For construction, compare sup. 269. and add Pind. Pyth. VIII. 96. ἑκόντι δ' εὔχομαι νόῳ κατὰ τὶν ἁρμονίαν βλέπειν.

881. προστάταν. Of the devotion of the Chorus to their royal master, we have already had many affecting proofs; but when the struggle is to be between an earthly and a heavenly director, the Chorus have no difficulty in determining with whom they are to side. By a usual Pindaric asyndeton (cf. Dissen ad Isthm. IV. 32. Nem. VII. 27.), the connecting particle γὰρ is to be understood after the word θεόν.

883. ὑπέροπτα. For construction (a neuter plural used adverbially) Elmsley compares Aj. 197. ἀτάρβητα ὁρμᾶται. Eurip. Ion 717. λαιψηρὰ πηδᾷ.

883–4. χερσὶν ἢ λόγῳ. Cf. sup. 864–5. λόγων ἔργων τε. The choral mind, which is about to pass from Jocasta to Œdipus, hints covertly at the *deeds* of the one, and the *words* of the other. Ellendt translates: *violenter aut facit aut sentit.*

885. Δίκη. In the Theogony of

δαιμόνων ἕδη σέβων,
κακά νιν ἕλοιτο μοῖρα
δυσπότμου χάριν χλιδᾶς,
εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως,

Hesiod, this Dikë, or avenging Justice, is the daughter of Jupiter by Themis:

Δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὥρας,
Εὐνομίην τε, Δίκην τε, καὶ Εἰρήνην τεθαλυῖαν. 901.

(With this description compare Pind. Ol. XIII. 6–11.) For a still nobler description of Dikë, see the Opera of Hesiod, (253 sq.):

Ἡ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα,
κυδρή τ' αἰδοίη τε θεοῖς οἳ Ὄλυμπον ἔχουσιν.
καί ῥ' ὁπότ' ἄν τίς μιν βλάπτῃ σκολιῶς ὀνοτάζων,
αὐτίκα πὰρ Διὶ πατρὶ καθεζομένη Κρονίωνι
γηρύετ' ἀνθρώπων ἄδικον νόον, ὄφρ' ἀποτίσῃ
δῆμος ἀτασθαλίας βασιλέων, οἳ λυγρὰ νοεῦντες
ἄλλῃ παρακλίνωσι δίκας, σκολιῶς ἐνέποντες. Goett. ed.

For the personified Dikë on the shield of the Æschylean Polynices, and passages in Sophocles, which come nearest to the Dikë of Hesiod, cf. Sept. c. Th. 643 sq. Soph. Œd. Col. 1382. Antig. 451. El. 476. On the derivation of the word, see Sickler, pp. 3. 84.

Ib. *ἀφόβητος.* Schol. *τὴν Δίκην μὴ δεδοικώς.* For active compounds of the same class in Pindar, cf. Isth. IV. 51. *τῶν ἀπειράτων* (*making no trial or effort*) *ἄγνωστοι σιωπαί.* Ol. XIII. 35. *ἀφθόνητος ἔπεσσιν γένοιο χρόνον ἅπαντα, Ζεῦ πάτερ.*

886. By the *δαιμόνων ἕδη* must be more particularly meant the Delphic and other oracular shrines. Cf. Diss. Comment. P. p. 604.

887. Metre: logaœdic with anac. as at v. 885.

888. *χάριν* (i. e. *ἕνεκα*) *χλιδῆς,* (*pride*), but I think rather in reference to female pride, and hence aimed at Jocasta. Soph. Fr. 679. (Dind.). *τίς δ' οἶκος ἐν βροτοῖσιν ὠλβίσθη ποτέ, | γυναικὸς ἐσθλῆς χωρὶς, ὀγκωθεὶς χλιδῇ;*

Ib. *δυσπότμου.* Schol.: *ἀνοσίου.*

889. The reflections in the following verses point rather, I think, to Œdipus than Jocasta. But if respectful considerations tended to generalize the taunts against *her*, how much more would the still unbroken attachment of the Chorus to Œdipus tend to throw obscurity over the remarks bearing upon *him?* The choral troop are in fact to be here considered as speaking under a sort of prophetical afflatus, an afflatus which these aged counsellors in some degree claim for themselves in a future part of the drama (infr. 1086.). This temporary inspiration brings words out of their mouths, of the full tendency of which they themselves are hardly aware, but which were perfectly understood and appreciated by their auditors. (Metre: epitr. with anac. and ithyph.)

Ib. Who had "gained an unrighteous gain," if Œdipus had not? He was in possession of a throne; but how? by the commission of murder, the murder of a sacred herald, and the murder of his own

καὶ τῶν ἀσέπτων ἕρξεται, 890
ἢ τῶν ἀθίκτων ἕξεται ματάζων.
τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμοῦ βέλη
ἕρξεται ψυχᾶς ἀμύνειν;

father. The things impious (ἄσεπτα), and the things touched which ought not to have been touched (ἄθικτα), need no comment. (In a Pindaric ode, which must have been particularly ungrateful to Attic ears, it is observed, κέρδος δὲ φίλτατον, ἑκόντος εἴ τις ἐκ δόμων φέροι. Pyth. VIII. 16.)

890. καί. Erfurdt observing, that εἰ μὴ is to be supplied from the preceding verse, applies a passage of Diphilus:

ἀγνοεῖς ἐν ταῖς ἀραῖς
ὅ τι ἔστιν, εἴ τις μὴ φράσει' ὀρθῶς ὁδὸν,
ἢ πῦρ ἐναύσει', ἢ διαφθείρει' ὕδωρ,
ἢ δειπνιεῖν μέλλοντα κωλύσαι τινά.
Athen. 238, f.

Ib. ἕρξεται. Schol. ἐκτὸς ἔσται. Œd. Col. 836. εἴργου, *manus abstine.* On the accentuation, see Ellendt. (metre: epit. with anac. and cret.)

891. ἕξεται, *inhærebit, tanget.* Dind. ἕξεται ματάζων = ἕξεται ματαιαῖς χερσίν. (Trach. 565. ψαύειν ματαιαῖς χερσί.) Id. For the sentiment, cf. Pind. Nem. XI. 47–8. Diss. Edit. (metre: epitr. with anac. and ithyphal.)

892. To connect this with what precedes and follows, we are I think again to apply the Pindaric asyndeton: and in the elliptic manner, common to him and Sophocles, understand "for if a κακὰ μοῖρα does not seize upon the doer of such deeds as this," τίς ἔτι κ. τ. ἑ.

Ib. The ellipse being filled up, as proposed in the foregoing note, by the words θυμοῦ βέλη in this much disputed passage must, I think, be understood all those feelings of wrong desire and [z] cupidity, which have been referred to in the preceding verses, and which like arrows and darts assault and wound the soul. In a similar sense Dissen, I think, rightly interprets the word βέλος in Pind. Nem. I. 72. as a sudden emotion of the mind, combining consternation and grief. Hermann, reading θυμοῦ βέλη εὔξεται, translates: *quis tandem amplius his in rebus* (i. e. si contemnuntur divina) *iræ tela se ab animo suo arcere gloriabitur?* Elmsley, reading θυμῷ βέλη εἴρξεται, understands: *si cædes Laii impunita discesserit, quis jam abstinebit se, quin a mente arceat conscientiæ stimulos, sceleris sc. recordationem, metumque vindictæ divinæ?* Dindorf, with the text as before us, observes: "θυμοῦ βέλη *iram* dicit. Antig. 1085. ἀφῆκα θυμῷ καρδίας τοξεύματα." Ellendt prefers θεῶν βέλη, and understands "*mala* ab iratis Diis data." Wunder adopts Hermann's opinion. (Metre: penth. iamb. and dim. iamb. brach.)

894. εἴργεσθαι, *to ward off,* the word βέλη serving as joint accusative to this verb and to ἀμύνειν. Plat. 9. Leg. 873, a. ταῦτα (*sic*) δὴ παρὰ θεῶν μέν τινα φοβούμενον τὰς τιμωρίας

z Long after this note had been written, it was gratifying to the writer to find so able a scholar as Kayser coming to a similar conclusion. After combating the opinions of Böthe, Erfurdt and Wunder, on this passage, and much to the same effect as in the above note, Kayser observes: "Inde apparet θυμοῦ βέλη esse κακὰ ὁρμήματα, malas lubidines. Θυμὸς de cupiditate occurrit ap. Soph. Œd. Col. 778. apud Eurip. Med. 304. in Herodot. I. 1. et Hom. Od. κ. 217. Tribui autem ei βέλη non magis offendet nos, quam ἔρωτι apud Eur. Troad. 255." Act. Sem. Phil. p. 92.

εἰ γὰρ αἱ τοιαίδε πράξεις τίμιαι, 895
τί δεῖ με χορεύειν;
οὐκ ἔτι τὸν ἄθικτον εἶμι ἀντ. β'.
γᾶς ἐπ' ὀμφαλὸν σέβων,

εἴργεσθαι χρὴ τὰς τοιαύτας. Gorg. 505, b. εἴργειν αὐτὴν (sc. τὴν ψυχὴν) δεῖ τῶν ἐπιθυμιῶν, καὶ μὴ ἐπιτρέπειν ἄλλ' ἄττα ποιεῖν ἢ ἀφ' ὧν βελτίων ἔσται. εἴρξεται. Elms. εἴρξεται. Pal. Tricl.

Ib. ψυχᾶς (ὥστε) ἀμύνειν, *so as to guard them from the soul.* Pindar (Isth. I. 71.) uses a dative after this verb, γαστρὶ ἀμύνων λιμόν. For instances of ὥστε omitted in the Pindaric writings, see Isth. III. 16. Pyth. III. 98. IV. 260. Nem. VII. 41. Hymn. II. 5. Fgmm. Incert. 61. 150. (metre: dim. epit.).

895. Metre: dim. epitr. and cretic.

896. χορεύειν. In what sense the word is here used, will be best understood from the well-known passage in Horace: Ille (Chorus sc.)

Ille bonis faveatque et consilietur amice, * * *
Ille tegat commissa, Deosque precetur et oret,
Ut redeat miseris, abeat fortuna superbis. Ars Poet. 196.

Ell. "τὸ χορεύειν tanquam pars cultus Deorum memoratur." (metre: adonic with anac.)

897–8. "ἄθικτον γᾶς ὀμφαλὸν i. q. ἄδυτον Delphici templi propter inviolatam sanctitatem sic dictum." Ell.

Ib. εἶμι, not perhaps so much in a private capacity, as in that of a public θεωρὸς, such functionaries being usually selected out of persons of rank, like the men here composing the Chorus.

898. ὀμφαλόν. The ὀμφαλὸς was in strict language that white stone, which stood in the adytum of the Delphic temple, (Æschyl. Eum. 40. Plat. 4 Rep. 427, b. c. Fragm. Pind. Boeckh. p. 570.) and on which were placed two golden eagles, representatives of that Zeus, who, as we have more than once already seen, was the real president and inspirer of the temple, Apollo being the subordinate agent or [a] interpreter. It is unnecessary to remind the reader of the legend, by which the flight of these two eagles determined the ὀμφαλὸς to be the navel or middle spot of the earth. Thudichum, I know not upon what authority, asserts, that the Jews had the same notion with regard to their own metropolis, as being the centre of the earth. These golden eagles were carried off by Philomelus in the Phocian war, after which the *omphalus* was placed outside the temple in the *peribolum*. (Schol. ad Pind. Pyth. IV. 6.) For some interesting accounts of the localities of Delphi, its immense wealth &c. &c. see Thudichum's notes I. 231, 2. Wachsm. IV. 263, 4. The word ὀμφαλὸς is naturally of frequent occurrence in the writings of Pindar. Pyth. IV. 131. VI. 3. VIII. 85. XI. 16. Nem. VII. 49. Cf. Diss. Comment. 219. 616. &c. See also Eurip. Med. 666.

[a] It is not unworthy of remark, when treating on these matters, that Gesenius (Lexic. I. 472.) translates Exod. VII. 1. "*thou shalt be with reference to Pharaoh*, i. e. in the discourse with him, *the God*, i. e. the Inspirer, *and Aaron thy brother shall be thine interpreter.*"

οὐδ' ἐς τὸν Ἄβαισι ναὸν,
οὐδὲ τὰν Ὀλυμπίαν, 900
εἰ μὴ τάδε χειρόδεικτα

899. Ἄβαισι. Br. Erf. Dind. Ebn. Ἀβαῖσι libri. Herm. Wund. That the temple of Apollo at Abæ (in Phocis, not in Lycia, as the Scholiast writes) was upon a scale of grandeur not much inferior to that of Delphi, may be collected from Herodotus, who after including Abæ among the places burnt and destroyed by the Persian invaders under Xerxes, observes: ἔνθα ἦν ἱρὸν Ἀπόλλωνος πλούσιον, θησαυροῖσί τε καὶ ἀναθήμασι πολλοῖσι κατεσκευασμένον· ἦν δὲ καὶ τότε, καὶ νῦν ἐστὶ, χρηστήριον αὐτόθι· καὶ τοῦτο τὸ ἱρὸν συλήσαντες ἐνέπρησαν. VIII. 33. See also VIII. 27. 134. Pausanias X. cc. 3. 35. Wachsm. IV. 266.

900. Ὀλυμπίαν. And what ideas rose uppermost in the minds of Sophocles' auditors, when this word of magic sound to Grecian ears was now pronounced? If their character is to be determined by the entire word before us, they would have been of the [b] Altis, or sacred grove with all its magnificent appurtenances; they would have been of the Cronian Hill, thick-set with the olives brought by Hercules from the land of the [c] Hyperboreans, and of that wide plain, to the south and east of the Altis, which extending from the side of "the broad flowing" Alpheus (Ol. V. 41.), contained within its spacious bosom as well the tents of assembled chiefs and nations, as the stadium and hippodrome, in which their exhibitions of skill and strength and opulence were to be displayed: for all these were comprehended under the single word *Olympia*. But if the general tenor of the drama and the flow of feeling engendered by it, is to determine its force, then we venture to say, that one single image mastered and superseded all the rest. And what was that? It was that ashen [d] altar, which stood apart from the temple of Olympic Jove, and was dedicated to him—it was the prophetic fires which blazed upon its top—it was the candidates for victory bending in holy prayer before [e] it, and such venerable functionaries as the Iamidæ, the Clytiadæ and Telliadæ, intently gazing on the sacred flame, and predicting from its changing [f] forms, to whom success and to whom defeat would *probably* be assigned in the games which would succeed this day of [g] sacrifice. Such is the power of genius, not only to create ideas, but to fix or dissipate those with which the mind has been already impregnated, or of which, under ordinary circumstances, it is most tenacious.

901. χειρόδεικτα ἁρμόσει, *shall agree*

b An Elian word for ἄλσος.
c Ol. III. 23 sq. X. 55.
d Ol. I. 150. VI. 6. cf. sup. 184.
e Ol. V. 10 sq. VIII. 10. cf. Diss. Comment. pp. 51. 260. &c.
f Compare Ol. VIII. 5. and Eurip. Phœn. 1270–4.
g In the Pindaric writings the sacrificial day, which preceded the games, is signified by the terms βουθυσίαι, Ol. V. 11. Nem. X. 41. ἑορτὴ Ol. VI. 116. βωμῶν ἁγισθέντων, Ol. III. 35. the days of the games being denominated ἀγῶνες, ἅμιλλαι, νικαφορίαι, τεθμὸς ἀέθλων (Ol. VI. 116.) ἀέθλων κρίσις (Ol. III. 37. Nem. X. 41), &c.

πᾶσιν ἁρμόσει βροτοῖς.
ἀλλ', ὦ κρατύνων, εἴπερ ὄρθ' ἀκούεις,
Ζεῦ, πάντ' ἀνάσσων, μὴ λάθοι
σὲ τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν. 905
φθίνοντα γὰρ * * * Λαΐου
θέσφατ' ἐξαιροῦσιν ἤδη,
κοὐδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής·
ἔρρει δὲ τὰ θεῖα. 910

so perspicuously with the event, that they shall pass into an example, to be pointed at by the finger.

903. εἴπερ ὄρθ' ἀκούεις, *if indeed you are rightly termed,* πάντ' ἀνάσσων, *lord of all things,* (oracles inclusive.)

904. πάντ' ἀνάσσων. Dindorf notices the rarity of an accusative after ἀνάσσειν. "Cui audaciæ, si qua est, nullo alio in vocabulo facilior parata excusatio est quam in adjectivo πάντα."

Ib. λάθοι, Dind. λάθῃ, Elms. Herm. The latter says: "hic quidem, quum non tantum optet, sed etiam oret chorus, conjunctivus præstat." Ellendt on the contrary, "male λάθῃ vulgabatur, cum optari, non moneri apertum sit." II. 96. μὴ λάθοι, *let not these things escape you.* Erfurdt warns his readers against Burgess's translation, "*ne tuimet ipsius obliviscaris tuique æterni imperii,*" observing that ἐπιλανθάνεσθαι often governs an accusative case, λανθάνεσθαι never.

906–7. I understand: "for people (i. e. Jocasta) hold cheap (ἐξαιροῦσιν Schol. ἐκφαυλίζουσιν) the old oracles concerning Laius, (viz. that he was to be murdered by his own son. Cf. sup. 852 sq. infr. 916.) or, the oracles given to Laius." Cf. Matth. §. 342.

907. φθίνοντα, Schol. παλαιὰ, παρεληλυθότα. El. *irrita, contempta.* Donner: "Der Götter uraltes Wort an Laïos | wird bereits ja nichts geachtet."

Ib. θέσφατα (θεὸς, φημὶ), *oracles.* Pind. Pyth. IV. 126. Isthm. VIII. 67. Æsch. Sept. c. Th. 614. 844. Eurip. Phœn. 433. 652. 921. &c. &c.

909. οὐδαμοῦ. Eurip. Herc. F. 841. ἢ θεοὶ μὲν οὐδαμοῦ, | τὰ θνητὰ δ' ἔσται μεγάλα, μὴ δόντος δίκην.

Ib. τιμαῖς. What the words τιμαὶ and γέρας mean in Hesiod's Theogony has been explained, sup. 215. That both these words were understood by Pindar in a similar sense, cf. Ol. VI. 101. VII. 106. 125. X. 58. Pyth. I. [h] 94. II. 83. IV. 191. 262. See also Eur. Herc. F. 845. 853. on the word τιμαί.

Ib. τιμαῖς ἐμφανὴς = ἐμφανῶς τιμᾶται. El. cf. Wunder ad Œd. Col. v. 1004.

910. ἔρρει τὰ θεῖα, *perit cultus deorum.* Eurip. Troad. 27. ἐρημία

h Dissen, who does not appear to have been aware of the Hesiodean distinction of the word τιμὴ, annotates very properly: "τιμὰν, imperium et honorem ex imperio, recte monente Boeckhio, plane ut Pyth. II. 110."

ΙΟ. χώρας ἄνακτες, δόξα μοι παρεστάθη
ναοὺς ἱκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
στέφη λαβούσῃ κἀπιθυμιάματα.
ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν
λύπαισι παντοίαισιν· οὐδ' ὁποῖ' ἀνὴρ 91
ἔννους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
ἀλλ' ἐστὶ τοῦ λέγοντος, ἢν φόβους λέγῃ.
ὅτ' οὖν παραινοῦσ' οὐδὲν ἐς πλέον ποιῶ,
πρὸς σ', ὦ Λύκει' Ἄπολλον, ἄγχιστος γὰρ εἶ,
ἱκέτις ἀφῖγμαι τοῖσδε σὺν κατεύγμασιν, 92

γὰρ πόλιν ὅταν λάβῃ κακὴ, | νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶσθαι θέλει. Wund. cf. Lucret. VI. 1274–5.

911. χώρας ἄνακτες. (*primores* Dind.) cf. sup. 80. infr. 1223. Œd. Col. 831. Goëttling's Hesiod p. 139. Creuzer Symb. II. 336. In Æsch. S. c. T. 1007. the provisional government, established after the mutual murder of Eteocles and Polynices, is called δήμου πρόβουλοι τῆσδε Καδμείας πόλεως.

Ib. δόξα μοι παρεστάθη = ἔδοξέ μοι, *placuit mihi.* Wund.

912. νάους δαιμόνων, here apparently niches where statues of the gods were placed. Cf. Electr. 1374–9.

913. στέφη. As the observations connected with this word would occupy a large space, they are reserved for a future play, where they will be equally opportune.

Ib. ἐπιθυμιάματα, *incense.* Cf. sup. 4. Electr. 631–2. Pind. Fgmm. Select. Scol. 1. v. 2. Thren. 1. v. 7. Diss. Edit.

914. ὑψοῦ (Pind. Ol. I. 188. εἴη σέ τε τοῦτον ὑψοῦ χρόνον πατεῖν. Pyth. X. 109. ὑψοῦ φέροντι νόμον (rempublicam) Θεσσαλῶν. Apoll. Rhod. III. 368.) γὰρ αἴρει θυμόν. Schol. μετεωρίζεται τὴν ψυχήν Polyb. III. 82, 2. μετέωρος καὶ θυμοῦ πληρής. The caus which thus trouble the mind Œdipus and disturb the "even ten of its way," are well enumerated b the Scholiast: the murder con mitted by him—the thought th he has married the widow of h victim—the expected exile, and tl impossibility of returning to his su posed parents, from dread of tl oracles still hanging over him.

915–6. "Does not judge of tl new oracles by the old ones, and co sider that as *they* were false, so *the* may be false." Pind. Ol. VIII. ἐμπύροις τεκμαιρόμενοι. Fgmm. Selec 47. τεκμαίρομαι ἔργοισιν Ἡρακλέο Diss. Ed. p. 245. Eurip. Phœn. 185

917. ἐστὶ τοῦ λέγοντος. Arist. E 860. ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι

Ib. φόβους = φοβερά. Cf. inf 1495. Œd. Col. 360. El. 68 Goettl. Hes. p. 105. Æsch. Sep c. T. 382.

918. οὐδὲν ἐς πλέον ποιῶ, *I c nothing advantageously, I pro nothing.* Musgrave compares Euri Hippol. 286. οὐδὲν εἴργασμαι πλέο Plato Apoll. sub init. πλέον τι— ποι σαι ἀπολογούμενον.

919. ἄγχιστος. Schol. πρ θυρῶν γὰρ ἵδρυτο. Cf. sup. v. 1

920. κατεύγματα (Cf. Sept.

ὅπως λύσιν τιν' ἡμὶν εὐαγῆ πόρῃς·
ὡς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμενον
κεῖνον βλέποντες ὡς κυβερνήτην νεώς.

ΑΓΓΕΛΟΣ.

ἆρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου; 925
μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ' ὅπου.

Χ. στέγαι μὲν αἵδε· καὐτὸς ἔνδον, ὦ ξένε·
γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.

Γ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις ἀεὶ
γένοιτ', ἐκείνου γ' οὖσα παντελὴς δάμαρ. 930

preces EL. *Weihgeschenk* PASS. καὶ θυμιάματα. WUND.

. ὅπως λύσιν (*remission from* and *end of evils*. Cf. Trach. Antig. 597.) εὐαγῆ πόρῃς = λύσιν ἡμῖν πόρῃς τοιαύτην, ὥστε ὀν Οἰδίπουν φαίνεσθαι. WUND. EBN.

εὐάγης (ἄγω) *prosperum* signi- proprie *sanctimonia diis ac-* , eoque primitivo significandi legitur τίς οἶδεν, εἰ κάτωθεν ράδε: Antig. 512." EL.

-3. Ordo: βλέποντες αὐτὸν, κυβερνήτην ἐκπεπληγμένον. That a people so devoted to the he Athenians, naval imagery abound in their writers of description, poets, historians, tors, &c. was natural enough; ence is it, that the Theban the bard of a people having ealings with the sea, is as of nautical imagery as any riter whatever? (Ol. VI. 171. . Pyth. I. 165. 176. II. 114. 9. 520. IX. 61. X. 80. Isth. IV. 120. VI. 19. Nem. V. 92. . Fgmm. Incert. 118. 136 .) Was it the old Phœ- blood working in him, and which as well here as elsewhere (Æschyl. Sept. c. T. 755. 767. Eur. Herc. F. 478. Phœn. 1727.) made even Theban women adepts in nautical phraseology? For examples of nautical imagery in the great Æschylean Tragedy connected with the family of Cadmus, cf. 2. 62. 193. 202. 649. 796. add Eurip. Phœn. 860. 873.

925. Οἰδίπου. Æsch. S. c. T. 187 &c. (in melicis.)

928. γυνὴ μήτηρ. (A sensation through the theatre at this equivocal expression.)

930. (*bows reverently as he speaks*) παντελής. gl. τέκνα ἔχουσα. DONNER: *vollkommne Frau*. The Scholiast observes that this is said in reference to v. 928. children being the great object of wedlock. Hence in the Iliad (II. 700.) it is said of Protesilaus, apparently slain without progeny, Τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο, | καὶ δόμος ἡμιτελής. Dindorf and Ellendt adopt Hermann's explanation: *uxor summa dignitate fruens;* the first comparing παμμήτωρ, Antig. 1282. the second Antig. 1148. παντελῆ μοναρχίαν. Pollux defines: καὶ τέλος

ΙΟ. αὔτως δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἶ
τῆς εὐεπείας οὕνεκ'. ἀλλὰ φράζ' ὅτου
χρῄζων ἀφῖξαι χὤ τι σημῆναι θέλων.
ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
ΙΟ. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος; 935
ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχα
ἥδοιο μέν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἴσως.
ΙΟ. τί δ' ἔστι, ποίαν δύναμιν ὧδ' ἔχει διπλῆν;
ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὡς ηὐδᾶτ' ἐκεῖ. 940
ΙΟ. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
ΑΓ. οὐ δῆτ', ἐπεί νιν θάνατος ἐν τάφοις ἔχει.
ΙΟ. πῶς εἶπας; ἦ τέθνηκε Πόλυβος, ὦ γέρον;

ὁ γάμος ἐκαλεῖτο, καὶ τέλειοι οἱ γεγαμηκότες. See further on this subject Æsch. Ag. 900–6, and Klausen's notes. Dissen in Pind. p. 72. 501.

931. αὔτως. Cf. Wunder, (de Scholiorum in Soph. Trag. auctoritate p. 32.)

932. ὅτου. See Ellendt II. 387.

934. γύναι, *lady*. (The high tone of Tragedy must not be lowered by neglecting these little niceties.)

935. τὰ ποῖα ταῦτα; Donn. Wie lautet deine Kunde? *What is the purport of thy information?*

937. ἀσχάλλοις δ' (ἂν) ἴσως, *and perhaps you will be grieved, annoyed,* (because though the intelligence I have to communicate elevates Œdipus to a new throne, it will also have the effect of removing him from Thebes.)

Ib. ἀσχάλλειν = ἀσχαλᾶν (connected according to Dœderlin and Grashof with ἄχος, as ἴσχω with ἔχω). Od. II. 192. ἥν κ' ἐνὶ θυμῷ | τίνων ἀσχάλλῃς. Hes. fr. 37. ap. Gaisf. Anacreon. XIV. 14. Mehlh. The ἂν is to be repeated, as Dindorf observes, from the parenthetical πῶς δ' οὐκ ἄν; Heindorf ad Plat. Phædon. p. 135, reads τάχ' ἂν ἥδοιο μέν, πῶς δ' οὔκ; ἂν ἀσχάλλοις δ' ἴσως. But, as Hermann observes, in none of the authorities, by which he attempts to justify this reading, does the particle ἂν commence a sentence. Cf. El. I. 122. and Diss. Comment. in Pind. p. 192.

938. διπλῆν δύναμιν. The sense of Jocasta's inquiry is obvious enough: how can one and the same thing cause at the same time joy and grief? but the construction by which this sense is attained is not so obvious.

939. οὐπιχώριοι. sc. οἱ ἐπιχώριοι. Cf. Schneid. de dial. 26.

939–40. χθονὸς τῆς Ἰσθμίας, of which Corinth was the capital. Pind. Scol. fr. 1. Ἰσθμοῦ δεσπόται = *Corinthians*. Nem. X. 77. Κορίνθου μυχοὶ = Corinth in the recesses of the Isthmus.

943. ὦ γέρον omitted in Ebner's as well as other MSS.

ΑΓ. εἰ μὴ λέγω τἀληθὲς, ἀξιῶ θανεῖν.

ΙΟ. ὦ πρόσπολ', οὐχὶ δεσπότῃ τάδ' ὡς τάχος 945
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,
ἵν' ἐστέ· τοῦτον Οἰδίπους πάλαι τρέμων
τὸν ἄνδρ' ἔφευγε μὴ κτάνοι· καὶ νῦν ὅδε
πρὸς τῆς τύχης ὄλωλεν οὐδὲ τοῦδ' ὕπο.

ΟΙ. ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα, 950
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;

ΙΟ. ἄκουε τἀνδρὸς τοῦδε, καὶ σκόπει κλύων
τὰ σέμν' ἵν' ἥκει τοῦ θεοῦ μαντεύματα.

ΟΙ. οὗτος δὲ τίς ποτ' ἐστὶ, καὶ τί μοι λέγει;

ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.

ΟΙ. τί φῆς, ξέν'; αὐτός μοι σὺ σημήνας γενοῦ.

945. ὦ πρόσπολε. Jocasta, I presume, addresses one of her train, and not, as the Scholiast intimates, calls to a maid-servant within. The joy which she manifests at a second opportunity of vilifying oracular responses is noticed by the Scholiast.

Ib. ὡς τάχος (i. e. οὕτως ὥστε γίγνεσθαι ἐν τάχει. EL.) Aj. 578. 593. Phil. 924 &c.

946. μάντευμα. The word bears two meanings in Sophocles, an *oracular response*, as here and infr. 953. 992. Œd. Col. 388. and *divination*, Antig. 1013. The word first occurs in a fragment of Hesiod (Gaisf. XXXIX. 8.): ἔνθεν (Dodona, or the oracular beech) ἐπιχθόνιοι μαντεύματα πάντα φέρονται. Cf. Pind. Pyth. IV. 130. V. 82. VIII. 86. Isth. VII. 21. Eurip. Suppl. 7.

947. ἵν' ἔστε. Brunck and Erf. improperly put a note of interrogation here. "Est autem σχετλιαστικὸν, non ἐρωτηματικόν." EL. cf. Matth. §. 620.

949. πρὸς τῆς τύχης, *in the course of nature*. (Œdipus returns to the stage, bearing all the marks of a man in deep despair.)

950. Ἰοκάστης κάρα. cf. Ell. in voc. and Matth. §. 430. In the Hercules F. of Euripides v. 1046. the hero is termed τὸ καλλίνικον κάρα. Pind. Ol. VI. 101. VII. 124. ἑᾷ κεφαλᾷ =*sibi*. Translate in general terms: *my beloved Jocasta*. (The despondent tone of Œdipus contrasts strongly with the exuberant one of Jocasta. The changes which gradually take place in the former from stupor to something like hope and cheerfulness, need not be traced in all their phases throughout this agitating scene.)

952. σκόπει, i. e. δοκίμαζε. SCHOL.

953. τὰ σεμνά. (speaks with a tone of bitter irony.)

Ib. ἵν' ἥκει, *quo deveniant*, i. e. *quo loco censenda sint*, abjicienda quippe et nihili pendenda. EL.

957. σημήνας γενοῦ. Elmsley com-

ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα.
ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; 960
ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
ΟΙ. νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
ΟΙ. φεῦ φεῦ, τί δῆτ' ἂν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἑστίαν, ἢ τοὺς ἄνω 965
κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ

pares Aj. 588. μὴ προδοὺς ἡμᾶς γένῃ. Philoct. 772. μὴ σαυτόν θ' ἅμα κἄμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γενῇ. Dindorf refers the reader to other examples given by himself ad H. Steph. Thes. II. 623, c.

958. τοῦτο πρῶτον, viz. the intelligence respecting the death of Polybus, in preference to the intelligence of the election of Œdipus to the vacant throne.

959. θανάσιμον βεβηκότα. gl. νέκρον. Aj. 517. Ἅιδου θανασίμους οἰκήτορας. 1032. ὄλωλε θανασιμῷ πεσήματι. Wunder compares the *mit Tode abgehen* of his own language.

960. ἢ νόσου ξυναλλαγῇ (*casu, interventu*), sc. ἔθανε.

961. εὐνάζει. Erfurdt compares Senec. Œd. 787. *Animam senilem mollis exsolvit sopor.*

Ib. ῥοπή, *turn of the scale.* Jacobs aptly compares Plat. de Rep. VIII. 556, e. ὥσπερ σῶμα νοσῶδες μικρᾶς ῥοπῆς ἔξωθεν δεῖται προσλαβέσθαι πρὸς τὸ κάμνειν.

962. ὁ τλήμων. The Greeks in this word and the French in their *le malheureux, le pauvre,* cf. infr. 1175. have an advantage over us.

963. συμμετρούμενος (*in agreement with, suitably to*) τῷ μακρῷ χρόνῳ (*his advanced period of life.* Cf. Œd. Col. 7.). And so Passow: *er starb der langen Lebenzeit entsprechend,* d. e. *von Alter.* Herm.: *mortuus est æquando tam longum tempus,* i. e. senio. For similar modes of expression among the Byzantine writers, see Dindorf's notes. The *tact* of the messenger's language here has not escaped the Scholiast.

964. φεῦ φεῦ. That this cannot be an exclamation altogether of grief, is pretty evident. Is it one of joy and exultation (cf. Ell. in voc.)? I should rather term it that of a meditating and wondering mind, conscious that the oracle has been mistaken on one point, and that it *may* be mistaken on another, but still too fearfully troubled to indulge in exultation, and still less in such levity of language as Jocasta displays. How would the tones of Sophocles' actor have saved us from all doubts on this and many other points!

965. τὴν Πυθόμαντιν ἑστίαν, i. e. τὴν μαντικὴν Πυθοῦς ἑστίαν. Wund. *the Delphic fane with its oracle, the soothsayer's seat at Pytho.* Pass. Cf. Œd. Col. 414. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας. Pind. Prosod. fr. 3. χρυσέα κλυτόμαντι Πυθοῖ. Plut. in Lysandr. λόγια πυθόχρηστα.

966. κλάζοντας ὄρνις. Antig. 1001. ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῷ | κλάζοντας οἴστρῳ. 1021. οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς. On omens taken by the notes, or flight of birds,

κτανεῖν ἔμελλον πατέρα τὸν ἐμόν ; ὁ δὲ θανὼν
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
ἄψαυστος ἔγχους, εἴ τι μὴ τῷμῷ πόθῳ
κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ. 970
τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
κεῖται παρ' Ἅιδῃ Πόλυβος ἄξι' οὐδενός.
ΙΟ. οὔκουν ἐγώ σοι ταῦτα προὔλεγον πάλαι ;
ΟΙ. ηὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
ΙΟ. μὴ νῦν ἔτ' αὐτῶν μηδὲν εἰς θυμὸν βάλῃς. 975
ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ ;
ΙΟ. τί δ' ἂν φοβοῖτ' ἄνθρωπος ᾧ τὰ τῆς τύχης

consult Van Dale de Idol. P. III. cc. 1, 2. Wachsmuth IV. 278. Thudichum's notes to Œd. T. Nessel de augur. Græc. Upsala 1719.

Ib. ὧν ὑφηγητῶν, sc. ὄντων.

967. κτανεῖν ἔμελλον, *was to kill.*

968. κεύθει pro κεύθεται. So κεύθων Aj. 634. κέκευθεν El. 868. κεκευθότοιν Ant. 902. Musgr.

969. ἄψαυστος ἔγχους, *without touching a weapon.* Matth. §. 344.

Ib. τῷμῷ πόθῳ, *regret for me.* Œd. Col. 419. παρὸς τοὐμοῦ πόθου προὔθεντο τὴν τυραννίδα. For other examples of the possessive pronoun as used by Sophocles, cf. sup. 16. 337. 572. Œd. Col. 333. El. 343. 1037. Antig. 573. Phil. 1251. &c. &c. For illustrations of the word πόθος, Ellendt refers to Ilgen. Opusc. Philol. I. 29.

970. οὕτω, emphatic.

971. συλλαβὼν, *having taken with him.* Œd. Col. 1384. συλλαβὼν ἀράς. Tr. 1153. παίδων τοὺς μὲν ξυλλαβοῦσ'.

Ib. παρόντα (*quæ data erant* El.) emphatic: the dread of *future* oracles, more particularly that which predicted his marriage with his mother, still hanging over the mind of Œdipus.

Ib. θέσπισμα (θεσπίζω cf. Herodot. VIII. 135.) Eurip. Suppl. 152.

972. ἄξι' οὐδενός. This is not said I think contemptuously, but in the sense of Hermann's translation, *sic ea* (Polybus) *secum abstulit, ut irrita fierent.* Though Œdipus is content to take somewhat of his tone on these matters from his wife, he does not borrow it entirely.

973. ἐγὼ, emphatic.

974. παρηγόμην. Schol. ἠπατώμην. For the step by which the primary meaning passes into the secondary, see Ellendt.

975. εἰς θυμὸν βάλλειν, a well-known form of expression among the epic poets; *take to heart.*

976. καὶ πῶς; cf. Œd. Col. 606.

977. τὰ τῆς τύχης, i. e. ἡ τύχη, *fortune.* As specimens of this circumlocution, whether implying things themselves, or the qualities of things, cf. Œd. Col. 268. τὰ μητρὸς καὶ πατρὸς = τὴν μητέρα καὶ τὸν πατέρα. 351. τὰ τῆς οἴκοι διαίτης = τὴν οἴκοι δίαιταν. Antig. 162. τὰ πόλεος = τὴν πόλιν. El. 92. τὰ παννυχίδων (*noctes a me actas*). 261. τὰ μητρὸς (i. e. μητὴρ) ἥ μ' ἐγείνατο. Trach. 439. οὐδ' ἥτις οὐ κάτοιδε τἀνθρώπων, ὅτι | χαίρειν πέφυ-

κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής ;
εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις.
σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα. 980
πολλοὶ γὰρ ἤδη κἀν ὀνείρασιν βροτῶν
μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
παρ' οὐδέν ἐστι, ῥᾷστα τὸν βίον φέρει.
ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
εἰ μὴ 'κύρει ζῶσ' ἡ τεκοῦσα· νῦν δ' ἐπεὶ 985
ζῇ, πᾶσ' ἀνάγκη, κεἰ καλῶς λέγεις, ὀκνεῖν.
ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.
ΟΙ. μέγας, ξυνίημ'· ἀλλὰ τῆς ζώσης φόβος.
ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ ;
ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἧς ᾤκει μέτα. 990
ΑΓ. τί δ' ἔστ' ἐκείνης ὑμὶν ἐς φόβον φέρον ;
ΟΙ. θεήλατον μάντευμα δεινὸν, ὦ ξένε.

κεν οὐχὶ τοῖς αὐτοῖς ἀεί. Phil. 300. τὸ τῆς νόσου. Eurip. Phœn. 414. τὰ φίλων = οἱ φίλοι. 1217. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει. Herc. F. 503. μικρὰ μὲν τὰ τοῦ βίου.

977–8. ᾧ.. κρατεῖ. Od. XI. 484. κρατέεις νεκύεσσιν. XVI. 265. ἀνδράσι ..κρατέουσι, καὶ ἀθανάτοισι θεοῖσι. Erfurdt compares for sentiment Thucyd. IV. 62. τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλεῖστον κρατεῖ. A more apt comparison may be found in Soph. Antig. 1158.

978. πρόνοια *rerum futurarum scientia* (Schol. πρόγνωσις) δ' ἐ. οὐ. σ. Brunck compares Pind. Olymp. XII. 10. σύμβολον δ' οὔπω τις ἐπιχθονίων | πιστὸν ἀμφὶ πράξιος ἐσ- | σομένας εὗρεν θέοθεν. He might have added Nem. XI. 55. 60.

979. εἰκῇ. gl. *at pleasure, carelessly, and without any regard to oracles.*

981. On this subject Thudichum refers to Plato 9. Rep. p. 572. Cic. de Divin. I. 29. §. 60. Plut. de Profect. virt. I. 234. Xyland. Interp. Herod. VI. 107. Suet. Jul. Cæs. 7.

982. ταῦθ' emphatically, *if* said of oracles.

983. παρ' οὐδὲν, *nihili.* El. 1329. παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι. Antig. 35. τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδέν.

987. ὀφθαλμὸς, *lux,* i. e. *solatium, levamen,* ut Eurip. Androm. 407. Erf. Cf. Boeckh's Explic. ad Pind. p. 123–4. Dissen's Comm. 63. 257. Donn. *ein helles Licht.*

988. τῆς ζώσης φόβος. My father's death is a great relief—but—he adds emphatically—*the living mother*—it is *she* that terrifies me. For construction, cf. infr. 991.

991. ἐς φόβον φέρον. 'a *via* aliquo versum *ferente* duci videtur Œd. R. 517. πεπονθέναι λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον. 520. οὐ γὰρ εἰς

ΑΓ. ἦ ῥητόν; ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι;
ΟΙ. μάλιστά γ'· εἶπε γάρ με Λοξίας ποτὲ
χρῆναι μιγῆναι μητρὶ τἠμαυτοῦ, τό τε
πατρῷον αἷμα χερσὶ ταῖς ἐμαῖς ἑλεῖν.
ὧν οὕνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
μακρὰν ἀπῳκεῖτ'· εὐτυχῶς μέν, ἀλλ' ὅμως
τὰ τῶν τεκόντων ὄμμαθ' ἥδιστον βλέπειν.
ΑΓ. ἦ γὰρ τάδ' ὀκνῶν κεῖθεν ἦσθ' ἀπόπτολις;
ΟΙ. πατρός τε χρῄζων μὴ φονεὺς εἶναι, γέρον.
ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ,
ἐπείπερ εὔνους ἦλθον, ἐξελυσάμην;
ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.

ἁπλοῦν ἡ ζημία μοι τοῦ λόγου τούτου φέρει. 991.' EL.

993. θεμιτὸν, *quod per fas licitum.* EL. Pind. Pyth. IX. 75. καὶ γὰρ σέ, (i. e. Apollinem) τὸν οὐ θεμιτὸν ψεύδει θιγεῖν (*mentiri* sc. cf. Diss. ad Pyth. IV. 296). h. Hom. Cer. 203. Herodot. V. 72. Plato Apol. 30, d. On the different readings θεμιτὸν and θεμιστὸν, cf. Ellendt.

994. μάλιστά γε, sc. θεμιτόν.

996. πατρῷον αἷμα. . ἑλεῖν=*patrem occidere.* Cf. Œd. Col. 407. 1671–2.

997. ἐξ ἐμοῦ = ὑπ' ἐμοῦ.

998. μακρὰν ἀπῳκεῖτ'. Wunder, after remarking on the pregnancy of sense in the word ἀποικεῖσθαι, signifying at once to remove from one place of habitation, and to go to another, translates: *propterea Corintho a me olim relicta in remotum locum habitatum concessi.*

Ib. εὐτυχῶς, *to my good fortune,* (in reference to his marriage, and attainment of the Theban throne.)

999. Œdipus speaks the language of all ages from Homer to Goethe[h].

'Ως οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκήων
γίνεται, εἴπερ καί τις ἀπόπροθι πίονα οἶκον
γαίῃ ἐν ἀλλοδάπῃ ναίει ἀπάνευθε τοκήων. Od. IX. 34.

Who was it that said, that every thing is best in our native land, even the smell of its soil, and that that soil may be so recognised even with the eyes shut?

1000. ἀπόπτολις, *an exile.* Œd. Col. 208. ὦ ξένοι, ἀπόπτολις (sc. εἰμί).

Ib. τάδ', emphatic.

1003. ἐξελυσάμην, *aorist* for *present,* often used after τί and τί οὖν. Cf. Heindorf ad Plat. Protag. p. 460. ERF.

1005. τοῦτο, i. e. διὰ τοῦτο. Reisig. (Enar. p. 157.) compares Œd. Col. 1291. ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι. Arist. Plut. 966. ὅ τι—ἐλήλυθας.

1006. πρὸς δόμους, sc. *Corinth.*

h See opening speech and elsewhere in his truly classic performance, the "Iphigenie auf Tauris."

ΟΙ. ἀλλ' οὔποτ' εἶμι τοῖς φυτεύσασίν γ' ὁμοῦ.
ΑΓ. ὦ παῖ, καλῶς εἶ δῆλος οὐκ εἰδὼς τί δρᾷς.
ΟΙ. πῶς, ὦ γεραιέ; πρὸς θεῶν δίδασκέ με.
ΑΓ. εἰ τῶνδε φεύγεις οὕνεκ' εἰς οἴκους μολεῖν. 1010
ΟΙ. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
ΑΓ. ἦ μὴ μίασμα τῶν φυτευσάντων λάβῃς;
ΟΙ. τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
ΑΓ. ἆρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν; 1015
ΑΓ. ὁθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
ΟΙ. πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τἀνδρὸς, ἀλλ' ἴσον.
ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;

Ib. εὖ πράξαιμί τι, *beneficii aliquid consequerer.* Trach. 191. ὅπως τοι πρῶτος ἀγγείλας τάδε πρὸς σοῦ τι κερδάναιμι καὶ κτῴμην χάριν.

1007. εἶμι ὁμοῦ, i. q. ὁμόσε, *I will never encounter,* (shudders as he speaks.) Cf. C. F. Hermann ad Luc. de Hist. Conscr. p. 197.

Ib. τοῖς φυτεύσασιν. The term is plural, but the sense—Œdipus dared not say "my mother;" and yet he looks at her as he speaks.

1008. καλῶς, *valde, prorsus.* Schæf. who compares Theoc. Id. III. 3. Diodor. Sic. XIII. c. 108. XVIII. c. 9. Chariton, p. 156, 224 &c. περιφανῶς. Schol.

1010. τῶνδε οὕνεκ', on *their* account of whom we were speaking.

1011. ταρβῶν γε. Erf. Dind. Wund. ταρβῶ γε. Codd. Br. 'Ac fortasse indicativus stare potest. Num enim Erfurdtii præceptum, ex quo particula γε in responsionibus post verbum rectum ponere non licet, verum sit, dubito. Cf. Eur. Sup. 769.' Ebn. (*shudders again.*)

Ib. ἐξέλθῃ σαφής. Schol. μὴ οἱ χρησμοὶ τοῦ Φοιβοῦ τελεσθῶσι. Cf. sup. 88.

Ib. σαφής. Cf. sup. 286. 390. 439. Œd. Col. 623. εἰ Ζεὺς ἔτι Ζεὺς, χὠ Διὸς Φοῖβος σαφής. 792. ὅσῳπερ καὶ σαφεστέρων κλύω Φοιβοῦ τε καὐτοῦ Ζηνός.

1012. μὴ is also found interrogatively with a final conjunction in El. 1503. ἦ μὴ φύγω σε; Aj. 77. τί μὴ γένηται;

1014. οἶσθα. . τρέμων. Antig. 1057. οἶσθα τάγους ὄντας, ἂν λέγῃς, λέγων; Œd. Col. 1210. σῶς ἴσθι.

Ib. πρὸς δίκης (*with reason, justly*). Soph. El. 1211. πρὸς δίκης γὰρ οὐ στένεις.

Ib. οὐδὲν = οὐ vel μηδαμῶς. Cf. Ell. II. 428.

1016. ἐν γένει. Ellendt compares infr. 1383. φανέντ' ἄναγνον καὶ γένους τοῦ Λαΐου. "Non enim *gens* dicitur, sed *stirps* a patre Polybo vel Laio repetenda." Donner: Nein, Polybos war deinem Blute nie verwandt.

1018. "Not more than myself (τοῦδε τἀνδρὸς), but just in the same degree as myself."

1019. I understand: *what then? had I no father?* literally: *was my*

ΑΓ. ἀλλ' οὔ σ' ἐγείνατ' οὔτ' ἐκεῖνος οὔτ' ἐγώ. 1020
ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο;
ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
ΟΙ. κᾆθ' ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;
ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
ΟΙ. σὺ δ' ἐμπολήσας, ἢ τεκών μ' αὐτῷ δίδως; 1025
ΑΓ. εὑρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
ΟΙ. ὡδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;
ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
ΟΙ. ποιμὴν γὰρ ἦσθα κἀπὶ θητείᾳ πλάνης;

father equal to nobody? It does not comport with the general character of Œdipus, that this should be said contemptuously to the herdsman on account of his mean condition, though a passage in the Œdipus Coloneus (v. 918.) might be produced to that effect. Camerarius explains: "but how can it be, that my father can be so a father, as to be no father, i. e. to have no existence? Œdipus thus speaking, as supposing Polybus to be his father." So Donner: "Wie ist der Vater einem gleich, der keiner ist?"

1021. ἀντὶ τοῦ (*wherefore?*). cf. infr. 1055.

Ib. παῖδά μ' ὠνομάζετο, *vocari sivit.* Herm. *Suum filium me nominabat.* Sic formæ mediæ vim recte declaravit Brunck. Dind.

1023. ἀπ' ἄλλης χειρὸς, *given by a stranger's hand.*

1025. ἐμπολήσας. Schol. ἀγοράσας. Gave you me to him as a purchaser or as a parent?

Ib. τεκών. As the person to whom this question is put had previously denied himself to be the father of Œdipus, it is probable that a false reading has here crept into the text. The substitution of τυχὼν for τεκὼν (cf. infr. 1039.) will put all right. (On turning to Dindorf's Annotations, and the Acta Semin., I find that I had been preceded by Bothe and Foertsch in this obvious emendation.)

1026. ναπαῖος, abounding in *thickets.* infr. 1398. κεκρυμμένη νάπη.

Ib. Κιθαιρῶνος πτυχαί. Eurip. Suppl. 767. τάφῳ δέδονται πρὸς Κιθαιρῶνος πτυχαῖς. Bacch. 62. εἰς Κιθαιρῶνος πτυχὰς | ἐλθών. also 796. 943. 1217. Herodot. VII. 141. κευθμών τε Κιθαιρῶνος ζαθεοῖο. Cf. Pind. Pyth. VI. 18. IX. 28. Nem. II. 33.

1027. πρὸς τί, *for what purpose?* Cf. infr. 1144. 1174. sup. 766.

1029. ἐπὶ θητείᾳ πλάνης, i. q. θητεύων ἐπλανῶ. El.

Ib. θητεία (θητεύω, θὴς), wages for services, which a man earns as a θὴς, (Il. XXI. 444. Od. XI. 488. XVIII. 356. Hesiod. Op. 600.) understanding that word more particularly of a herdsman or hind.

Ib. πλάνης, *a wanderer.* It will be remembered that the person here addressed is a Corinthian by birth, but who carries his flock for pasture as far as the Bœotian Cithæron. Schol.: μίσθιος καὶ ἐπὶ μισθῷ πλάνης. That this mode of entrusting large

ΑΓ. σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030
ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις;
ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
ΟΙ. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;
ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην. 1035
ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὃς εἶ.
ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρὸς, ἢ πατρὸς, φράσον.
ΑΓ. οὐκ οἶδ'· ὁ δοὺς δὲ ταῦτ' ἐμοῦ λῷον φρονεῖ.
ΟΙ. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχών;

flocks of cattle to a single person, who stays abroad with them from spring to autumn, is still continued by Grecian proprietors, see Thudichum's Soph. I. 263.

1030. A courteous bow of the head implies, "my occupation was of the kind to which you allude; but humble as it was, it gave me the means of being the saviour of such a man as *you*."

Ib. σοῦ γε, Libri. Ebn. MS. σοῦ δε Dind. σοῦ τε. Herm. Wund.

1032. ποδῶν ἄρθρα τὰ σὰ, *the joints of your feet.*

1034. διατόρος (*perforating.* Æsch. Prom. 76. Eum. 536), διάτορος, *perforated.* Cf. Eurip. Phœn. 26. sq.

Ib. ποδοῖν ἀκμάς. Translate: *both feet.* infr. 1243. ἀμφιδεξίοις ἀκμαῖς, *with both hands.* ἀκμαὶ, properly, *extremities.* (Jocasta starts, and then listens with the most painful interest.)

1035. δεινόν γ' ὄνειδος σπαργάνων (=σπάργανα ὀνείδους πλέα. El.) Ein schmählich graunvoll Zeichen trug ich hier davon. Donn.

Ib. σπάργανον (σπάργω), *swaddling-cloth.* (Pind. Pyth. IV. 204. Nem. I. 58. Fgmm. Sel. ap. Diss. 102. Eurip. Herc. F. 1267. h. Hom. Merc. 151. 237.) "*Inde quidquid de illa infantiæ ætate admonet, monumenta, crepundia.*" El. By these toys or playthings, children exposed or stolen by robbers were often, as Wunder observes, recognized again. On a different reading of this verse in Eustathius, cf. Erf. and Herm. (The bitter tone in which Œdipus utters this will be easily conceived by the reader.)

Ib. ἀναιρεῖσθαι med. *secum auferre, nancisci.* Trach. 555. (δῶρον) ὃ— παρὰ Νέσσου φθίνοντος ἐκ φόνων ἀνειλόμην. El. 1193. πυρὸς ἀνειλόμην— ἄθλιον βάρος.

1036. Eur. Phœn. 27. ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν.

1037. πρὸς μητρὸς ἢ πατρός. The Roman Scholiast applies the expression to a vehement desire on the part of Œdipus to ascertain who were his parents, and in this interpretation he is defended with much acuteness by Hermann. The glossarist in Brunck understands, "was it by my *father* or my *mother* that my ancles were thus pierced?"

1038. φρονεῖ, *knows,* as the context evidently requires. Antig. 996.

ΑΓ. οὔκ· ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040
ΟΙ. τίς οὗτος; ἦ κάτοισθα δηλῶσαι λόγῳ;
ΑΓ. τῶν Λαΐου δήπου τις ὠνομάζετο.
ΟΙ. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
ΑΓ. μάλιστα. τούτου τἀνδρὸς οὗτος ἦν βοτήρ.
ΟΙ. ἦ κἄστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ; 1045
ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
ΟΙ. ἔστιν τὶς ὑμῶν τῶν παρεστώτων πέλας,
ὅστις κάτοιδε τὸν βοτῆρ', ὃν ἐννέπει,
εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδών;
σημήναθ', ὡς ὁ καιρὸς εὑρῆσθαι τάδε. 1050
ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
ΟΙ. γύναι, νοεῖς ἐκεῖνον, ὅντιν' ἀρτίως
μολεῖν ἐφιέμεσθα, τόν θ' οὗτος λέγει; 1055
ΙΟ. τίς δ' ὅντιν' εἶπε; μηδὲν ἐντραπῇς. τὰ δὲ

φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης. Phil. 810. *σαφῶς φρόνει.*

1041. *δηλῶσαι. ὥστε* sub. cf. sup. 894.

1042. *τῶν Λαΐου τις.* one of the servants of Laius. Cf. infr. 1117.

1048. *ἐννέπει, mentions.* sup. 1033. infr. 1150.

1050. *εὑρῆσθαι, should be investigated.*

1053. *Ἰοκάστη λέγοι. She* speak! what, that figure, which has been so long gazing on vacancy, and in which the very functions of life seem destroyed! But animation is suspended, not extinct. An agitated response—a few brief entreaties—a shriek of piercing horror are yet to be extracted, and then with *her* all is over:—but he, the husband-son! alas! *his* tale of woe, utter irremediable woe, has yet to come!

1054. *ὅντιν'* = *ὅν.* Cf. infr. 1526. Aj. 1300. Eurip. Hippol. 924.

1055. *τόν.* Cf. El. II. 202.

1056. *τίς δ' ὅντιν' εἶπε;* This response of Jocasta, awaking out of a profound stupefaction, has been explained with a deep sense of its poetic beauty by Hermann. Matthiæ and Wunder give it the colder, but perhaps more correct interpretations of grammarians. Hermann had been preceded in his sense of the construction by Moses Mendelides. Script. Phil. II. 190. Cf. Æschyl. S. c. T. 806. Donner: *Wen, sagst du, nannt' er? Whom, say'st thou, named he?*

ῥηθέντα βούλου μηδὲ μεμνῆσθαι μάτην.
ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ' οὐ φανῶ τοὐμὸν γένος.
ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου 1060
κήδει, ματεύσῃς τοῦθ'· ἅλις νοσοῦσ' ἐγώ.
ΟΙ. θάρσει. σὺ μὲν γὰρ οὐδ' ἂν ἐκ τρίτης ἐγὼ
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.
ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς. 1065
ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῷστά σοι λέγω.
ΟΙ. τὰ λῷστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
ΙΟ. ὦ δύσποτμ', εἴθε μήποτε γνοίης ὃς εἶ.
ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει. 1070
ΙΟ. ἰοὺ ἰοὺ, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὔποθ' ὕστερον.
ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας

1057. μάτην, *for it can answer no purpose.*

1059. φανῶ, *bring into light,* τοὐμὸν γένος, *my birth and descent.*

1060. (Imploring with agony.)

1061. ἅλις νοσοῦσ' ἐγώ. Antig. 547. ἀρκέσω θνήσκουσ' ἐγώ. Br.

1062. οὐδ' ἂν ἐκ τρίτης. As ἂν = ἐὰν is a long syllable, and not admissible in tragic Greek (El. I. 129.), Hermann proposes: οὐδ' ἂν εἰ 'κ τρίτης, comparing for the aphæresis Eurip. Suppl. 521. ἄνω γὰρ ἂν ῥέοι | τὰ πράγμαθ' οὕτως, εἰ 'πιταξόμεσθα δή. Ellendt (I. 110.) prefers οὐδ' ἐὰν τρίτης, or οὐδέ γ' εἰ τρίτης. "De οὐδ' ἂν cf. Schæf. ad h. l. et de ambigua particulæ ἂν, ubi pro ἐὰν ponitur, mensura eundem Schæfer. ind. Odyss. Porson. p. 157. Franck. Callin. p. 186." Ebn.

1063. τρίδουλος, *a slave through three generations.* Elmsley refers to τρὶς νόθος, Eurip. Androm. 637. where see Musgr. The words σὺ and ἐγὼ, in preceding verse, slightly emphatic.

Ib. κακή, *dishonoured.*

1067. τὰ λῷστα ταῦτα. Œdipus, after a manner not unusual to him, retorts the expression used by Jocasta in the verse preceding.

1069. ἐλθών. gl. ἀπελθών.

1070. ταύτην, emphatic.

Ib. πλουσίῳ—γένει. The allusion has been already explained, sup. 380. 487.

Ib. χαίρων. Schol.: τρυφᾶν καὶ ἐναβρύνεσθαι.

1072. (Jocasta rushes in desperation from the stage: a pause of some length, before the choral troop

ἆξασα λύπης ἡ γυνή; δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. 1075
ΟΙ. ὁποῖα χρῄζει ῥηγνύτω· τοὐμὸν δ' ἐγώ,
κεἰ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
την δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων 1080
τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς

can recover from the effects of this trying exhibition. For dramatic departures, not unlike the present one of Jocasta, see Antig. 1244. Trach. 814.)

1074. ἆξασα, gl. ὁρμήσασα. *præceps abiens.* EL. whom see on the different writings ἀΐσσω, ἄσσω.

Ib. δέδοιχ' ὅπως μὴ . . . ἀναρρήξει (*erumpent*). Elmsley compares Eurip. Hippol. 518. δέδοιχ' ὅπως μοι μὴ λίαν φανεῖ σοφή. Plat. Sympos. 193, a. φόβος οὖν ἔνεστιν, ἐὰν μὴ κόσμιοι ὦμεν πρὸς τοὺς θεούς, ὅπως μὴ καὶ αὖθις διασχισθησόμεθα. Dem. 130, 12. ἔπειτα δέδοικα ὅπως μὴ πάνθ' ὅσα οὐ βουλόμεθα ποιεῖν ἡμῖν ἀνάγκη γενήσεται. Hermann, though himself reading ἀναρρήξει, observes that ἀναρρήξῃ, the reading of several books, is not a solecism.

1076. ῥηγνύτω, in reference to the word ἀναρρήξει in preceding verse. infr. 1280. τάδ' ἐκ δυοῖν ἔρρωγεν (κακά). *break forth what will.*

1077. σπέρμ' ἰδεῖν, gl. γένος γνῶναι.

Ib. βουλήσομαι pro βούλομαι. Œd. Col. 1289. Eur. Med. 261.

1078. Scribendum αὕτη, ut recte olim scripsit Herm. Cf. Antig. 484. DIND.

Ib. μέγα φρονεῖν. Aj. 1087. 1120. Ant. 479.

1080. παῖδα τῆς Τύχης. Erfurdt compares Eurip. ap. Plut. de solert. animat. p. 965. ὁ τῆς Τύχης παῖς κλῆρος. Horat. Sat. II. 6. Luserat in campo Fortunæ filius. Elmsley adds Plut. de Romanorum Fortuna, p. 318, C. ἀντικρὺς οὗτος (L. Corn. Sylla) τῇ τύχῃ μετὰ τῶν πράξεων ἑαυτὸν εἰσεποίει, βοῶν κατὰ τὸν Οἰδιπόδα τὸν Σοφοκλέους· ἐγὼ δ' ἐμαυτὸν κ. τ. ἑ. For the Pindaric Tychë, see Ol. XII. 2. Hymn. fr. 12. (where see Boeckh). Fr. Incert. XXXI. XXXII. LXXV. LXXXII. (Heyne's Ed.) As proof that this goddess was much worshipped at Thebes, cf. Pausan. IX. 16, 1.

Ib. νέμων, *considering, regarding.* Aj. 1330. φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω. El. 147. ἰὼ—Νιόβα, σὲ δ' ἔγωγε νέμω θεόν. Œd. Col. 878. τάνδ' ἄρ' οὐκ ἔτι νέμω πόλιν.

1081. τῆς εὖ διδούσης. See on this formula Pflugk ad Eur. Androm. 751. cf. Œd. Col. 642.

1082. τῆς (emphatic), gl. ταύτης. So τῷ infr. 1102. On the article thus used pronominally, see Matth. §. 286.

1082–3. συγγενεῖς μῆνες. *qui mecum fuerunt,* i. e. *vitæ meæ menses, vitæ meæ cursus ac perpetuitas.* HERM. *una nati et conjuncti.* EL. Dindorf compares Œd. Col. 7. ὁ χρόνος ξυνὼν μακρός.

μῆνές με μικρὸν καὶ μέγαν διώρισαν.
τοιόσδε δ' ἐκφὺς οὐκ ἂν ἐξέλθοιμ' ἔτι
ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοὐμὸν γένος. 1085

ΧΟ. εἴπερ ἐγὼ μάντις εἰμὶ στρ.

1083. με μικρὸν καὶ μέγαν διώρισαν. gl. ἔταξαν. I understand: determined my transitions from smallness to greatness, as well in person as in fortune. Ellendt, objecting to the gloss, says, "διώρισαν, gl. ἔταξαν. Melius ἐποίησαν; in διὰ inest discriminis significatio inter pristinum et præsentem statum rerum suarum intercedentis."

1084–5. ἐξέλθοιμ' — ἄλλος. The commentators, with the exception of Ellendt and Wunder, rather shrink from this difficult passage. Ellendt, in his fifth sense of the verb ἐξέρχεσθαι, contents himself with saying, "ab *eventu* suspenditur *mutationis* in aliam formam ratio." Wunder, supposing a grammatical pregnancy in the words οὐκ ἂν—ἄλλος, translates: "*ejusmodi autem matre quum natus sim, nunquam alius ego evadam, quam qualis fui*, i. e. nunquam non magnus ero, *nec is evadam*, i. e. *nec committam, ut non investigarem genus meum.*" It need not be observed, that the words in Roman letter are at variance with previous observations of Œdipus, who evidently suspects that his birth will prove but mean. What then is the language of this resolute man? Whether we consider ἄλλος as a word of itself implying *meanness*, (cf. Diss. ad Pind. Nem. IV. 64.) or, as here, equivalent to ἄλλος μου, ἄλλος ἀντ' ἐμοῦ, his general reasoning appears to be as follows. "I shall not come out of this investigation with my origin so mean, so utterly changed from my former self, as that I should shrink from it. Mine has been a chequered life. I have been in adversity and in prosperity: I have been small and great: let this investigation end as it may, I shall but be what I have been before; and therefore I am resolved to go through with it." In some such sense both Solger and Donner, I think, understand the passage, the former translating ἄλλος by 'entartet,' *degenerate;* the latter rendering ἐξέλθοιμ' ἄλλος by *werd' abarten*, i. e. *will degenerate.* On the word ἐξέρχεσθαι, cf. El. 687. 1509. and observe the Scholiast on the last passage.

Ib. On ποτὲ as the commencement of a verse, see Hermann ad Aj. 965.

1086. If that wild shriek of horror (sup. 1071.) is ringing in the reader's ears, as it doubtless did in those of the poet's audience, he will not wonder at the relief furnished, however slender the occasion for it, by the following little chorus:—joyous, jubilant—telling of early and festive loves—bringing before us all the younger divinities of heaven—the pasture-wandering Loxias, the frolicksome Hermes,—he to whom on mountain-tops was known "each lane, and every alley green," and he "that first from out the purple grape, Crush'd the sweet poison of mis-used wine." In diction, in allusion, in myths and lore, in the glowing warmth with which it proposes to celebrate the birth-place of Œdipus, and it may be even in the saltatory movements, it is a truly Pindaric ode. As such we shall be more than usually profuse in drawing illustrations from that noble source. The most conspicuous me-

καὶ κατὰ γνώμην ἴδρις,
οὐ τὸν Ὄλυμπον ἀπείρων,
ὦ Κιθαιρὼν, οὐκ ἔσει
τὰν αὔριον πανσέληνον, 1090

trical feature in the ode is the use of epitrites, with a cretic added (v. 1087. 1089.), or an iambic dipodia preceding (1090.); the relief being in dactylic movements (1088. 1091.)

Ib. εἴπερ ἐ. μ. ε. It has been before observed, that Sophocles is apt to impart a sort of prophetic lore to his Chorus. Hence in the Electra we find language precisely similar to the present: (472.) εἰ μὴ 'γὼ παράφρων μάντις ἔφυν | καὶ γνώμας λειπομένα σοφᾶς κ. τ. ἑ. Cf. Œd. Col. 1080. 1097. &c. &c. (coll. Reisig's Comm. Crit. in Œd. Col. p. 315.) Milton, to whose lofty mind all the language of the Greek stage was familiar, speaks the very language of Sophocles: "If there be aught of presage in the mind, | This day will be remarkable," &c. Sams. Ag. 1387. See also Æsch. S. c. T. 808.

1089. Κιθαιρών. Whatever the hand of genius has touched becomes invested with the deepest interest to minds of "better clay." To those of this class who may wish to know more of this wild wood, "its dingles and its dusky dells, And every bosky bourn from side to side," the following references, for to such our limits confine us, may be of use. Pind. Pyth. I. 150. Æsch. Ag. 289. Eurip. Phœn. 24. 815. 1621. Bacch. 661. 750. Herodot. VII. 141. Pausan. I. 38, 8. IX. 2, 4. Apollod. III. 4, 4. Pliny IV. 12.

1090. πανσέληνον. Whatever religious or joyous festivities "a full moon" might bring before the minds of others, the one here predominant in the mind of Sophocles was doubtless that full moon which Hercules, when instituting Olympic rites and games, had fixed upon as the one which should regulate their future celebration; the Mœræ and Time standing by, the first to ratify their fate by an immutable decree, the second to preserve and hand down to posterity undoubted records of whatever concerned those illustrious festivals. (Pind. Ol. III. 35 sq. X. 65 sq.) Leaving the combatants to practise under a solstitial sun, and amid countless spectators, their various exercises of skill and strength, the placid beams of the full moon saw the mighty host gathered into the bosom of the plain adjoining the Altis, some to lead the processional pomp to Zeus for the day's triumph (Diss. ad Ol. 9.), some to celebrate with dance and [i] song, and amid magnificent [k] banquets, their national victor (Ol. X. 90 sq.); others to carouse, and hope that the next day's labours would be more propitious to their favourite candidate than those of the present had been. (Wunder: αὔριον ἐς πανσέληνον).

1091. πατριώτης (πάτριος), *fellow-*

[i] If Pindar or some other lyric bard could not furnish a short one on the spur of the moment (a more elaborate one being reserved for the victor's return home, or for future anniversaries of the event), the hymn of Archilochus to the Hercules Callinicus seems to have been sung. (Ol. IX. in init.)

[k] Ol. X. 93. ἀείδετο δὲ πᾶν τέμενος τερπναῖσι θαλίαις | τὸν ἐγκώμιον ἀμφὶ τρόπον. Also v. 56.

μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου
καὶ τροφὸν καὶ μητέρ' αὔξειν,
καὶ χορεύεσθαι πρὸς ἡμῶν, ὡς ἐπίηρα φέροντα τοῖς
ἐμοῖς τυράννοις.

countryman, one who lives in the same country, compatriot. Passow observes, that the word was originally used only of slaves, animals, as for instance, ἵπποι πατριῶται; hence metaphorically used of things without life, as in its present application to Mount Cithæron. I do not remember to have met with the word more than once, Plat. VI. Leg. 777, c. πατριώτας ἀλλήλων εἶναι. Plutarch, according to Passow, speaks of the Theban Bacchus as πατριώτης θεός.

1091–2. Elmsley proposes the following order and meaning: μὴ οὐ καὶ τροφὸν καὶ μητέρα (Corinthum sc. et Thebas) αὔξειν σε (ὡς ὄντα) πατριώταν Οἰδίπου. How much better the Scholiast! οὐκ ἔσῃ εἰς τὴν αὔριον ἀπείρατος τοῦ ἡμᾶς αὔξειν σε, ὡς τροφὸν καὶ μητέρα τοῦ Οἰδίποδος, *you shall have complete experience of our celebrating you as the compatriot, nurse and mother of Œdipus.*

Ib. μὴ οὐ, *quin.* (metre: dact. et cret.)

1092. τροφόν. Pind. Pyth. II. 5. ἀνδρῶν ἵππων τε . . τροφοί. (Syracusæ, sc.) Ol. V. 7. πόλιν λαοτρόφον.

Ib. μητέρα. Pind. Ol. IX. 31. Λοκρῶν ματέρ' ἀγλαόδενδρον (Opuntium sc.) Isth. I. 1. Μᾶτερ ἐμὰ χρύσασπι Θήβα. Add Pyth. VIII. 140. Nem. III. 1. Soph. Phil. 326. Æsch. Sept. c. T. 581.

Ib. αὔξειν. Schol.: μεγαλύνειν, λέγειν, *to extol, to magnify.* This is a favourite word of the Theban bard, from the noble ode which in-born genius first dictated to him at the age of twenty (Pyth. X.), and where it is twice found, down no doubt to that hymn to Proserpine, with which he closed his glorious career. I select two or three examples where the use of this word by his great master comes nearest to the sense in which his illustrious pupil employs it. Ol. V. 7. τὰν σὰν πόλιν αὔξων, Καμάρινα, λαοτρόφον. Pyth. VIII. 52. αὔξων πάτραν Μιδυλιδᾶν. Isth. VII. 40–2. ἴστω — ἀστῶν γενεᾷ μέγιστον κλέος αὔξων. Pyth. IV. 496. αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς. Cf. Nem. II. 22. Isth. IV. 107. Hesiod Op. 6. Eurip. Iph. Aul. 562. Markl. ad Eur. Suppl. 323. and Tafel. (To those acquainted with the Pindaric writings it is needless to observe, that next to the celebration of the triumphant victor himself, the extolling of the city or town which gave him birth or nutriment) was the poet's second object. See, for instance, the transition made (Ol. XIII. 67–72.) from praises of the Corinthian Xenophon and his family, to the praises of Corinth itself; and cf. Dissen's Comment. pp. 93. 109. 125–6–7. 142. 357. 561. &c. &c.) The Electra of Sophocles will furnish an opportunity of returning to this subject.)

1093. χορεύεσθαι (*to be celebrated,* viz. *by a dance*) πρὸς ἡμῶν (Cf. Pind. Isthm. I. 8.). On this sense of the verb χορεύειν cf. nos. ad Ran. p. 77. where various examples are given. Schol. ὑμνεῖσθαι, τιμᾶσθαι.

Ib. ἐπίηρα, *agreeable;* an Homeric word. Il. I. 572. 578. Buttmann (Lexil. 337 sq.) proposes to discard the word, and substitute ἐπὶ ἦρα, "but," says Passow, "his reasons for this are not convincing."

ἰήιε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.
τίς σε, τέκνον, τίς σ' ἔτικτε ἀντ. 1098
τῶν μακραιώνων ἄρα,
Πανὸς ὀρεσσιβάταο 1100
προσπελασθεῖσ', ἢ σέ γέ
τις θυγάτηρ, Λοξίου; τῷ
γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·

Ib. τυράννοις, plur. for sing. Œdipus being exclusively meant. Pindar uses the word τύραννος, I believe, but once (Pyth. III. 151.), and there as here, in reference to political, not moral qualification. (Metre: dim. epitr. penth. dact. dim. iamb. cat.)

1097. ἀρεστὸς (*pleasing*) ἀντὶ τοῦ ἀρέσκων Gr. Bekk. An. p. 80, 20. Antig. 499. ἐμοὶ τῶν σῶν λόγων | ἀρεστὸν οὐδέν.

Ib. ταῦτ', i. e. the discovery of the parentage of Œdipus. (Metre: logaœd. with anac. and trochees.)

1098 sq. The construction has been excellently explained by Hermann. τίς θυγάτηρ τῶν μακραιώνων (*what daughter of the gods*), προσπελασθεῖσα Πανὸς ἢ Λοξίου (*approached for purposes of love by Pan or by Apollo*) ἔτικτέν σε (*became your mother*).

1099. μακραίων (μακρὸς, αἰὼν), *long-lived*. Applied to gods. Antig. 987. Μοῖραι μακραίωνες. Cf. Creuz. Symb. II. 267. Æsch. S. c. T. 520. δαροβίοισι θεοῖσιν.

1100. For the Pindaric *Pan*, see Pyth. III. 139. Parthen. Fg. 2. (Dissen p. 229.) Fgmm. Incert. Heyne's edit. p. 50. 159. See also Thudichum, p. 261.

Ib. ὀρεσσιβάτης = ὀρεσιβάτης poet. for ὀρειβάτης (ὄρος, βαίνω). "Scribendum ὀρεσσιβάταο cum Bothio, ejecto quod Brunckius intulit που." Dind.

1101. προσπελάζω (πελάζω.) The simple verb is more frequently found in this sense than the compound. Æsch. Prom. 927. μηδὲ πλαθείην γαμετᾷ τινὶ τῶν ἐξ οὐρανοῦ. (where see Blomf.) Pind. Nem. X. 150. τόνδε δ' ἔπειτα πόσις | σπέρμα θνατὸν ματρὶ τεᾷ πελάσαις | στάξεν ἥρως. Soph. Phil. 677. τὸν πελάταν λέκτρων ποτὲ τοῦ Διὸς Ἰξίονα. Trach. 17.

1101–2. Dindorf, adverting to the remarkable collocation of the words in these two verses, observes, that the arrangement ought to have been, τίς σ' ἔτικτε τῶν μακραιώνων ἄρα θυγάτηρ, Πανὸς ὀρεσσιβάταο προσπελασθεῖσ' ἢ Λοξίου; This however being prevented by the metre, the pronoun τις, he says, is added to the noun θυγάτηρ, being placed low in the sentence, in order to prevent ambiguity. The repetition of the pronoun σε hei llustrates by a passage in the Odyssey, VIII. 488. Δημόδοκ', ἔξοχα δή σε βροτῶν αἰνίζομ' ἁπάντων· | ἢ σέ γε Μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' Ἀπόλλων, and by a passage in the Philoctetes of Soph. 1118. πότμος πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε δόλος | ἔσχ' ὑπὸ χειρὸς ἐμᾶς.

1102. θυγάτηρ. Cf. Diss. Comment. in Pind. 377. Thudichum's Soph. I. 260–1.

Ib. Λοξίου. The reader of Pindar need not be reminded how the great family of the Iamidæ had their origin (Ol. VI.), and the health-god Æsculapius his birth. (Pyth. III.) See also the 9th Pythian

εἴθ' ὁ Κυλλάνας ἀνάσσων,
εἴθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων, εὕρημα
δέξατ' ἔκ του
Νυμφᾶν Ἑλικωνίδων, αἷς πλεῖστα συμπαίζει.
ΟΙ. εἰ χρή τι κἀμὲ, μὴ ξυναλλάξαντά πω, 1110
πρέσβυ, σταθμᾶσθαι, τὸν βοτῆρ' ὁρᾶν δοκῶ,

Ode, where the loves of Cyrenë and Apollo are detailed with such exquisite beauty and tact.

1102–3. τῷ γὰρ, Apollini sc. On the Apollo Nomius, see Dissen's Comment. 314–15. H. h. in Apoll. Del. 44.

1103. πλὰξ, *locus planus*. El. αἱ ἀνατάσεις τῶν ὀρῶν. Schol. Pind. Pyth. I. 45. βαθεῖαν πόντου πλάκα.

Ib. ἀγρόνομοι. Dissen ad Pind. Nem. IX. 31. "Ut ἀγρόνομον significat *quod in agris est, agreste*, v. c. πλάκες ἀγρόνομοι, αὐλαὶ ἀγρόνομοι, sic ἀστύνομα *quæ in urbe sunt, urbica*."

1105. ὁ Κυλλάνας ἀνάσσων, i. e. *Hermes*. For the Pindaric Hermes of Cyllenë, consult Ol. VI. 130 sq. As a θεὸς νόμιος, see Aj. 695. Thudichum I. 262. Kuinoel compares Virg. Æn. VIII. 138. A more important view, as connected with our present subject, is to find in what estimation Hermes was held in the island of Thera (Dissen's Comment. 220. 236.), that island having originally been a Cadmean settlement.

1106. Βακχεῖος θεὸς (*Bacchus ipse* El.) h. Hom. XVIII. 46. Βακχεῖος Διόνυσος. Arist. Thes. 988. Βάκχειε δέσποτ'. Herodot. IV. 79. ἐπεθύμησε Διονύσῳ Βακχείῳ τελεσθῆναι. Elmsley (Œd. Col. 1494) compares Ποσειδανίῳ θεῷ.

1107. δέξατο, expression applicable to a child, abandoned by the mother. El.

1109. Νυμφᾶν. On the subject of Nymphs generally, see Hesiod Theogon. 130 sq. Thudichum I. 260.

Ib. Ἑλικωνίδων. Pind. Isthm. VIII. 125. Ἑλικώνιαι παρθένοι. Isth. II. 49. οὐ γὰρ πάγος, οὐδὲ προσάντης ἁ κέλευθος γίγνεται, | εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμὰς Ἑλικωνιάδων (h. e. verses are easily composed, when illustrious men are their subject, when the poet has to lead the praises of the Muses into the houses of distinguished men). Cf. Hes. Op. 656. Theog. 1. &c. Eurip. Herc. F. 791. On Helicon cf. Pausan. IX. 12. 28. 29. Sickler p. 50, 1. Creuzer II. 386. (a myth of some importance when considering how a band of Muses came to be established in Helicon.)

Ib. συμπαίζει. Dindorf quotes Anacreon ap. Dion. Chrys. I. 94. ὦναξ (Δεύνυσε), ᾧ δαμάλης Ἔρως | καὶ νύμφαι κυανώπιδες | πορφυρέη τ' Ἀφροδίτη | συμπαίζουσιν, ἐπιστρέφεαι δ' | ὑψηλῶν κορυφὰς ὀρέων. and the same poet in Athen. XIII. 599, c. σφαίρῃ δ' ἠὖτέ με πορφυρεῇ | βάλλων χρυσοκόμης Ἔρως | νήνι ποικιλοσαμβάλῳ | συμπαίζειν προκαλεῖται.

1110. (The herdsman, accompanied by some of Œdipus's servants, here comes upon the stage.)

Ib. μὴ ξυναλλάξαντα, having never met with him, come into intercourse with him. Cf. infr. 1130 and Æsch. S. c. Th. 594. (deep sensation).

1111. Whether πρέσβυ or πρέσβεις is the right reading, it is obvious that the Chorus are addressed by

ὅνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
γήρᾳ ξυνᾴδει τῷδε τἀνδρὶ σύμμετρος·
ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου 1115
προὔχοις τάχ' ἄν που, τὸν βοτῆρ' ἰδὼν πάρος.

ΧΟ. ἔγνωκα γάρ, σάφ' ἴσθι, Λαΐου γὰρ ἦν
εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνήρ.

ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
ἦ τόνδε φράζεις; ΑΓ. τοῦτον, ὅνπερ εἰσορᾷς. 1120

ΟΙ. οὗτος σύ, πρέσβυ, δεῦρό μοι φώνει βλέπων
ὅσ' ἄν σ' ἐρωτῶ. Λαΐου ποτ' ἦσθα σύ;

ΘΕΡΑΠΩΝ.

ἦ δοῦλος, οὐκ ὠνητός, ἀλλ' οἴκοι τραφείς.

ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;

Œdipus. Dindorf and Ellendt prefer the latter term: Brunck referring to the pronoun σὺ (v. 1115), seems more correct in adopting the former. Hermann remarks that it is usual to address the Chorus at the beginning of a new scene. πρέσβυ Ebn. cum MSS.

1112–13. "Ordo est: τῷ μακρῷ γήρᾳ ξυνᾴδει καὶ ξύμμετρός ἐστιν ἀνδρὶ τῷδε, i. e. *the messenger from Corinth.*" Br. Why not rather: *the man of whom we were talking?*

Ib. ἐν superfluous. Cf. sup. 821. Antig. 962. 1003. Phil. 1160.

1113. ξυνᾴδει σύμμετρος, *corresponds exactly.* Cf. sup. 192.

1114. ἄλλως τε, *moreover.* Matth. §. 597.

1115. ἐπιστήμη, *actual knowledge,* seems here opposed to σταθμᾶσθαι, or *conjectural* knowledge: sup. v. 1111.

1116. που, *forte.* See examples in Ellendt II. 623.

1117. ἔγνωκα γάρ. Wunder observes that γὰρ has reference to the supposed words προὔχοιμ' ἄν σου τῇ ἐπιστήμῃ.

1118. ὡς νομεὺς ἀνὴρ (πιστὸς), *as trust-worthy, as a man in his condition of life can be trust-worthy.* Cf. sup. 763. For construction, cf. Pind. Pyth. I. 134. ἁγητὴρ ἀνήρ. 176. κυβερνάτας ἀνήρ. Ol. VI. 30. ἀνδρὶ δεσπότᾳ. Isth. VI. 105. ἀνδράσιν ἀθληταῖσιν, &c.

1121. δεῦρο βλέπων. Trach. 402. οὗτος, βλέφ' ὧδε.

1123. ἦ for ἦν. See an ample dissertation on this subject in Hermann's pref. to his Œd. Tyr.

1124. μεριμνᾶν, *betreiben, to carry on.* Donn. strictly, *to carry on anxiously.* The sense and construction are best illustrated from the Sacred Writings. 1 Cor. VII. 32. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου. 33. ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου. Matthew VI. 34. ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. cf. vv. 25. 27. 28. 31. cf. infr. 1460.

ΘΕ. ποίμναις τὰ πλεῖστα τοῦ βίου ξυνειπόμην. 1125
ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὤν;
ΘΕ. ἦν μὲν Κιθαιρὼν, ἦν δὲ πρόσχωρος τόπος.
ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
ΟΙ. τόνδ' ὃς πάρεστιν. ἢ ξυναλλάξας τί πω; 1130
ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.
ΑΓ. κοὐδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
ἀγνῶτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
κάτοιδεν, ἧμος τὸν Κιθαιρῶνος τόπον
ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἑνὶ 1135
ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους
ἐξ ἦρος εἰς ἀρκτοῦρον ἑκμήνους χρόνους·

Ib. ἔργον, more commonly, *rustic occupation*. In Pindar not unfrequently applied to the exertions used in the sacred games. Ol. XIII. 54.

1125. τὰ πλεῖστα τοῦ βίου, *die meiste Zeit, for the most time*. Donn.

1126. ξύναυλος (αὐλή) de pastore certa loca pascendi causa insidente. El. 1427. πρόσχωρος, *neighbouring, adjoining*.

1128. τῇδέ που μαθών. Schol. ἀντὶ τοῦ, ἐκεῖ μαθὼν, having made acquaintance with him *there*.

1130. ξυναλλάξας. Ebner's MS. Lc. ξυναλλάξας τί πω; to which the learned writer adds: "the participle, and not so harshly as Böthe imagines, refers to μαθών; the indicative, however, does not want for recommendations."

1131. οὐχ (οἶδα).

Ib. μνήμης ὕπο, *from recollection*.

1133. ἀγνῶτα gl. ἐπιλαθόμενον.

1135. διπλοῖσι ποιμνίοις. Schol. δύο ἀγέλαις. It is observable that in Hesiod (Op. 162.) the great wealth of the son of Laius is signified by the word μήλων.

1136. ἐπλησίαζον (*versabar una* El.) τῷδε τἀνδρί. On the construction consult Wunder in loc. and in his Œd. Col. p. 144. See also Bernhardy p. 460.

1136–7. τρεῖς ὅλους ἑκμήνους χρόνους, *three entire periods of six months each*. Thudichum accordingly translates: *drei völlige Sechsmondenzeiten*. Donner: sechs volle Mondesfristen.

Ib. ἐξ ἦρος εἰς ἀρκτοῦρον. "A veris initio, quo tempore greges in illis terris τὰ σταθμὰ relinquebant, ad ortum Arcturi sex menses erant." Schæf. On the subject of the constellation of Arcturus, see some interesting accounts by Goettling Hes. p. 167. Thudichum I. 264. Pliny fixes the rising of Arcturus at eleven days before the autumnal equinox.

Ib. ἕκμηνος, (ἕξ, μήν). Polyb. IV. 367. Στρατοκλέους πρυτανεύοντος τὴν δευτέραν ἕκμηνον.

χειμῶνι δ' ἤδη τἀμά τ' εἰς ἔπαυλ' ἐγὼ
ἤλαυνον οὗτός τ' εἰς τὰ Λαΐου σταθμά.
λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον; 1140
ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
ΑΓ. φέρ' εἰπὲ νῦν, τότ' οἶσθα παῖδά μοί τινα
δοὺς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;
ΘΕ. τί δ' ἐστὶ πρὸς τί τοῦτο τοὔπος ἱστορεῖς;
ΑΓ. ὅδ' ἐστὶν, ὦ τᾶν, κεῖνος ὃς τότ' ἦν νέος. 1145
ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
ΟΙ. ἆ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.
ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἁμαρτάνω;
ΟΙ. οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ. 1150
ΘΕ. λέγει γὰρ εἰδὼς οὐδὲν, ἀλλ' ἄλλως πονεῖ.
ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.
ΘΕ. μὴ δῆτα πρὸς θεῶν τὸν γέροντά μ' αἰκίσῃ.
ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;

1138–9. ἔπαυλα and σταθμὰ differ little from each other: both may be translated *stalls* or *folds*.

1140. λέγω τι—πεπραγμένον, *estne aliquid horum, quæ dico, factum, an non factum?* Wund.

1143. θρέμμα. Phil. 243. τοῦ γέροντος θρέμμα Λυκομήδους. Cf. Valck. Diatr. p. 249.

1144. πρὸς τί=πρὸς ὅ τι. Dind. compares El. 316. ὡς νῦν ἀπόντος ἱστόρει τί σοι φίλον. 1176. τί δ' ἔσχες ἄλγος πρὸς τί τοῦτ' εἰπὼν κυρεῖς; Trach. 339. τί δ' ἐστὶ τοῦ με τήνδ' ἐφίστασαι βάσιν;

Ib. τοῦτο τοὔπος, *this thing*, (on which the conversation turns). Cf. Br. and Matth. ad Eur. Or. 1.

Ib. ἱστορεῖς. Schol. ἐρωτᾷς, ζητεῖς.

1146. οὐκ εἰς ὄλεθρον sc. ἀποφθερεῖ vel ἄπει; cf. sup. 430. Brunck compares Arist. Nub. 789. Eq. 829. οὐκ εἰς κόρακας ἀποφθερεῖ; (The herdsman speaks aside to the Corinthian.)

1147. κολάζειν, *to chastise* (with words). Aj. 1160. λόγοις κολάζειν. 1107. τὰ σέμν' ἔπη κόλαζ' ἐκείνους. (gl. κολάζων ἐκείνους λέγε τὰ σεμνὰ ἔπη).

1148. κολαστοῦ. Soph. Proc. fr. 478. (Dind.) κολασταὶ κἀπιτιμηταὶ κακῶν.

1150. "By not speaking of the infant of whom this man inquires."

1151. ἄλλως πονεῖ, *müht umsonst sich ab, fatigues himself to no purpose.* Donn.

1152. πρὸς χάριν, *leniter et amice* rogatus. El.

1153. Aj. 111. μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

1154. ἀποστρέψεις χέρας, *tie his hands behind his back:* preparatory

ΘΕ. δύστηνος, ἀντὶ τοῦ ; τί προσχρῄζων μαθεῖν ; 1155
ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἱστορεῖ ;
ΘΕ. ἔδωκ'. ὀλέσθαι δ' ὤφελον τῇδ' ἡμέρᾳ.
ΟΙ. ἀλλ' εἰς τόδ' ἥξεις μὴ λέγων γε τοὔνδικον.
ΘΕ. πολλῷ γε μᾶλλον, ἢν φράσω, διόλλυμαι.
ΟΙ. ἀνὴρ ὅδ', ὡς ἔοικεν, εἰς τριβὰς ἐλᾷ. 1160
ΘΕ. οὐ δῆτ' ἔγωγ'· ἀλλ' εἶπον ὡς δοίην πάλαι.
ΟΙ. πόθεν λαβών ; οἰκεῖον, ἢ 'ξ ἄλλου τινός ;
ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
ΟΙ. τίνος πολιτῶν τῶνδε κἀκ ποίας στέγης ;
ΘΕ. μὴ πρὸς θεῶν, μή, δέσποθ', ἱστόρει πλέον. 1165
ΟΙ. ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
ΘΕ. τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.
ΟΙ. ἢ δοῦλος, ἢ κείνου τις ἐγγενὴς γεγώς ;
ΘΕ. οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.

to a slave's punishment, viz. by the scourge.

1158. εἰς τόδε (sc. εἰς τὸ ὀλέσθαι.) ἥξεις. Eur. Herc. F. 1356. οὐδ' ἂν ᾠόμην | ἐς τοῦθ' ἱκέσθαι.

Ib. τοὔνδικον, *the truth.* Eurip. Phœn. 479. ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ | κοὐ ποικίλων δεῖ τἄνδιχ' ἑρμηνευμάτων. also 506.

1160. εἰς τριβάς. Schol. εἰς βραδύτητα καὶ διατριβὰς καὶ ἀναβολάς. Brunck compares Arist. Acharn. 386. πορίζεις τριβάς. *Nach Zögerungen, seh' ich, jagt der Alte nun.* Donn.

1163. ἐμὸν sc. *filium.* El. 536. τήν γ' ἐμὴν (*filiam*) κτανεῖν.

1167. τις γεννημάτων = τι γεννημάτων, *a child.* Elmsley gives the following instances of this σχῆμα πρὸς τὸ σημαινόμενον, as the grammarians term it. Eur. Troad. 735. ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον. Bacch. 1305. τῆς σῆς τόδ' ἔρνος, ὦ τάλαινα, νηδύος | αἴσχιστα καὶ τάχιστα κατθάνονθ' ὁρῶ. Æsch. Choeph. 893. οἳ 'γώ. τέθνηκας, φίλτατ' Αἰγίσθου βία. Arist. Ach. 872. ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον. Cf. Pors. et Schæf. ad Eurip. Phœn. 1730. Dissen ad Pind. Nem. V. p. 422. τῶν Λαΐου, *household of Laius.*

1168. ἢ—a pause, then the word κείνου, like the "Amen," which stuck in the throat of Shakespeare's ruffian. Donner, excellent in general in catching the admirable collocation of words in Sophocles, translates tamely, "*oder war's sein eigner Sohn?*" Modern language must have recourse to an artifice, and that comparatively poor; "or *he*, was it *his* son?"

1169. εἰμὶ πρὸς, not altogether unlike πρόσειμι. "I approach, I am *at* the dreadful thing to tell." (Speaks in a low tone, and almost aside. Œdipus replies in a tone still lower, hanging over the herdsman in an attitude, which the next reply seems likely to stiffen into everlasting rigidity.) Cf. Electr. 1329.

ΟΙ. κἄγωγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον. 1170
ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλῄζεθ'· ἡ δ' ἔσω
κάλλιστ' ἂν εἴποι σὴ γυνὴ τάδ' ὡς ἔχει.
ΟΙ. ἦ γὰρ δίδωσιν ἥδε σοι; ΘΕ. μάλιστ', ἄναξ.
ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν.
ΟΙ. τεκοῦσα τλήμων; ΘΕ. θεσφάτων γ' ὄκνῳ κακῶν. 1175
ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
ΟΙ. πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ;
ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα
δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν· ὁ δὲ
κάκ' εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ, 1180
ὃν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
ΟΙ. ἰοὺ ἰού· τὰ πάντ' ἂν ἐξήκοι σαφῆ.

1171. κείνου. The beauty of the collocation baffles us more than before. (The whole conversation is in a stifled tone, barely audible to the spectators.)

Ib. ἡ δ' ἔσω, *she* within. This power of the demonstrative pronoun has been excellently explained by Ellendt, who compares Phil. 371. ὁ δ' εἶπ' Ὀδυσσεύς, ille vero, Ulixem dico, respondit. Aj. 767. ὁ δ' εὐθὺς ἐξ ἕδρας πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς Τεῦκρος. Œd. 1171. where, says the learned lexicographer, those who join ἡ ἔσω σὴ γυνὴ elicit a sense, but a very languid one.

1173. μάλιστα. Translate: *she* and *none else.*

1174. ὡς πρὸς τί χρείας. (gl. ὡς ἐπὶ ποίᾳ χρείᾳ, cujus rei causa.) Trach. 1182. ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις; Œd. Col. 71. ὡς πρὸς τί λέξων, ἢ καταρτύσων μολεῖν; In what these and some similar expressions agree, and in what they differ, see Ellendt II. 1004.

Ib. ὡς ἀναλώσαιμί (Schol. ἀπολέσαιμι) νιν.

1175. τλήμων, *poor wretch!* The interjection of this word, under all the circumstances, seems to me one of peculiar beauty and pathos.

Ib. θεσφάτων γ' ὄκνῳ κακῶν, *sane: et quidem mala metuens vaticinia.* Erf. so also Dind. and Wund. But would not the herd rather avoid Œdipus's last question, and affecting not to hear it, continue his observation from v. 1174; the text here being as Brunck gives it, θεσφάτων κακῶν ὄκνῳ? The transposition of the words probably took place, as Ebner suggests, from a copyist who thought the first syllable in ὄκνος long.

1176. τοὺς τέκοντας, plural as usual for singular.

1177. πῶς, *how came it to pass then, that,* &c.

1178–9. Order: ὡς δοκῶν ἀποίσειν (εἰς) ἄλλην χθόνα. Elmsley compares Eur. Herc. F. 984. ἄλλῳ δ' ἐπεῖχε τόξ', ὃς ἀμφιβώμιον | ἔπτηξε κρηπῖδ', ὡς λεληθέναι δοκῶν.

1182. ἰοὺ ἰού. The stifled tone changes suddenly into a loud and

ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
οὐ χρῆν μ' ὁμιλῶν, οὕς τέ μ' οὐκ ἔδει κτανών. 1185

ΧΟ. ἰὼ γενεαὶ βροτῶν, στρ. ά.
ὡς ὑμᾶς ἴσα καὶ τὸ μη-
δὲν ζώσας ἐναριθμῶ.
τίς γὰρ, τίς ἀνὴρ πλέον
τᾶς εὐδαιμονίας φέρει 1190
ἢ τοσοῦτον ὅσον δοκεῖν
καὶ δόξαντ' ἀποκλῖναι;
τὸ σόν τοι παράδειγμ' ἔχων,

piercing shriek of horror, which paralyses the theatre.

Ib. ἐξήκοι (Herm. Dind. Wund. El.) ἐξίκοι (Lib. MS. Pal. Ebn.) Herodot. VI. 80. συμβάλλομαι δ' ἐξήκειν μοι τὸ χρηστήριον.

1183. ὦ φῶς, addressed to the Sun, as the great origin of light; but how addressed, in what tone and manner? A tale of humbler life, recently published, and in which the suicide about to be points menacingly to a dark cloud above him, may help us in some degree to it: I know nothing else that can so powerfully.

1185. The smitten monarch rushes from the stage in a paroxysm of despair. A pause of some duration before the Chorus commence their solemn and dirge-like lament, so deeply contrasting with their preceding strain. Glyconic, (1186. 1189. 1196.) Pherecratean (1188. 1192), and Glyconean verses (1187. 1190–1. 1193–4–5.) are used as most suited to their present purpose.

1186. γενεαὶ βροτῶν. Pind. Nem. XI. 49. γενεαῖς ἀνδρῶν.

1187. ἴσα καὶ τὸ μηδὲν, *the same as nothing.* Cf. Matth. §. 620, b. Œd. Col. 810. 918. sup. v. 611.

1188. ζώσας, *im Leben.* Donn. rather, *in your most flourishing condition.* Cf. sup. 45. 482. &c. Pind. Pyth. VIII. 135. ἐπάμεροι· τί δέ τις; τί δ' οὔ τις; (i. e. what is the *somebody*, or *great man?* what is the *nobody*, or *mean man?*) σκιᾶς ὄναρ ἄνθρωπος.

1190. φέρει=ἔχει, *possesses* or *acquires.* Pind. Isth. I. 56. ὁ πονήσαις δὲ νόῳ καὶ προμάθειαν φέρει. VII. 28. φέρει γὰρ Ἰσθμοῖ νίκαν παγκρατίου. Nem. III. 29. καματωδέων πλαγᾶν ἄκος...φέρει. 51.

1191. δοκεῖν sc. εὐδαιμονίαν φέρειν. Erf. A far more *Pindaric* sense might be given to the ode by supplying ἀνὴρ εἶναι from v. 1189. and understanding that word in its highest sense of dignity. Cf. Arist. Eq. 1255.

1192. ἀποκλίνειν (metaph. πρὸς τὰ ἥσσω). Hermann understands with Erfurdt, that human happiness consists merely in appearance and imagination—and that just as a man begins to *think himself happy*, or to be so thought by others, his scale turns, and he verges to ruin.

1193. τὸ σὸν (παράδειγμα.) Camerarius prefers τὸν σὸν sc. δαίμονα,

τὸν σὸν δαίμονα, τὸν σόν, ὦ
τλᾶμον Οἰδιπόδα, βροτῶν 1195
οὐδένα μακαρίζω·
ὅστις καθ' ὑπερβολὰν ἀντ. α'. 1196
τοξεύσας ἐκράτησε τοῦ
πάντ' εὐδαίμονος ὄλβου,
ὦ Ζεῦ, κατὰ μὲν φθίσας
τὰν γαμψώνυχα παρθένον
χρησμῳδόν· θανάτων δ' ἐμᾷ 1200
χώρᾳ πύργος ἀνέστα·
ἐξ οὗ καὶ βασιλεὺς καλεῖ

"having your natal genius, yours and none else but yours, as an example." That Sophocles is not averse to reduplications of this kind cf. Philoct. 663 sq. &c.

1194. *δαίμονα.* Pind. Ol. XIII. 36. *Ζεῦ πάτερ,... Ξενοφῶντος εὔθυνε δαίμονος οὖρον.* 148. *εἰ δὲ δαίμων γενέθλιος ἕρποι.* See further on Pindaric notions of a natal genius in Dissen's Comment. pp. 143. 148. 155.

1195–6. *οὐδὲν βροτῶν, nihil rerum humanarum.* Herm. Dind. *οὐδένα.* Wund. Ebn. the latter observing, "Nam proceleusmaticus pro dactylo eodem jure stare potest, quo interdum pro anapæsto ponitur."

Ib. *μακαρίζω.* Pind. Nem. XI. 14. *ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀρκεσίλαν.*

1196. *ὅστις,* by some referred to Œdipus, by others to *δαίμων.* If to the latter, then we must read *ἐκράτησε, ἀνέστα*; if to the former, then *ἐκράτησας* and *ἀνέστας.* Ebner and Kayser finding the two last in their MSS. attack, and justly, I think, the metrical and other reasons which have caused Wunder and Dindorf to embrace the reading of Erfurdt and Hermann.

Ib. *καθ' ὑπερβολὴν* (Hesych. *ὑπερβαλλόντως*) *τοξεύσας.* Schol. *ἐπιτυχὼν, εὐτυχήσας.* Ell. *nimium prospero jactu.* Cf. Valck. ad Hipp. 638. and see some interesting remarks by Dissen. Comment. in Pind. 459 sq.

1198. *ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου. summæ potita est felicitatis.* Herm. On the large and important meaning of the word *ὄλβος* in the Pindaric writings, we shall speak elsewhere.

1199. *κατὰ—φθίσας.* For instances of Pindaric tmesis, see Ol. I. 30. 77. III. 67. VII. 41. 76. VIII. 25. 42. X. 90. Pyth. I. 160. II. 21. III. 180. IV. 60. 120. 230. IX. 92. 219. XI. 22. XII. 51. Nem. I. 71. III. 43. 149. VII. 26. 44. 121. IX. 16. 76. X. 170. Isth. VI. 90. VII. 43. VIII. 129. &c. &c.

1200. *θανάτων,* i. e. the deaths caused by the Sphinx. On the construction *θανάτων πύργος* cf. Matth. 354, γ.

1201. *πύργος,* metaph. *a defence, a protection.* Pind. Pyth. V. 75. *πύργος ἄστεος ὄμμα τε φαεννότατον ξένοισι.*

1202. *καλεῖ.* Wunder cites supr. v. 1190. Antig. 119 &c. in proof

ἐμὸς, καὶ τὰ μέγιστ' ἐτι-
μάθης, ταῖς μεγάλαισιν ἐν
Θήβαισιν ἀνάσσων.
τανῦν δ' ἀκούειν τίς ἀθλιώτερος ; στρ. β'. 1204
τίς ἄταις ἀγρίαις, τίς ἐν πόνοις
ξύνοικος ἀλλαγᾷ βίου ;
ἰὼ κλεινὸν Οἰδίπου κάρα,
ᾧ μέγας λιμὴν 1208

that no offence is to be taken at the hiatus.

1203. Θήβαισιν. Having adverted in a former note (sup. 267.) to the direct descent of Laius from Cadmus, an opportunity here offers for detailing some intermediate events in the family, in consequence of which the name of their residence was changed from Cadmea into that of Thebes. Labdacus being a minor at the death of his father Polydorus, the guardianship of him and his crown had been put into the hands of Nycteus, king of Lesbos. The death of Nycteus transferred that trust to his brother Lycus. As soon as Labdacus had arrived at a proper age, the reins of government were put into his hands; but death in a few years carrying off this successor of Polydorus, Lycus saw himself now guardian of the infant Laius. It was during this second guardianship of Lycus, that Amphion and Zethus, two sons of Antiopë, invaded the country at the head of an army. "Laius," says Pausanias, "was stealthily removed from the danger, by those on whom it had been imposed as a duty to see that the name and race of the Cadmean family should not be obliterated;"—and well it was that they did so; for Amphion and Zethus giving battle to Lycus, the latter was defeated. The two sons of Antiopë having thus made themselves masters of the kingdom, "they added," says the same intelligent traveller, "the lower city to the Cadmea, giving it the name of Thebes in honour of that consanguinity which they had with Thebë," i. e. that daughter of the Asopus and sister of Ægina, of whom we had occasion to speak in a former note. See Pausan. IX. 5. 2. 6. 7. also c. 7. 6.

1204. ἀκούειν. Schol. εἰς τὸ ἀκούειν. Cf. Matth. §. 545. (metre: penth. iamb. and dim. iamb. brachyc.)

1205. the preposition ἐν, after the usual manner of Sophocles, belongs to both members of the sentence. (metre: iamb. chor. diiamb.)

1206. ξύνοικος, i. e. μᾶλλον ξύνοικος, *more at home.* μᾶλλον, as Dindorf observes, is to be supplied from the preceding comparative ἀθλιώτερος.

Ib. ἀλλαγᾷ βίου, *on account of your reverse of life.* Schol. τῇ τοῦ βίου μεταβολῇ.

1208. ᾧ μέγας—πεσεῖν. The imagery which Sophocles employs in describing the situation of Jocasta by her new relations with her own son, will not always bear a minute explanation. Wunder translates with great delicacy: *cui idem sinus suffecit, in quo infans et parens maritus*

αὐτὸς ἤρκεσεν
παιδὶ καὶ πατρὶ
θαλαμηπόλῳ πεσεῖν,
πῶς ποτε πῶς ποθ' αἱ πατρῷαί σ' ἄλοκες φέρειν, τάλας,
σῖγ' ἐδυνάθησαν ἐς τοσόνδε;
ἐφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὁρῶν χρόνος, ἀντ. β'. 1213
δικάζει τ' ἄγαμον γάμον πάλαι
τεκνοῦντα καὶ τεκνούμενον. 1215
ἰὼ Λαΐειον τέκνον,
εἴθε σ', εἴθε σε
μήποτ' εἰδόμαν.
δύρομαι γὰρ ὡς
περίαλλ' ἰαχέων

jaceret. Hermann: "μέγας λίμην dicitur, qui justo major fuerit, ut quem puerum sinu gestavisset mater, eundem etiam maritum amplexa sit." Donner translates more boldly.

1209. θαλαμηπόλῳ (πολέομαι) πατρὶ, *parenti marito,* nobis *ein ehelicher Erzeuger.* Wund. Passow, after referring to Od. VII. 8. XXIII. 293. and elsewhere, for two senses of the word, adds as a third, "seltner von der Ehegattinn, Soph. O. T. 1208."

1210. πατρῷαι ἄλοκες. Translate with Donner: *thy father's nuptial bed.* (Metre: choriamb. double iamb. and the same repeated.)

1211. Metre: choriamb. dim. troch. brachyc.

1213. *Time,* as an element of Pindaric, and consequently of Sophoclean poetry and philosophy, will be discussed more fully elsewhere.

1214. δικάζει, gl. καταδικάζει. *ulciscitur, pœnas repetit.* Br. Pind. Ol. II. 106. τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ | ἀλιτρὰ κατὰ γᾶς δικάζει τις ἐχθρᾷ | λόγον φράσαις ἀνάγκᾳ, (ἐχθρᾷ ἀνάγκᾳ, *infestâ necessitate,* ut de flectendo judice cogitari nequeat. Diss.)

Ib. γάμον ἄγαμον, a marriage which ought not to have been contracted, an inauspicious marriage.

1215. τεκνοῦντα (cf. Eurip. Phœn. 19. 882.) καὶ τεκνούμενον. Translate: *giving birth to children, where the sire himself was born.* Or, a marriage, which whether father or child is concerned, is equally unfortunate and guilty.

1216. Λαΐειον. "Scribendum Λαϊήιον cum Bothio." Dind. in Annot.

1217. εἴθε σ' εἴθε σε. On this repetition, introduced by Wunder into the text, see the learned writer himself.

1218. δύρομαι. Cf. Pors. ad Eurip. Hec. 728. Æsch. S. c. Th. 653.

1219. περίαλλα. Schol.: περίαλλως, ὑπερβολικῶς. Pind. Pyth. XI. 8. ὃν (θησαυρὸν) περίαλλ' ἐτίμασε Λοξίας.

Ib. ἰᾱχέων (gl. φωνῶν) part. of ἰαχέω=ἰάχω h. Hom. Cer. 20. otherwise seldom used by the epic poets,

ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ
σέθεν 1220
καὶ κατεκοίμησα τοὐμὸν ὄμμα. 1222

ΕΞΑΓΓΕΛΟΣ.

ὦ γῆς μέγιστα τῆσδ' ἀεὶ τιμώμενοι,
οἷ' ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225
τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
οἶμαι γὰρ οὔτ' ἂν Ἴστρον οὔτε Φᾶσιν ἂν
νίψαι καθαρμῷ τήνδε τὴν στέγην, ὅσα

and more used by the Attic. Herm. h. Hom. 19, 18. The present tense seems to have been wholly unknown to the epic writers. Ion. aor. ἰᾶχον. Pass. "Est autem ἰαχέων non genitivus adjectivi ἰάχεος, quod fingit Elmsleius, sed participium verbi ἰαχεῖν." Dind. See also Ellendt. "Extra dubitationem mihi videtur esse genuina lectio ἰαχαίων." Ebn. ἰακχίων Erf. Herm. Cf. Eurip. Phœn. 1312.

1220. τὸ δ' ὄρθον εἰπεῖν, *ut verum dicam.* Cf. Matth. §. 545.

1222. *Senkete da schlummernd erst mein Auge.* Thud. *Gabest dem Aug' endlich Schlaferquickung.* Solg. It is the language of all ages: *my eye had sleep and rest,* after all its previous troubles. (A servant here comes out of the palace.)

1225. ἀρεῖσθε. Schol.: λήψεσθε. ἐγγενῶς. Schol.: γνησίως. El. *more ingenito.* Erf. *more indigenarum, popularitatis causa.* The adverb seems to me rather to apply to the Chorus being of kindred birth, i. e. of the Cadmean race. Cf. Antig. 508.

1227. Ἴστρον οὔτε Φάσιν. The Ister (Danube), and the Phasis in Colchi are here selected as the greatest rivers then known. For various particulars relative to both, consult Thudichum. I. 265. On the double ἂν, see Ellendt I. 129.

Ib. Ἴστρον. Hes. Theog. 339. Pind. Ol. III. 25. 46. VIII. 63.

Ib. Φάσιν. Hes. Theog. 340. Pind. Pyth. IV. 375. Isth. II. 61.

1228. νίψαι. In strict language, νίπτειν is to wash the hands and feet, as λούειν is to wash the whole body. To the examples of fluvial ablution, given by Böthe and Erfurdt, add the case of Alcmæon purged from the murder of his mother by immersion in the Achelous. (Apollod. III. 7. 6.) For the Euripidean sea-bath, in Egypt,—whence his θάλασσα (ἆ) κλύζει πάντα τἀνθρώπων κακὰ (Iph. T. 1193),—see Diog. Laert. III. 6.

Ib. καθαρμῷ. For construction, see infr. 1526. When a public purification was to take place among the Hebrew people, it is observable that another species of washing or cleansing took place, viz. that fuller's process, by which the mantle usually worn was restored to its original whiteness. In the Greek language, the term is πλύνειν (Aristoph. passim), in the Hebrew, כָּבַס Exod. XIX. 10. Lev. XIII. 6. For the water of lustration poured on the Levites at

κεύθει· τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ
ἑκόντα κοὐκ ἄκοντα. τῶν δὲ πημονῶν 1230
μάλιστα λυποῦσ' αἳ φανῶσ' αὐθαίρετοι.

ΧΟ. λείπει μὲν οὐδ' ἃ πρόσθεν ἥδεμεν τὸ μὴ οὐ
βαρύστον' εἶναι· πρὸς δ' ἐκείνοισιν τί φής;

ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα. 1235

ΧΟ. ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;

ΕΞ. αὐτὴ πρὸς αὑτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
ὅμως δ', ὅσον γε κἀν ἐμοὶ μνήμης ἔνι,
πεύσει τὰ κείνης ἀθλίας παθήματα. 1240

their consecration, see Numbers VIII. 7. For the cleansing of a whole people or country, see Ezek. XXIV. 13. XXXVI. 33. XXXIX. 12, 14.

1228–9. ὅσα (κακὰ), κεύθει (*continet in se.* EL.) sc. ἥδε ἡ στέγη: alluding covertly to the death of Jocasta.

1229. τὰ δ' αὐτίκα κακὰ, *the miseries presently about to exhibit themselves:* referring to the self-inflicted blindness of Œdipus.

Ib. εἰς τὸ φῶς φανεῖ. pleonastic. Erfurdt compares Fr. Incert. πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει.

1230. ἑκόντα κοὐκ ἄκοντα. This expression (cf. Antig. 276. Pind. Ol. X. 35. on the rare application of the word ἄκων to *things*, cf. Œd. Col. 240.) seems thrown in to relieve the household of Œdipus from the blame of allowing their lord to appear in public, as I presume he does, like Shakespeare's Gloucester, with eyes yet bleeding, and other marks of self-inflicted torture.

1231. φανῶσι. On the omission of the ἂν before φανῶσι, see Matth. §. 527. Ebner protests vehemently, as he well might, against Buttmann's suggestion of reading ἂν for αἳ ἄν.

Ib. αὐθαίρετοι, *self-chosen.*

1234. εἰπεῖν τε καὶ μαθεῖν, to be spoken by *me*, and to be heard by *you*. On the nature of Pindaric appositions, of which these two verses may be considered a specimen, some notice will be taken hereafter.

1236. ὦ δυστάλαινα. Wunder and Dindorf err here and elsewhere in writing ὦ for ὤ. See Ebner on this subject. Donner translates properly, *Ach* Arme.

1238. ὄψις *adspectus.* πάρα for πάρεστι. (I had not to encounter the worst part, viz. sight of the actual suicide).

1239. ἐν ἐμοὶ ἔνι. As instances of similar pleonasms, Erfurdt quotes Œd. Col. 1269. πρὸς σοὶ παρασταθήτω. Phil. 1056. ἐπεὶ πάρεστι μὲν Τεῦκρος παρ' ἡμῖν. V. Bast. in Epist. crit. ad Boisson. p. 124 sq.

ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω
θυρῶνος, ἵετ' εὐθὺ πρὸς τὰ νυμφικὰ
λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
πύλας δ', ὅπως εἰσῆλθ', ἐπιρρήξασ' ἔσω
κάλει τὸν ἤδη Λάϊον πάλαι νεκρὸν, 1245
μνήμην παλαιῶν σπερμάτων ἔχουσ' ὑφ' ὧν
θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι
τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν.

1241. ὀργῇ χρωμένη, *fury-smitten.* Ib. παρῆλθε, *entered.*

1242. θυρών. This word occurs but twice in the writings of Sophocles, here and at El. 328. and is not without its difficulties. Passow translates: *the hall, the forecourt.* Donner uses the first interpretation in the present place, and in the Electra, renders it the "door of the forecourt." In this latter sense, it seems equivalent to the αὐλεῖαι θύραι of Pindar (Nem. I. 29.), where the choral body are placed, who sing the hymn in honour of Chromius, the banquet which was to succeed being apparently placed in the forecourt itself. See also the exordium to Ol. VI. with Dissen's explanations. Sagittar. de Januis perhaps affords satisfactory information on this subject.

Ib. ἵετο...πρ. τ. ν. because that nuptial bed, as the Scholiast observes, had been the cause of her destruction.

1243. ἀμφιδεξίοις ἀκμαῖς. Schol. Min.: ἀμφοῖν χεροῖν. Œd. Col. 1112. πλευρὸν ἀμφιδέξιον (*utrumque latus*). Æsch. Tel. (ap. Hesych.) ἀμφιδεξίοις χερσί.

1244. ἐπιρρήξασα (Schol.: κλείσασα) ἔσω, *having closed the door violently from within.*

1245. "Read καλεῖ not κάλει, coll. Œd. Col. 1626. Trach. 796." Dind. in Annot. "Why some persons write καλεῖ here instead of κάλει, I do not understand. In the verses following we meet with an imperfect tense, and there is no reason why it should not be used here. On the omission of the augment see the very discreet and learned observations of Matthiæ. §. 160. note." Ebn. If the reader knows any thing of Greek criticism, he knows that in all such cases as the present much may be said on both sides, and that frequently the wisest course is to say as little as possible.

1246. σπερμάτων, i. e. Œdipus. Plural, as usual, for singular.

1247. θάνοι. Cf. Bernhardy, p. 409.

Ib. αὐτὸς sc. Laius.

Ib. τὴν τίκτουσαν, *parentem*, i. e. *herself.* On Wunder's doctrine of λίποι δὲ for λιπὼν, see his Œd. Col. 420.

1248. τοῖς οἷσιν αὐτοῦ, *to her own son*, i. e. *Œdipus.*

Ib. δύστεκνον παιδουργίαν (=παιδουργὸν) *the parent of a wretched offspring.* On the Pindaric and Sophoclean use of *things* for *persons*, or nouns abstract for nouns concrete, we shall speak largely in a future play.

γοᾶτο δ' εὐνὰς, ἔνθα δύστηνος διπλοῦς
ἐξ ἀνδρὸς ἄνδρας καὶ τέκν' ἐκ τέκνων τέκοι. 1250
χὤπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ
οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·
ἀλλ' εἰς ἐκεῖνον περιπολοῦντ' ἐλεύσσομεν.
φοιτᾷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν, 1255
γυναῖκά τ' οὐ γυναῖκα, μητρῴαν δ' ὅπου
κίχοι διπλῆν ἄρουραν οὗ τε καὶ τέκνων.
λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
οὐδεὶς γὰρ ἀνδρῶν, οἳ παρῆμεν ἐγγύθεν.
δεινὸν δ' ἀΰσας, ὡς ὑφηγητοῦ τινὸς, 1260
πύλαις διπλαῖς ἐνήλατ'· ἐκ δὲ πυθμένων

1249. γοᾶτο. On the omission of the augment, particularly in narratives by dramatic ἄγγελοι, see Hermann de Metris, p. 120, 1. and also his preface to the Bacchæ of Euripides.

1250. ἀνδρὸς, *her husband* (*Laius*): ἄνδρας (plur. for sing.) *her husband* (Œdipus). So also τέκνα, Eteocles, Polynices, &c. τέκνων, Œdipus. The passage, which Elmsley and Dindorf quote from Eurip. Herc. fur. 950. διπλοῦς δ' ὀπαδοῖς ἦν γέλως φόβος θ' ὁμοῦ, to justify the reading of ἄνδρα, does not seem to apply to the case before us.

1251. ἐκ τῶνδε, *after this*. Cf. sup. 235. 282.

1253. ἐκθεάσασθαι, *to see out*. Elms.

1254. περιπολοῦντα. Schol.: περιερχόμενον ὥσπερ ἐμμανῆ. ἐκεῖνον, emphatic. ἐλεύσσομεν, *fixed our eyes upon, turned our whole attention to*.

1255. φοιτᾷ, i. e. μαίνεται ut Aj. 59. Erf. cur *furit*, nec proprie, *ruit?* Herm.

1256–7. γυναῖκά τ' οὐ γυναῖκα (sc. ἐξαιτῶν ὅπου κίχοι, Heath.), μητρῴαν δὲ διπλῆν ἄρουραν κ. τ. ἑ. demanding, where he might find his wife, who was no wife, but, &c. &c.

Ib. μητρῴαν ἄρουραν (Æsch. Sept. c. Th. 750. ὅστε (Œdipus sc.) μὴ πρὸς ἁγνὰν σπείρας ἄρουραν, ἵν' ἐτράφη, ῥίζαν αἱματόεσσαν ἔτλα,) = μητέρα, *the mother of himself and of his children*. (Novel situations of life require novelties of expression, which the sufferer seems to take a mournful pleasure in dwelling upon.)

1260. δεινὸν ἀΰσας, *with a dreadful howl*.

Ib. ὡς ὑφηγητοῦ τινὸς, *as if there had been one, who led him to it*. Œd. Col. 1588. ὑφηγητῆρος οὐδενὸς φίλων, sc. παρόντος, vel ὑφηγουμένου. Musgrave gives the sense: *tanquam admonitus ab aliquo, Jocastam intus esse*.

1261. πύλαις διπλαῖς, *the folding-door*. For a learned exposition of what follows, derived from ancient works of art, see Thudichum's Sophocles.

ἔκλινε κοῖλα κλῇθρα, κἀμπίπτει στέγῃ.
οὗ δὴ κρεμαστὴν τὴν γυναῖκ' ἐσείδομεν,
πλεκταῖς ἑώραις ἐμπεπλεγμένην. ὁ δὲ
ὅπως ὁρᾷ νιν, δεινὰ βρυχηθεὶς τάλας,
χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῇ
ἔκειτο τλήμων, δεινὰ δ' ἦν τἀνθένδ' ὁρᾶν.
ἀποσπάσας γὰρ εἱμάτων χρυσηλάτους
περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
ἄρας ἔπαισεν ἄρθρα τῶν αὑτοῦ κύκλων,

Ib. ἐνήλατ'. Schol.: λὰξ ἐπέθετο, *applied his foot to.*

1261–2. ἐκ δὲ πυθμένων ἔκ. κοιλ. κ. "And from the posts rent out the hollow locks." Donn. On the disputed readings κλῇθρα and κλεῖθρα, see Schneid.

1262. στέγῃ, used here for, *the nuptial chamber.*

1263. κρεμαστήν. For Homer's account of the death of Jocasta, see Od. XI. 276.

1264. ἑώρα, *a halter.* "Wyttenbachius, ut rei metricæ longe imperitissimus, solum αἰώρα probabat ad Plut. t. II. p. 130, c." El. See also Wunder ad Œd. Col. p. 152.

1265. βρυχᾶσθαι, properly said of the lion's *roar.* For Sophoclean uses of the word, see Aj. 321. Trach. 805. 904. 1071. Cf. Buttmann's Lexil. p. 204.

1266. χαλᾶν, *let loose.* Cf. Œd. Col. 840.

Ib. ἀρτάνη (ἀρτάω), *rope, halter.* Ant. 54. Æsch. Ag. 1059. Suppl. 151.

1266–7. Brunck: ἐπεὶ δέ γ' ἡ τλήμων ἔκειτο, δεινὰ τἀνθένδ' ἦν ὁρᾶν. With this conjectural reading of Brunck, Ebner, though unsupported by his MSS., expresses himself much pleased, Hermann's refutation of it not appearing to him quite satisfactory. "For why," says the learned writer, "since such prepositions as ἐν and ἐξ may be put at the end of a verse, may not an article be put at the end of a verse? Articles are so found Antig. 409. Philoct. 263. then why not here?"

1268. χρυσηλάτους, *ex auro ductas.* Ell. Eurip. Phœn. 60. χρυσηλάτοις πόρπαισιν αἱμάξας κόρας.

1269. περόνη (πείρω, περάω), originally, every *point* to stick or bore through with, a *prickle*, a *thorn*; particularly the point or tongue in the ring of the buckle or clasp, with which the robe was pierced to fasten it to the body over the shoulders. Cf. Il. V. 425. Od. XVIII. 293. XIX. 226. also a sort of *needle*, used for the same purpose, cf. Herodot. V. 87. Pass.

Ib. ἐξεστέλλετο (Trach. 612.), *ornamented, dressed herself.* Pindar employs a similar word to remind the rich, the beautiful, and the victorious in the public games, that he is clothed in mortal limbs, and that his last dress will be the earth.

θνατὰ μεμνάσθω περιστέλλων μέλη,
καὶ τελευτὰν ἁπάντων γᾶν ἐπιεσσόμενος.
Nem. XI. 20.

1270. ἄρας (*having elevated*), the *golden pins*, as Solger and Donner translate. Cf. infr. 1275–6. where the determined character of Œdipus

αὐδῶν τοιαῦθ' ὁθούνεκ' οὐκ ὄψοιντό νιν
οὔθ' οἷ' ἔπασχεν οὔθ' ὁποῖ' ἔδρα κακά,
ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει
ὀψοίαθ', οὓς δ' ἔχρῃζεν οὐ γνωσοίατο.
τοιαῦτ' ἐφυμνῶν πολλάκις τε κοὐχ ἅπαξ 1275
ἤρασσ' ἐπαίρων βλέφαρα. φοίνιαι δ' ὁμοῦ
γλῆναι γένει' ἔτεγγον, οὐδ' ἀνίεσαν

is depictured by a still more terrible trait. See also Plato IV. Rep. 440, a.

Ib. *ἄρθρα, pupils.* Schol. *τὰ μέρη τῶν ἑαυτοῦ ὀφθαλμῶν, ἔνθα ἁρμόζεται τὰ βλέφαρα, τουτέστι τὰς κόρας.*

Ib. *κύκλων, eyes.* Antig. 974. *ὀμμάτων κύκλοις.* Œd. Col. 703. *ὁ γὰρ αἰὲν ὁρῶν κύκλος λεύσσει νιν Μορίου Διός.*

1271–2. *ὁθούνεκ' οὐκ ὄψ. ν.* sc. = *οὐκ ὄψοιντο οἷα αὐτὸς ἔπασχεν,* that they shall not see, what he suffered in his infancy by exposition, in manhood by exile, nor what he did in the same manhood by the murder of his father. Herm. Wund. *ὄψαιντο.*

1273–4. *ἐν σκότῳ ὀψοίαθ'* (*should never see*) *οὓς μὲν οὐκ ἔδει, those children, whom it was now improper for him to see*), *οὓς δ' ἔχρῃζεν οὐ γνωσοίατο, nor recognize* (in another world) *those parents whom he had been so anxious to discover* (in this). This explanation, which I have adopted, partly from Hermann, partly from considerations of my own, seems justifiable on the following grounds. Theban, if not Greek, superstition believed that persons deceased took the liveliest interest in the affairs of near and dear relatives, when [1] living. (Dissen's Comment. pp. 93. 159. 252). Is it not a necessary consequence that both parties looked forward to meet again when dead? and is it not a second consequence, that Œdipus, in extinguishing his visual orbs, thought to escape the worst portion of death,—the facing of a father whom he had murdered, and of a wife-mother, who had murdered herself? Cf. infr. 1371 sq.

1275. *ἐφυμνῶν.* Schol.: *ἀνοιμώζων.* Eustath.: *δυσφημῶν.*

Ib. Hermann punctuates at the end of the verse, in order to get rid of what he considers unnecessary cruelty, by connecting *πολλάκις τε κοὐχ' ἅπαξ* with *ἤρασσε,* but the latter course seems more consistent with the fiery character of Œdipus, who not unfrequently reminds us of the Lear of Shakspeare, at least in his ebullitions of temper.

1276. *ἀράσσειν, to strike.* Antig. 52. *διπλᾶς | ὄψεις ἀράξας αὐτουργῷ χερί.*

Ib. *ἐπαίρων, lifting up.* El. 634. *ἔπαιρε δὴ σὺ θύματα.*

1277. *γλήνη, pupil of the eye.* Il. XIV. 494. Od. IX. 390.

Ib. *ἀνίεσαν, emitted,* viz. *the pupils of the eye.*

[1] See more particularly the beautiful conclusion of the 14th Olympic Ode, where Echo is directed to let Cleodamus know that his son has gained the chaplet of victory in the valley of Pisa, i. e. at the Olympic games.

φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μελας
ὄμβρος χαλάζης αἱματοῦς ἐτέγγετο.
[τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου κακά, 1280
ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῆ κακά.]
ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν
ὄλβος δικαίως· νῦν δὲ τῇδε θἠμέρᾳ
στεναγμὸς, ἄτη, θάνατος, αἰσχύνη, κακῶν
ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπόν. 1285

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ;

ΕΞ. βοᾷ διοίγειν κλῆθρα καὶ δηλοῦν τινὰ
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
τὸν μητρὸς, αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,
ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν, οὐδ' ἔτι 1290
μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.
ῥώμης γε μέντοι καὶ προηγητοῦ τινὸς
δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.

1278. φόνου μυδώσας σταγόνας, (merely) *wet drops of blood.*

Ib. ὁμοῦ, *statim.* EL.

1278–9. μέλας ὄμβρος χαλάζης αἱματοῦς, *a black hail-rain of blood.*

1279. αἱματοῦς. HEATH. DIND. WUND. χαλάζης αἵματός τ'. ELMS. χάλαζά θ' αἱματοῦσσ'. PORS. (ap. Kidd. p. 216.) χαλάζης αἱμάτων. HERM. (On this plural, see various examples by [1]Kayser.) χάλαζαν αἵματος occurs in Pind. Isth. VII. 39.

Ib. ἐτέγγετο, *diffluebat.* EL. Pind. Nem. X. 141. τέγγων δάκρυα.

1280–1. On the probable spuriousness of these two verses, see Dindorf.

1286. ἐν τίνι σχολῇ. SCHOL.: ἐν ποίᾳ διατριβῇ. EL. num quid *otii a malo habet,* i. e. *num in qua pausa mali est?* The Scholiast reads τίνι, but some MSS. read τινὶ, and Mudge and Elmsley seem rightly to prefer the enclitic.

1287. βοᾷ, *cum clamore jubet.* Schæf. Coll. Xen. Anab. 1. 8. 12. §. 19.

1291. δόμοις ἀραῖος. Elmsley compares Æsch. Ag. 245. φθόγγον ἀραῖον οἴκοις. Eurip. Med. 608. καὶ σοῖς ἀραία γ' οὖσα τυγχάνω δόμοις. Iph. Taur. 778. ἢ σοῖς ἀραία δώμασιν γενήσομαι.

Ib. ἀραῖος, ὡς ἠράσατο, i. e. ἀραῖς ὑποκείμενος, ἃς ἠράσατο. WUND.

1292. Antig. 989. τοῖς τυφλοῖσι γὰρ | αὕτη κέλευθος ἐκ προηγητοῦ πέλει.

Ib. ῥώμης, *a firm supporter.*

1293. νόσημα (i. e. πάθημα) μεῖζον ἢ φέρειν. Consult on this phrase Markl. ad Eur. Suppl. 844.

[1] As a Hebraism, *bloods* for *blood* is of continual occurrence. Cf. Ezek. VII. 23. IX. 9. XVI. 9. 36. XXII. 2. Nahum III. 1. Habak. II. 8. 12. 17. &c. &c.

δείξει δὲ καὶ σοί. κλῆθρα γὰρ πυλῶν τάδε
διοίγεται· θέαμα δ' εἰσόψει τάχα 1295
τοιοῦτον οἷον καὶ στυγοῦντ' ἐποικτίσαι.

ΧΟ. ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
ὦ δεινότατον πάντων, ὅσ' ἐγὼ
προσέκυρσ' ἤδη. τίς σ', ὦ τλῆμον,
προσέβη μανία; τίς ὁ πηδήσας 1300
μείζονα δαίμων τῶν μακίστων
πρὸς σῇ δυσδαίμονι μοίρᾳ;
φεῦ φεῦ, δύσταν'. ἀλλ' οὐδ' ἐσιδεῖν
δύναμαί σ', ἐθέλων πόλλ' ἀνερέσθαι,
πολλὰ πυθέσθαι, πολλὰ δ' ἀθρῆσαι· 1305
τοίαν φρίκην παρέχεις μοι.

ΟΙ. αἰαῖ αἰαῖ.

1294. δείξει δὲ καὶ σοί. "Commonstrabit videndum. Ipse enim sese cœcatum et obrutum malis monstraturus Œdipus erat." El.

1296. (A sight) *such as even an enemy might pity.* Brunck compares Aj. 924. ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν. Tyro fr. 15. κείνην ἀνοικτίρμων τὶς οἰκτείρειεν ἄν. (Œdipus returns to the stage. The Chorus, at v. 1303. turn away their eyes, as unable to endure the terrible sight.)

1297–8. As the ὦ is not an address to the παθὸς, but an exclamation of the Chorus, we are not to write with a circumflex as Wunder and Dindorf have done.

1298–9. προσκυρεῖν generally has a dative case after it. Hes. Th. 198. Æsch. Choeph. 13. Ellendt gains an accusative by the following resolution of the verb: πρὸς ὅσα ἐγὼ ἤδη ἔκυρσα.

1300–1. τίς (ἐστιν) ὁ πηδήσας (πηδήματα) μείζονα τῶν μακίστων.

Ib. πηδᾶν, "tralate dictum de irruente invido numine." El.

1301. μακίστων. Brunck observes that the Tragedians use the Doric μάσσων μάκιστος for μείζων μέγιστος. To the examples given by him (Phil. 849. Eurip. Hippol. 826. Æsch. Prom. 634. Pers. 438. 705.) add Pind. Ol. XIII. 161. εὑρήσεις ἐρευνῶν μάσσον, ἢ ὡς ἰδέμεν. Isth. III. 7. ζώει δὲ μάσσων ὄλβος ὀπιζομένων. Nem. II. 35. τὰ δ' οἴκοι μάσσον' ἀριθμοῦ | Διὸς ἀγῶνι.

Ib. μείζονα τῶν μακίστων, gravius quam gravissimum, i. e. longe gravissima sunt. El. in voc. μακρός.

1301–2. πρὸς having here the sense of *approaching*, I understand the whole to imply, "what hostile deity has been making gigantic strides to come *at* you, and your wretched fate?" Cf. sup. 1169.

1306. φρίκην. Soph. Fr. Inc. 922. (Dind.) ὀρθόκερως φρίκη. Herodot. VI. 134. φρίκης αὐτὸν ὑπελθούσης.

1307. αἰαῖ αἰαῖ. Woe, woe, woe, woe!

φεῦ φεῦ δύστανος ἐγώ,
ποῖ γᾶς φέρομαι τλάμων ;
πᾶ μοι φθογγὰ [διαπέταται] φοράδην ; 1310
ἰὼ δαίμον, ἵν' ἐξήλλου.

ΧΟ. ἐς δεινὸν, οὐδ' ἀκουστὸν, οὐδ' ἐπόψιμον.

ΟΙ. ἰὼ σκότου στρ. α'.

1309. (speaks with his hands spread out, as if feeling his way.)

1310. The perplexity of commentators at this verse arises less from want of explanations by the ancient Scholiasts, than from multiplicity. To assist in seizing the proper one, let us first throw ourselves into the situation of a man suddenly blinded like Œdipus, and ask, what would be our primary feelings? A sense of insecurity as to our movements, and a start of astonishment at the sound of our own voices, which would seem to fly different ways (διαπέταται), without reaching a distinct point as they had been used to do. The first feeling has apparently been embodied in the verse preceding; the second seems to me as evidently implied in the present verse. And so, I think, the first of the three Scholia imports on the subject, ποῦ εἰμι; ἐν ποίῳ χωρίῳ ἡ φθογγή μου φέρεται; To eject a word like διαπέταται, as Dindorf and Hermann propose to do, from the text,—that word with some little variation of spelling being to be found in all the best MSS. of Sophocles,—is surely to take an unwarrantable liberty with the text. If any word is to be ejected, it should, I think with Ebner, be the word φοράδην, which smells strongly of a gloss derived from the preceding verb φέρομαι. That learned writer accordingly proposes to read πᾷ μοι φθογγὰ πᾷ διαπέτεται, (so his MS.) referring to Herm. ad Ajac. 205. for the dactyl followed by an anapæst. Wunder reads πᾶ μοι φθογγὰ | πέτεται φοράδην;

Ib. φοράδην. Hesych. πάντῃ φερόμενον. EL. *raptim.*

1311. ἵν' ἐξήλλου. Referring to v. supr. 1300–1, and to the verse which follows, a good general sense is effected by rendering: "alas, thou genius of my fate; the leap which you have taken is—" "into such a calamity as eye or ear has never yet witnessed."

Ib. ἐξήλλου. Libri ἐξήλου vel ἐξήλω. Elms. ἐξάλω. "Inaudite δωρίζων," as Ellendt observes in voc. The Scholiast's metaphoric explanation of the word may very safely be left untold.

1313–14. σκότου νέφος. Though construction (cf. sup. 166.) would warrant us in translating, *clouded darkness*, what reader of [m] taste would endure so tame a version in preference to the noble Hebraism "my cloud of darkness?" Euripides

[m] That something more than a matter of *taste* is involved in this construction, may be seen from a mistranslation in our authorized version, where instead of "a bloody husband" (Exod. IV. 25.) we ought to translate with Gesenius (I. 262), "a bridegroom of blood," or with Parkhurst, "a father-in-law by blood." (Heb. Lex. 251.) The former lexicographer considers the expression as metaphorically said of the newly circumcised child, in relation to a mystical matrimonial alliance with God. For Parkhurst's explanation, see himself in loco. Further examples of this Hebraism will be given elsewhere.

νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
ἀδάματόν τε καὶ δυσούριστον ὄν. 1315
οἴμοι,
οἴμοι μάλ' αὖθις· οἷον εἰσέδυ μ' ἅμα
κέντρων τε τῶνδ' οἴστρημα καὶ μνήμη κακῶν.
ΧΟ. *καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πήμασιν*

thus couples the two words in the text in his Herc. Fur.
οὐδεὶς σκότος γὰρ ὧδ' ἔχει μέλαν νέφος,
ὅστις κακῶν σῶν συμφορὰν κρύψειεν ἄν.
1216.
Pindaric examples of this construction will be given in a future play.

1314. *ἀπότροπον*, Schol. *which a person would turn from with horror.* Pind. Pyth. VIII. 134. *ἀποτρόπῳ γνώμᾳ σεσεισμένον.* (The allusion is to such a sudden reverse in human prosperity, inflicted by the gods, as causes the spectator to turn from it with horror.)

Ib. *ἐπιπλόμενον* for *ἐπιπελόμενον, instans,* El. Cf. Od. VII. 261. Hes. Sc. 87. Th. 493.

Ib. *ἄφατον.* The word occurs in the sense of *unspeakably great,* Pindar Nem. I. 70, where Hercules strangles the two snakes, and makes their souls after some time exhale from their limbs. *ἀγχομένοις δὲ χρόνος | ψυχὰς ἀπέπνευσεν μελέων ἀφάτων.* (metre: dimeter dochmiac.)

1315. *ᾱδᾰμᾰτον = ἀδάμαστον*: poet. *insuperable.*

Ib. *δυσούριστον, immedicabile* Br. *infaustus, quasi vento sæviter secundo advectus.* El. So also Hermann before him, deriving the word from *οὖρος* (*a wind*), not from *ὅρος* (*a boundary*) as the Scholiast had done. If a decision is to be made by Wunder between a high poetic sense and a more prosaic one, it is not the former, which the learned writer most naturally inclines to. He accordingly prefers the interpretation of Brunck. I have no hesitation in adopting the derivation of Ellendt and Hermann, but under a somewhat different meaning. Tottering with uncertain step under his new infliction, why should not the ideas of Œdipus suddenly conform themselves to his new situation, and represent him to himself as one tossed about by every adverse wind, and never secure of his path or the step which he takes? If the Pindaric studies of Sophocles are to be taken into account, they certainly would add strength to this suggestion, for with whom more than Pindar does the word *οὖρος* occur in a metaphoric sense? Isthm. IV. 7. *ἄλλοτε δ' ἀλλοῖος* (*adversus*) *οὖρος | πάντας ἀνθρώπους ἐπαΐσσων ἐλαύνει.* Add Nem. VI. 46. Isth. II. 60. VIII. 120. Pyth. I. 66. IV. 520. Ol. XIII. 38. (metre: dim. dochm.) The tasteful reader will not fail to compare with these first exclamations of the blinded Œdipus those of Milton's Sampson Agonistes, 80 sq.

Ib. *δυσούριστον ὄν.* Brunck's edition: *ἀδάμαστόν τε | καὶ δυσούριστον, οἴμοι.* For the text, as here excellently emended, we are indebted to the metrical skill of Hermann.

1316–17. *οἴμοι, οἴμοι μάλ' αὖθις, woe me,* and *woe me once again!*

1318. *κέντρων οἴστρημα,* the maddening pain derived from the blows inflicted on his eyes.

διπλᾶ σε πενθεῖν καὶ διπλᾶ φέρειν κακά. 1320

ΟΙ. ἰὼ φίλος, ἀντ. α'.

σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος. ἔτι γὰρ
ὑπομένεις με τὸν τυφλὸν κηδεύων.
φεῦ φεῦ.
οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς, 1325
καίπερ σκοτεινὸς, τήν γε σὴν αὐδὴν ὅμως.

ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;

ΟΙ. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι, στρ. β'.

1320. φέρειν. In his annotations, Dindorf prefers φορεῖν, which he observes is found in La, Lb, Palat. and six or eight other MSS. Wunder renders this and the preceding verse: in tantis calamitatibus, i.e. *tantæ cum sint calamitates, non est mirum dupliciter te lugere, et dupliciter i. e. graviter te ferre mala.*

1322. ἐπίπολος = πρόσπολος, *attendant, servant.* Pass. ἐπίπολος μόνιμος, *my only prop.* Donn.

1323. ὑμομένεις—κηδεύων. Schæfer compares Herodot. VII. 101. Diod. Sic. XIX. 12. Xen. Cyrop. IV. 5, 22.

1328. ὄψεις, *eyes.* Antig. 52. διπλᾶς ὄψεις ἀράξας αὐτός. Eurip. Phœn. 776. ὄψιν τυφλώσας. Cycl. 628. ἔς τ' ἂν ὄμματος | ὄψις Κύκλωπος ἐξαμιλληθῇ πυρί.

Ib. μαραίνειν, *to extinguish.*

Ib. ἐπῆρε. Schol. ἔπεισε. Eur. Or. 280. ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον.

1329. Ἀπόλλων τάδ' ἦν. Wunder (cf. Bernhardy p. 281.) compares in his vernacular tongue, "Apollo was *it*, who" &c. &c. A more important question arises, in what tone and spirit are these and the following words uttered by Œdipus? Are we to recognize in them an irreligious heroism, gathering up a proud indignation against the Deity, even when sinking beneath his power? or is it the resignation of Fatalism, surrendering with a wise discretion to a blind necessity, which it cannot avoid; or is it, finally, a pious humility, submitting itself to the inscrutable purposes of a superior Being? These and other points it will be time to consider, when the great Sophoclean [n]Trilogy (for such the poet's arrangements have made it to us, though not to his contemporaries) comes before us for examination, and when it will be attempted to be seen, whether the whole subject may not be placed on higher grounds, than the ingenious and powerful reasonings of Thudichum, Solger and [o]Osann have at present put it. On the general hostility of Apollo to the family of Laius, cf. Æsch. Sept. c. Th. 688.

n More specific differences between this word and the word Tetralogue will be pointed out, when the respective theories of Hermann and Schöll ("Beiträge zur Kenntniss der tragischen Poesie der Griechen") come to be examined.

o See his excellent remarks "Über des Sophocles Aias."

ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα. 1330
ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὁρᾶν,
ὅτῳ γ' ὁρῶντι μηδὲν ἦν ἰδεῖν γλυκύ; 1335

ΧΟ. ἦν ταῦθ' ὅπωσπερ καὶ σὺ φῄς.

ΟΙ. τί δῆτ' ἐμοὶ βλεπτὸν, ἢ στρ. γ'.
στερκτὸν, ἢ προσήγορον
ἔτ' ἔστ' ἀκούειν ἡδονᾷ, φίλοι;
ἀπάγετ' ἐκτόπιον ὅτι τάχιστά με, 1340
ἀπάγετ', ὦ φίλοι, τὸν ὄλεθρον μέγαν,
τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς 1345
ἐχθρότατον βροτῶν.

ΧΟ. δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,

802: and Welcker's Æsch. Tril. p. 355.

Ib. φίλοι. Ebner's MSS. like others, read ὦ φίλοι, thus vitiating the metre (dim. doch. like the verse following).

1330. πάθεα, a dissyllable. Dind. For the sense of the verse cf. infr. 1382. 1440.

1331. A similar verse, i. e. trimeter iambic concluded with a trochæus semantus (see Herm. de Metris, 76. 327. 660 sq.), occurs in the poet's Ajax (400.): ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνησιν ἀνθρώπων.

1333. νιν, *them*, i. e. his eyes. οὔτις (ἄλλος) cf. Ellendt I. 86. The following references will shew, that it is not only in the writings of Sophocles, that we are sometimes to go to a considerable distance to find the substantive to which an emphatic pronoun belongs. Pind. Ol. I. 163. II. 66. 120. VII. 90. VIII. 81. IX. 79. XIII. 131. Pyth. VII. 16. Nem. VII. 131. X. 160. Isthm. IV. 9. 105. VIII. 31. &c. Cf. infr. 1482.

1337–8. βλεπτὸν, *object of sight*; στερκτὸν, *object of love*, προσήγορον, *topic of conversation*. (metre: diiamb. two cretics and diiamb.)

1339. (ὥστε) ἀκούειν ἡδονᾷ, to hear with pleasure or *pleasurably*. Cf. infr. 1526. Dindorf pronounces the metre of this verse not to be iambic, but iambico-trochaic.

1340. Elmsley compares Antig. 1323. ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδών. On what grounds the hiatus at the end of the verse (dim. dochm.) may be defended, see Herm. de Metr. p. 248.

1341. τὸν ὄλεθρον (i. e. κάθαρμα) μέγαν, *perditissimum*. El. Aristoph. Thesmoph. fr. VIII. 3. ἄγχουσαν, ὄλεθρον τὸν βαθὺν, ψιμμύθιον. See also Meineke ad Menand. p. 191.

1345. τὸν καταρατότατον, cf. sup. 820. Hermann reads τὸν καταρατότατον, εἴ τις δὲ καὶ θεοῖς, making the verse to consist of a dochm. and iamb. ischiorrog.

1347. Hermann: *O miser æque eo, quod cognovisti mala tua, atque*

ὥς σ' ἠθέλησα μηδέ γ' ἂν γνῶναί ποτε.

ΟΙ. ὄλοιθ' ὅστις ἦν ὃς [ἀπ'] ἀγρίας πέδας ἀντ. β'.
νομάδος ἐπιποδίας ἔλαβέ μ' ἀπό τε φόνου 1350
ἔρρυτο κἀνέσωσεν, οὐδὲν εἰς χάριν πράσσων.
τότε γὰρ ἂν θανὼν
οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος. 1355

ΧΟ. θέλοντι κἀμοὶ τοῦτ' ἂν ἦν.

ΟΙ. οὔκουν πατρός γ' ἂν φονεὺς ἀντ. γ'.
ἦλθον, οὐδὲ νυμφίος

ipsis malis. Schol. δείλαιε τῆς συνέσεως ἕνεκεν, καὶ τῆς συμφορᾶς χάριν. χαλεπὸν γὰρ συνετῷ ἀνθρώπῳ τὰ τοιαῦτα συνενεχθῆναι.

1348. Libri: μηδ' ἀναγνῶναί ποτ' ἄν. Ebner's MSS. μὴ δ' ἀ. ποτ' ἄν. Dind. in Annotat. proposes ὡς ἠθέλησα μηδέ σε γνῶναί ποτ' ἂν, or ὡς ἠθέλησα μηδέ σ' ἂν γνῶναι ποτέ. Hermann translates: *O that I had not even so much as known you!* Donner: Wie wünscht' ich, dass du nimmermehr dich selbst erkannt! Cf. Eurip. Herc. F. 666.

1349. ἀπ'. Dindorf has properly inserted between brackets, what Hermann has admitted into the text. The preposition is to be supplied from the verse following. Cf. supr. 761. For verbs common in the same way to two sentences, cf. Dissen's Comment. ad Pind. p. 66.

Ib. πέδη, *Fuss-fessel, foot-fetter.* Pass.

1350. νομὰς, *pasturing, providing oneself a livelihood;* hence, *remaining or abiding in a place.* Pass. What was this place to Œdipus? A former verse (1026) has told us: ναπαῖαι ἐν Κιθαιρῶνος πτυχαὶ, and infr. 1398. κεκρυμμένη νάπη. There can be little doubt, therefore, I think, that we are here to read with Elmsley νομάδ', making that adjective to agree with the pronoun με, but not giving it the strange sense and construction which that eminent scholar has done. For two Scholia on the subject, and Ellendt's opinion on them, see his Lexicon.

Ib. ἐπιπόδιος (ποὺς), *on the foot.* The word, as Passow observes, is formed like ἐμπόδιος and περιπόδιος.

Ib. ἔλαβέ μ', Herm. ex Schol. ἔλυσέ μ', Libri. Ebner's MSS. inclusive. Wunder observes that it is difficult to say what ought to be written, as the Strophic verse seems corrupt.

1351. ἔρρυτο (ῥύομαι *tueor, servo*). Cf. sup. 72. 312. 313. For metre, cf. sup. 1331. and see Buttm. Lexil. p. 307.

1353. εἰς χάριν, *ut a me gratiam iniret,* i. e. *gratum.* El.

1354. Elmsley and Hermann punctuate at θανὼν, which is then to be taken absolutely for ἐμοῦ θανόντος, in which sense the Scholiast understood the passage. In that case ἦν in the following verse is in the third, not in the first person. To this construction Dindorf also inclines in his notes, though not in his text.

1356. θέλοντι κἀμοὶ τοῦτ' ἂν ἦν. *This would have been with my good will also.* Cf. Valck. ad Her. VIII. 101. Lobeck ad Phryn. p. 5.

1358. "ἦλθον, proprio significatu

βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.
νῦν δ' ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς, 1360
ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.
εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακὸν, 1365
τοῦτ' ἔλαχ' Οἰδίπους.

ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.
κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός.

ΟΙ. ὡς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370
ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων
πατέρα ποτ' ἂν προσεῖδον εἰς Ἅιδου μολὼν,
οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν
ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, 1375
βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί.

accipio: *non patris interfector* huc *venissem.*" El. Erf.

1360. ἄθεος, (*diis invisus*) Elms. Seidl. Reisig. Libri ἄθλιος.

1361. ὁμογενὴς is to be taken in an active sense. Translate: *consort of her from whom myself was sprung.* Cf. sup. 460.

1364. πρεσβύτερον, *schrecklicheres, more frightful.* Donn.

1365. ἔτι Herm. ἔφυ libri, which Hermann now approves.

1368. Elmsley compares Aj. 634. κρείσσων παρ' Ἅιδᾳ κεύθων, ἢ νοσῶν μάταν, where see Lobeck. On the omission of ἂν in the sentence, see Ellendt I. 125.

1369. τάδε, i. e. τὰ τῆς τυφλώσεως. Schol.

1374. κρείσσονα ἀγχόνης, atrociora quam quæ suspendio lui possint. Cf. Viger, p. 65. and 714. Erf. Cf. Œd. Col. 439. μείζω.. τῶν πρὶν ἡμαρτημένων. Matth. §. 451.

1375. ἀλλ' ἡ τέκνων: "but doubtless you will say that" &c. Schol.: ἐν ἐρωτήσει, he speaks interrogatively.

1376. βλαστοῦσ' ὅπως ἔβλαστε. Œd. Col. 273. ἱκόμην ἵν' ἱκόμην. 336. εἴσ' οὗπέρ εἰσι. Eurip. Orest. 78. ἐπεὶ πρὸς Ἴλιον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ.

1378–9. On the three things which the eyes of Œdipus are described in these verses as so much desiderating, viz. the ἄστυ, the πύργος, and the δαιμόνων ἀγάλματα, the commentators of Sophocles say little or nothing; yet surely, whether we look to the present play, or to others connected with the Cadmean family, each and all of them deserve some attention. By the first of these words is, I think, to be understood that upper portion of Thebes which was occupied by the

οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ·

Cadmeans, before Amphion and Zethus added the πόλις or lower part. (Cf. sup. 1203.) As the ancient poets were not always very precise in their use of words, it is not to be expected that this distinction will be always found nicely observed; but whoever will compare the following passages in the Sept. c. Theb. 46–7. 337-8, where the words ἄστυ and [p]πόλις are brought together, will, I think, find reason for seeing that the definition above given of their respective meanings is not altogether incorrect; the term Καδμείων ἄστυ (v. 527. cf. Eurip. Bacch. 838) adding strength to the argument. That the poet, from whom so many previous illustrations of the Sophoclean text have been derived, does not desert us on the present occasion, might easily, did time allow, be shewn from the use of the word ἄστυ in his myth of [q]Bellerophon; and but for the same difficulty, similar conclusions might, I think, be drawn from the following passages in the Phœnissæ of Euripides. 374. 856. 1117. The epithet therefore of πατρῷον attached to this word ἄστυ, not only by Œdipus in the present drama (infr. 1450.), but by his daughter in another (Antig. 937. cf. Œd. Col. 758. Eur. Phœn. 226.) is just that epithet which under the circumstances we might have expected to see attached to it. If this reasoning is correct, may it not be added, that the word ἀστὸς is not, as was contended in a former note (sup. 222.), an unimportant word in this drama, but that if any alteration is to be made in the poet's text, that alteration is to be made, not by excluding ἀστὸς, and substituting αὐτὸς in his *Tyrannus*, but by introducing ἀστὸς, and excluding αὐτὸς, in his Œdipus *at Colonus* (v. 1774)? The reader may be further reminded, that on this elevated [r]spot, and before the Cadmean palace, is laid the scene, not only of the present play, but of the S. c. Theb. of Æschylus, and the Phœnissæ, and, I think, the Herc. Fur. of Euripides. In connexion with the subject of the Cadmean family keeping themselves as a distinct race from the prior and other inhabitants of Bœotia, Pindar's third and fourth Isthmian Odes, both dedicated to Melissus, apparently a Καδμογενὴς, deserve attention, more particularly IV. 13, 14.

1378. πύργος. When it is considered that Cadmus came from a land the cities of which were "fenced up to heaven," and that he had to secure himself from subjugated and hostile tribes, it is natural to suppose that the Theban

p Where Æschylus uses πόλις, as he sometimes does, for the acropolis (S. c. T. 219. 226, &c.), then πόλις and ἄστυ are obviously equivalent terms.

q That Dissen understood the word ἄστυ in the sense here contended for, may, I think, be collected from his note on the passage. "μέγαρον, videtur Σισύφειον intelligendum cum Tafelio et Strabone VIII. 6. situm in Acrocorintho, ubi regum pristinam sedem credibile. Ibidem in arce quum esset Pirene, suavis denominatio ἄστυ Πειράνας." Comment. ad Ol. XIII. 62. If the reader have still further appetite for the subject, he may investigate the same poet's first Nemean Ode, as to where the palace of Amphitryon stood, and whence the Καδμείων ἀγοὶ (v. 76) issue, when alarmed by the cries of the infant Hercules.

r Among other proofs of the prospect commanded from them as well as the royal palace, cf. Eurip. Phœn. 99. 499. &c. See also Plate VI. in Kruse's Atlas.

οὐδ' ἄστυ γ', οὐδὲ πύργος, οὐδὲ δαιμόνων

battlements from their first construction assumed no mean appearance. That Euripides was of that opinion, seems clear from the expressive word put into the mouth of his prophetic Tiresias, when arrived at the palace gates of Cadmus.

Τίς ἐν πύλαισι Κάδμον ἐκκαλεῖ δόμων,
Ἀγήνορος παῖδ', ὃς πόλιν Σιδωνίαν
λιπὼν, ἐπύργωσ' ἄστυ Θηβαίων τόδε;
Bacchæ 170.

But what did the eyes of Œdipus (for to them the text almost confines us) desiderate from this spot as well as his royal dwelling? An expanse of plain (Pind. Nem. IX. 60.), as rich in wood and mead and lawn (Æsch. S. c. T. 294. Soph. Antig. 420. Eurip. Phœn. 840. Herc. F. 468.) as that which the royal heights of Windsor can command; a plain almost as prolific of milk and honey, if we may judge from Pindaric epithets (Diss. Com. p. 391), as the land from which Cadmus himself came; the rich stream of the Ismenos (Eur. Phœn. 805. 841. Suppl. 66. 393. Herc. F. 572. 781. Bacch. 5.) wandering through it, and hard by, that Dircean fountain, "the most nourishing of waters" (S. c. T. 295.) whether to the bodily or the [s] intellectual palate. This magnificent prospect from Theban battlements may be denied to our bodily sense; but do the tragic writings offer no compensation to the intellectual eye? Need we point to that messenger who tells in deathless tale the combat which he beheld from them (Eurip. Suppl. 662 sq.)? Need we tell of that gallant youth, who purchases by falling from them a patriot's immortal name (Eur. Phœn. 1107.), or the two brother-foes making their respective proclamations upon them (Æsch. S. c. T. 631 sq. Eurip. Phœn. 1239.) and in death earning those sympathies from us which their lives had failed to command? But we should never have done, if we went further into the subject except by references. On various matters as connected with the Theban *πύργοι*, see Æsch. S. c. T. 30–3. 202. 220. 282. 302. 422. 545. 625. 823. 895. Soph. Antig. 122. Eur. Phœn. 186. 630. 838. 1094. 1212. 1375. &c.

1379. *ἀγάλματα*, "*statuæ divorum:* nisi *καταχρηστικῶς* dicuntur templa quibus dei sese coli gaudent." EL. That something more is meant than this, no one will fail to conjecture who observes how these Cadmean *ἀγάλματα* are alluded to in the writings of Æschylus and Euripides (S. c. T. 244. 251. Phœn. 227. 641.), as well as Sophocles. That if statues, they had reference to statues of the hereditary gods of the Cadmean race (*θεοὶ ἐγγενεῖς*, Antig. 199. *προγενεῖς*, ibid. 938. *πολιοῦχοι* S. c. T. 822.) there can, I think, be little doubt: the ancient writings, however, enable us to specify only one among the Theban *ἀγάλματα*, and that perhaps of a much lower date; viz. the national Thebë, with her golden shield and golden tunic. (Pind. Isth. I. 1. Fgmm. Incert. 104. Diss. edit.) Whether any reference was made by this word to the costly ornaments apparently brought from Sidon by Cadmus (infr. 1464), or

[s] For who lived close adjoining to the Dircean fountain? He who could assure victorious chiefs

πίσω σφε Δίρκας ἁγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι
χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτειχέσιν Κάδμου πύλαις.
Pind. Isth. VI. 106. cf. Ol. VI. 145.

ἀγάλμαθ' ἱρὰ, τῶν ὁ παντλήμων ἐγὼ
κάλλιστ' ἀνὴρ εἷς ἔν γε ταῖς Θήβαις τραφεὶς 1380
ἀπεστέρησ' ἐμαυτὸν, αὐτὸς ἐννέπων
ὠθεῖν ἅπαντας, τὸν ἀσεβῆ, τὸν ἐκ θεῶν
φανέντ' ἄναγνον καὶ γένους τοῦ Λαΐου.
τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμὴν
ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὁρᾶν; 1385
ἥκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
πηγῆς δι' ὤτων φραγμὸς, οὐκ ἂν ἐσχόμην
τὸ μὴ 'ποκλεῖσαι τοὐμὸν ἄθλιον δέμας,
ἵν' ἦ τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ

to costly Cadmean tombs (cf. Diss. ad Pind. Nem. X. v. 67.), I must leave to others to investigate.

Ib. τῶν for ὧν. Pind. Nem. X. 52. τῶν μὲν ἔραται φρενὶ, σιγᾷ οἱ στόμα. Cf. infr. 1427.

1380. "I, who of all men led the most honourable and desirable life in Thebes." That this enlarged sense of the word τρέφειν is occasionally required in Sophocles, seems clear from Œd. Col. 331. 362. &c. Electr. 1183. cf. Pind. Nem. II. 20. Isth. VIII. 35. 86. where see Dissen's explanations. Donner seems to have mistaken the sense, and the current of Œdipus's feelings, when he translates, "I who sprang out of the best stem in the town of Thebes."

1381. ἐννέπων, *commanding*. Pind. Nem. III. 131. φρονεῖν δ' ἐνέπει (ἔννεπεν, Pyth. IX. 170.) τὸ παρακείμενον.

1382–3. τὸν ἐκ θεῶν. By the latter word (plur. for sing.) I understand Apollo. On the preposition ἐκ, see Bernhardy p. 227. Hermann renders: *qui per oraculum et scelestus et Laio sanguine conjunctus repertus sum.*

1384. μηνύσας ἐμὴν (ipse in me declarans El.) κηλῖδα.

1385. ὀρθοῖς ὄμμασιν, *with open eyes*. Donn. I should rather translate, *with eyes erect*, in opposition to *down-cast eyes*. (Pind. Nem. X. 75. κρύπτειν φάος ὀμμάτων. See also Diss. ad Pyth. II. 76.) Cf. Pind. Ol. X. 6. ὀρθᾷ χερὶ, *with uplifted hand*.

Ib. τούτους, *you*. Donn. *Thebanos*. Br. Dind.

1386-7. ἡ ἀκούουσα πήγη δι' ὤτων. Schol. ἡ ἀκουστικὴ δύναμις.

1387. φραγμὸς (φράσσω), *Damm, mound*. Donn. Herodot. VII. 36. φραγμὸν παρείρυσαν ἔνθεν καὶ ἔνθεν. "φραγμὸς δι' ὤτων conjungenda videntur." El.

Ib. οὐκ ἂν ἐσχόμην, *I would not have abstained*. Vid. Schæf. melet. crit. p. 56. and 135.

1388. ἀποκλείειν, Pass. ἀποκλῄειν. El. *to shut up*. Dindorf thinks that the crasis is to be formed by μἀποκλῆσαι. Cf. Schneid. 10. On the particle μὴ, see El. II. 99. On the preservation of the metaphor, see Wund.

1389. ἵν' (in which case) ἦ, *I had been*, &c. Cf. infr. 1392. Elmsley refers to the following as examples

τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. 1390
ἰὼ Κιθαιρὼν, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε
ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;
ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια
λόγῳ παλαιὰ δώμαθ', οἷον ἆρά με 1395
κάλλος κακῶν ὕπουλον ἐξεθρέψατε.
νῦν γὰρ κακός τ' ὢν κἀκ κακῶν εὑρίσκομαι.
ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
αἳ τοὐμὸν αἷμα τῶν ἐμῶν χειρῶν ἄπο 1400
ἐπίετε πατρὸς, ἆρά μου μέμνησθ' ὅτι,
οἷ' ἔργα δράσας ὑμὶν, εἶτα δεῦρ' ἰὼν

of this well-known construction. El. 1131. Æsch. Prom. 152. 746. Choeph. 193. Eurip. Hippol. 645. 925. 1078. Iph.Taur. 354. Aristoph. Vesp. 989. Pac. 135. Eccl. 151. 422. &c.

1390. *Sensu carere grata res est in malis.* Camer. φροντίδ', *cogitationem.* El.

1392. ὡς ἔδειξα, *ne ostendissem,* El. II. 1006.

1393. ἦ Elmsl. with whom Dindorf now agrees. See Hermann's preface.

1395. λόγῳ, *as far as words went.* Cf. sup. 452.

Ib. δώματα, *palace.* Cf. sup. 531. 925. El. 661. Cf. Pind. Pyth. V. 130. from which it should seem, that in Cyrenë, the royal tombs were erected in front of the palace.

1396. κάλλος κακῶν ὕπουλον, i. e. *externe pulcrum, interne morbis latentibus plenum.* Musgr.

Ib. ὕπουλος (οὐλὴ, scar left after a wound, Od. XIX. 391. 393. 464. 507, &c.), said of wounds cicatrised but not healed, and which are likely to break out again. Plat. Gorg. 480, b. 518, e. Tim. 72, d. Dem. 327, ult

1398. τρεῖς κέλευθοι. Cf. sup. 800–1.

Ib. νάπη, *wood* or *thicket.* Pind. Isth. III. 19. κοιλᾷ λέοντος νάπᾳ. Pyth. VI. 8. ἐν πολυχρύσῳ Ἀπολλωνίᾳ νάπᾳ.

1399. "δρυμὸς, de via σχιστῇ silvis umbrosa." El. Homer uses only the plural δρυμά. Il. XI. 118. Od. X. 150. 197. 251.

Ib. στενωπὸς, *angustiæ.* El.

1400–1. τοὐμὸν αἷμα πατρὸς = τοὐμοῦ πατρὸς αἷμα. Erf. Dind. The former compares Antig. 788. νεῖκος ἀνδρῶν ξύναιμον for ξυναίμων.

1401. μέμνησθ' ὅτι. Cf. Herm. ad Antig. 2.

1402. ὑμὶν, gl. παρ' ὑμῖν. Böthe has taken a far deeper and more poetical view of the word. "Immo ipsam regionem nefando suo facinore læsam ait Œdipus, quemadmodum alibi parietes locuturi esse, si vocem

ὁποῖ' ἔπρασσον αὖθις; ὦ γάμοι γάμοι,
ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
ἀνεῖτε ταυτὸν σπέρμα, κἀπεδείξατε 1405
πατέρας ἀδελφοὺς παῖδας αἷμ' ἐμφύλιον,
νύμφας γυναῖκας μητέρας τε, χὠπόσα
αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἃ μηδὲ δρᾶν καλὸν,
ὅπως τάχιστα, πρὸς θεῶν, ἔξω μέ που 1410
καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
πίθεσθε, μὴ δείσητε. τἀμὰ γὰρ κακὰ
οὐδεὶς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415

habeant, et hujusmodi alia dicuntur παθητικῶς."

1403. ὦ γάμοι, *O bridals, wretched bridals!* (sing. for. plur. Jocasta being meant.) Longinus, in reference to these verses, observes (de Sub. c. 23.) ἔσθ' ὅπου προσπίπτει τὰ πληθυντικὰ μεγαλορρημονέστερα, καὶ αὐτῷ δοξοκομποῦντα τῷ ὄχλῳ τοῦ ἀριθμοῦ. Cf. Trach. 1139.

1404–5. φυτεύσαντες — σπέρμα. The same imagery here again occurs, which so often meets us in this play.

Ib. ἀπεδείξατε, *commonstravistis.* EL. *fecistis ut.* WUND.

1406. ἐμφύλιον αἷμα (cf. Pind. Pyth. II. 57. Eurip. Suppl. 159). This term belongs to the present and following verse, indicating, by a dreadful conglomeration of ideas, a father in him, who was the brother of those of whom he was the father, and the son of her of whom he was the husband.

1407. "*Et fecistis ut* αἷμ' ἐμφ. *esset* νύμφη γυνὴ καὶ μητήρ, i. e. ut sponsa esset, quæ uxor fuerat et mater. WUND.

1408. αἴσχιστα ἔργα, *res turpissimæ.* ERF.

1409. Erfurdt compares Isoc. 5, a. ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν. Heliodor. IV. 10. κρύπτουσαν ἃ καὶ πάσχειν αἰσχρὸν, καὶ ἐκλαλεῖν αἰσχρότερον. P. Syrus Sentent. 792. Quod facere turpe est, dicere ne honestum puta.

1410–11. ἔξω καλύψατε. SCHOL.: ἐκβαλόντες ἀφανῆ ποιήσατε.

1411–12. θαλάσσιος, *quod maris est.* θαλάσσιον ἐκρίψατε = καταποντίσατε. EL. Cf. sup. ἀπάγετ' ἐκτόπιον. Œd. Col. 118. ἐκτόπιος συθείς. Aj. 495. χειρίαν ἀφείς. 1019. ἄπωστος γῆς ἀπορριφθήσομαι. Phil. 600. χρόνιον ἐκβεβληκότες, et similia. Pind. Pyth. V. 79. γλῶσσαν . . . ἀπένεικεν ὑπερποντίαν. IX. 107. ἐπιγουνίδιον κατθηκάμεναι.

1414–15. As the ancients believed that pollution was contracted by the mere touch of a polluted per-

ΧΟ. ἀλλ' ὧν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
Κρεων τὸ πράσσειν καὶ τὸ βουλεύειν· ἐπεὶ
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ.
ΟΙ. οἴμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος ;
τίς μοι φανεῖται πίστις ἔνδικος ; τὰ γὰρ 1420
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.
ΚΡ. οὐχ ὡς γελαστὴς, Οἰδίπους, ἐλήλυθα,
οὐδ' ὡς ὀνειδιῶν τι τῶν πάρος κακῶν.
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα 1425
αἰδεῖσθ' ἄνακτος Ἡλίου, τοιόνδ' ἄγος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ
μήτ' ὄμβρος ἱρὸς μήτε φῶς προσδέξεται.
ἀλλ' ὡς τάχιστ' ἐς οἶκον ἐσκομίζετε.

son (Solger p. 199), Œdipus desires the Chorus to dismiss all such terrors: "for my pollutions," says he in the depth of his misery, "are so great that they cannot be communicated. One person alone can sustain them and their concomitants, and that person is myself." "πίθεσθε scribendum cum Elmsleio." Dind.

1416. ἐς δέον, *suitably, conveniently.* Cf. Aristoph. Nub. 857. and Krueger ad Xen. Anab. p. 229.

1417. τὸ πράσσειν. Cf. Matth. §. 543. 2. Ellendt II. 222.

1420. τίς μοι κ. τ. ἑ. El. *How can I justly ask his confidence?* Donn. *How can any belief be properly placed in me?*

1422. Creon, though now guardian of the state, is perhaps too new in office to enter with a regal train. Cf. infr. 1424.

Ib. οὐχ ὡς. οὔθ' Pal. MSS. L. (a pr. m.) Lb. Lc.

Ib. γελαστὴς, *a mocker.*

1423. "Οὐδ' cannot here be tolerated," says Ebner; "οὔθ' must certainly be written, which is the reading of L. Lb. Lc."

Ib. τῶν πάρος κακῶν, alluding to their former contentions.

1424–5. θνητῶν γένεθλα, *the race of mortal men.*

1424. καταισχύνεσθε. (Addressing apparently the attendants of Œdipus).

1426–7. Ἡλίου...ἀκάλυπτον. Eurip. Herc. F. 1231. τί δῆτά μου κρᾶτ' ἀνεκάλυψας ἡλίῳ ;

Ib. ἄγος. Cf. Blomf. Gloss. in S. c. Th. p. 190.

1427. τὸ=ὅ. See Ellendt in Lex. II. 202. and cf. Pind. Ol. II. 135. VI. 82. 145. X. 121. Pyth. I. 2. 31. 40. 57. 155. III. 139. V. 108. 116. IX. 155–6. XI. 21. XII. 15. 45. Nem. VII. 49. Isthm. VI. 55. 107 &c.

1428. ὄμβρος, *rain.* Cf. Œd. Col. 350. πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασιν | μοχθοῦσα. Trach. 145. καὶ νιν οὐ θάλπος θεοῦ, | οὐδ' ὄμβρος... κλονεῖ. here, *water.*

τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ' ὁρᾶν 1430
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.

ΟΙ. πρὸς θεῶν, ἐπείπερ ἐλπίδος μ' ἀπέσπασας,
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,
πιθοῦ τί μοι· πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω.

ΚΡ. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν; 1435

ΟΙ. ῥίψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου
θνητῶν φανοῦμαι μηδενὸς προσήγορος.

ΚΡ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ
πρώτιστ' ἔχρῃζον ἐκμαθεῖν τί πρακτέον.

ΟΙ. ἀλλ' ἥ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις, 1440
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.

ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἵν' ἔσταμεν

Ib. προσδέξεται, *will admit;* viz. from fear of elementary pollution.

1430–1. τοῖς ἐν γένει=τοῖς ἐγγενέσι vel τοῖς συγγενέσι.

Ib. ἐγγενῆ κακά, *domestic evils.* Cf. Œd. Col. 765.

1431. εὐσεβῶς ἔχει. sup. 770. δυσφόρως ἔχειν. El. 767. λυπηρῶς ἔχειν. 1178. ἀθλίως ἔχειν, &c. &c.

1432. ἐλπίδος μ' ἀπεσπάσας, *have disappointed the expectations which I had formed,* viz. that I should be the object of your taunts and your reproaches. Aj. 1382. μ' ἔψευσας ἐλπίδος πολύ.

1434. πιθοῦ τί μοι. Œd. Col. 1414. ἱκετεύω σε πεισθῆναί τί μοι. Aristoph. Thesm. 938. χάρισαι βραχύ τί μοι.

Ib. πρὸς σοῦ, *for your interest.* Brunck compares Trach. 479. δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν. Aristoph. Vesp. 647. μὴ πρὸς ἐμοῦ λέγοντι. Add Herodot. I. 75. 124. VIII. 22. 60.

1435. τοῦ (i. e. τίνος) χρείας τυχεῖν (*to obtain what thing*). Œd. Col. 1755. τίνος, ὦ παῖδες, χρείας ἀνύσαι (*to accomplish what thing*), προσπίτνετε.

Ib. λιπαρεῖς (*earnestly entreat*) με. Æsch. Prom. 1040. καὶ λιπαρήσω τὸν μέγα στυγούμενον.

1437. μηδενὸς προσήγορος. Phil. 1353. τῷ προσήγορος (Schæf. Mel. Cr. p. 137. τοῦ). *conversable.* Cf. sup. v. 1338.

1438. The double ἂν in this verse is thus explained by Dindorf: ἔδρασ' ἂν, εὖ τοῦτ' ἴσθ', ἔδρασ' ἄν. (In what tone is this uttered? The language seems harsh and unkind, and at variance with the better feelings for which Œdipus had recently given Creon credit.)

1440. No further *response* (φάτις) need be sought from *him; his* command is clear enough.

1442. οὕτως ἐλέχθη ταῦθ'. *Such in truth has been his command.*

1442–3. ἵνα χρείας ἔσταμεν = ὅτι ἐνταῦθα χρείας ἔσταμεν. Matth. §. 480. Obs. 3. Trach. 1145. ξυμφορᾶς ἵν' ἔσταμεν. Aj. 102. τί γὰρ δὴ παῖς

χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον.
ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;
ΚΡ. καὶ γὰρ σὺ νῦν τἂν τῷ θεῷ πίστιν φέροις. 1445
ΟΙ. καὶ σοί γ' ἐπισκήπτω τε καὶ προτρέψομαι,
τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.
ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
πατρῷον ἄστυ ζῶντος οἰκητοῦ τυχεῖν. 1450
ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλῄζεται
οὑμὸς Κιθαιρὼν οὗτος, ὃν μήτηρ τέ μοι
πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,
ἵν' ἐξ ἐκείνων, οἵ μ' ἀπωλλύτην, θάνω.
καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455
μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἄν ποτε
θνήσκων ἐσώθην, μὴ 'πί τῳ δεινῷ κακῷ.

ὁ τοῦ Λαερτίου, ποῦ σοι τύχης ἕστηκεν;

Ib. τἂν = τοι ἄν· ἂν φέροις *will give.* (In what tone again we ask is this uttered? The emphatic νῦν is surely a taunt that might have been spared, more particularly by the brother of Jocasta. That Œdipus feels, what Creon ought to have felt, is clear from his following language.)

1444. οὕτως *dialecticam* vim aliquando habet, *sic igitur*, s. *ergo* significans. Cf. Œd. Col. 1433. Antig. 673. El.

1446. προτρέψομαι. Schol. αἰτήσομαι. El. *deprecabor a te*, πρόστροπος γενήσομαι.

1449. μήποτ' ἀξιωθήτω. See Ell. II. 97.

1450. τόδε πατρῷον ἄστυ. Cf. sup. 1378. Œd. Col. 297. πατρῷον ἄστυ γῆς ἔχει. (Sc. Theseus).

Ib. οἰκητής, *an inhabitant.*

1451–2. ἔνθα κ. οὗ. K. οὗ. *ubi est qui meus Cithæron dicitur.* Schæf. Dissen (Comment. p. 493.) compares Nem. IX. 41. Soph. Trach. 636 sq.

1453. κύριον. (Schol. ἴδιον) ἐθέσθην, *apud se destinarunt.* El.

1454. οἵ μ' ἀπώλλυσαν, i. e. as far as wishes and intentions could effect the purpose. Brunck compares El. 320. πρᾶγμ' ἀνὴρ πράσσων (Schol. ἐπιχειρῶν πράσσειν) μέγα. Œd. Col. 993. κτείνοι *occidere velit.* Aristoph. Pac. 212. ἐκείνων πολλάκις σπονδὰς ποιούντων, i.e. ποιεῖν ἐπιθυμούντων. Add Pind. Ol. XIII. 82. κομίζοντες (*endeavouring to recover*). Æschyl. S. c. Th. 1021. ἥρει (*tentabat capere*): see also Ellendt I. 994.

1455–6. μ' ἂν πέρσαι, *is destined to destroy me.*

1457. θνήσκων, *doomed to death, on the point of dying.* Cf. Eurip. Herc. F. 537. 550.

ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅπηπερ εἶσ', ἴτω.
παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέον,
προσθῇ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ
σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου·
ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
(αἷν οὔ ποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς
τράπεζ' ἄνευ τοῦδ' ἀνδρὸς, ἀλλ' ὅσων ἐγὼ

1460

1458. ὅπηπερ Br. Dind. ὅποιπερ El. (whom see). ὅποιπερ Ebner's MSS. Wund.

1459–60. To the troubles already pressing upon Œdipus, Creon was not unlikely to enjoin him solicitude about his family. Œdipus deprecates any such superaddition of trouble (for so the words προσθῇ μέριμναν seem necessarily to be understood) on the part of his two *sons*, for they being arrived at man's estate could take care of themselves; but in the most pathetic terms recommends to his care his two infant daughters. (περὶ may be understood at παίδων, but is not I think absolutely necessary.)

1460. προσθῇ μέριμναν—*ne mihi adde curam* s. *impone*. El. "Scribendum προθῇ cum Elmsleio, qui comparat Electr. 1334. νῦν δ' εὐλάβειαν τῶνδε προὐθέμην ἐγώ." Dind. Hermann, after noticing a mistranslation of Elmsley, and observing that προσθέσθαι μέριμναν does not signify *curam curæ additam habere*, but *curam sibi addere*, subjoins, that though the learned writer's conjecture is very probable in itself, yet as all MSS. concur in the present reading, we are not to consider it as a wrong one.

Ib. μέριμναν. In the Pindaric writings this word is not unfrequently applied to the anxious concern and endeavours of those who laboured to excel in the sacred games. Ol. I. 174. Pyth. VIII. 131. Nem. III. 121.

Ib. ἄνδρες, *men*, as opposed to *women*. Cf. Antig. 484. El. 997. Aj. 1182, &c. &c.

1461. σπάνιν ἔχειν = σπανίζειν, *to be in want of, to be without.*

1463. χωρὶς ἐστάθη, *has been set apart.*

1463–4. βορᾶς i. e. τροπῆς τράπεζα, *eating-table*. cf. Matth. §. 316, f. and §. 355, c. Pind. Scol. fr. 8. (Dissen's edit.)

Ib. ἄνευ τοῦδ' ἀνδρὸς, meaning *himself*.

1464. τράπεζα. The table of Œdipus and its accompaniments,—both heir-looms,—seem to have been of that magnificent description, which might be expected in a regal family coming from the wealthy shores of Tyre and [u] Sidon. Hence the author of the Cyclic Thebaid:

u What says the prophetic writer of the Tyrian Prince Ithobal? "Every precious stone has been thy covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle." Ezech. XXVIII. 13. (Newcome). Where the equipment of the person was such, were the decorations of the table likely to be on a less magnificent scale? But we have only to look to the vastness and strength of the Atrean treasuries (Kruse's Atlas, pl. 1.) to conjecture what must have been the wealth of ancient Argive and Theban monarchs, both of them coming from Egyptian and Phœnician shores.

ψαύοιμι, πάντων τῶνδ' ἀεὶ μετειχέτην·) 1465
αἷν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
ψαῦσαί μ' ἔασον, κἀποκλαύσασθαι κακά.
ἴθ' ὦναξ,
ἴθ' ὦ γονῇ γενναῖε. χερσὶ τἂν θιγὼν
δοκοῖμ' ἔχειν σφᾶς, ὥσπερ ἡνίκ' ἔβλεπον. 1470
τί φημί;
οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλοιν
δακρυρροούντοιν, καί μ' ἐποικτείρας Κρέων
ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοιν ἐμοῖν;

Αὐτὰρ ὁ διογενὴς ἥρως ξανθὸς Πολυνείκης
πρῶτα μὲν Οἰδίποδι καλὴν παρέθηκε τράπεζαν
ἀργυρέην, Κάδμοιο θεόφρονος· αὐτὰρ ἔπειτα
χρύσεον ἔμπλησεν καλὸν δέπας ἡδέος οἴνου. Athen. XI. 465, f.

(Why this proceeding should have brought down the curses of the angry monarch upon his sons, it will be time to inquire in a future drama.)

1466. αἷν (gl. τούτων). Wund. Dind. Ebn. MSS. ταῖν Br.

Ib. μέλεσθαι, infin. for imper. sup. 462. Œd. Col. 484. El. 9. 396. Phil. 1411.

ἐλαφρὰν κυπάρισσον φιλέειν,
ἐᾶν δὲ νομὸν Κρήτας περιδαῖον.
Pind. Fgmm. Incert. 23.

1468. ἴθ' ὦναξ. A bacchiac verse, as also 1471.

1469. γονῇ γενναῖος seems to imply a person noble in disposition, *because* noble in birth: μηδὲν ὢν γοναῖσιν (Aj. 1093.) implying merely mean birth. The interpretation of Erfurdt and Herm., *qui non es incestis parentibus genitus*, is more ingenious than solid, for *that* would rather imply that Œdipus himself had been born of incestuous parents, which he was not. Cf. El. in voc. γονή.

Ib. χερσὶ κ. τ. λ.

Ah, dear son Edgar,
Might I but live to see thee in my touch,
I'd say, I had my eyes again.
Gloucester, in King Lear.

1470. The two infant daughters of Œdipus (the Antigonë and Ismenë, who are afterwards to furnish us with so much intellectual delight) are here brought upon the stage: their audible sobbing reaching the paternal ears, Œdipus exclaims as in the verse following.

1471. τι φημὶ = λέγω τι (v. 1475.) *are my words true? am I deceived*, or *do I augur right?* τι is not, I think, interrogative here any more than in Pind. Pyth. X. 5. τι κομπέω παρὰ καιρὸν, *do I make any unreasonable boast?*

1472–3. τοῖν μοι φίλοιν (*my daughters*) δακρυρρ. The Scholiast notices the Attic use of a plural masculine for a plural feminine.

1474. τὰ φίλτατ' ἐκγ. ἐμ. The unhappy parent already has an instinctive feeling, that though his sons might prove traitors, his daughters would devote themselves to him with unflinching duty and affection.

λέγω τι ; 1475

ΚΡ. λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
γνοὺς τὴν παροῦσαν τέρψιν, ἥ σ' εἶχεν πάλαι.

ΟΙ. ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ

1476. The wide intervals, at which the Sophoclean portraits of Creon were produced, necessarily engendered some variety in the drawing of them. In the present drama Creon is little more than a cold reasoner and calculator, nice in his distinctions and definitions, and sufficiently rhetorical in his expositions of them. In the Œdipus Coloneus, he becomes, with no small display of oratorical powers, a finished sophist, capable of giving any colouring to his thoughts by the power of words, and ready to effect by force and violence what he cannot achieve by treachery and dissimulation. The ×Antigonë exhibits him as one of the most hateful of tyrants—carrying misery into the bosom of his own family, contumeliously spurning at the man who has helped him in authority, and in the plenitude of power, opposing himself to one of the most sacred of human obligations. That this picture of Absolutism was well calculated to please the poet's audience, there can be no doubt: but is it fraught with no instruction to us? It surely teaches (and it is not the highest lesson which may be drawn from that admirable composition), that though uncontrolled power may by accident be kind and paternal in its character, yet political wisdom requires, that the greatest of civil blessings should not be left to accident and chance, but that Sovereigns should be bound by oaths and obligations as strictly as their subjects. But to come to our more immediate object. That the character of Creon could at no time have found much favour in the eyes of Sophocles, is obvious from the above brief sketch: whence then the present softening in its favour? I answer, from dramatic necessity. The poet knew that he had here the means of furnishing a scene of the most exquisite pathos, and as that scene could not be furnished without the consent of Creon, the new Absolute of Thebes, who begrudges a little inconsistency of character—if indeed there is inconsistency—when necessary for such a purpose? The reader, who wishes to enlarge his intellectual enjoyments, will compare this closing scene of the Œdipus Tyrannus with that of the "Hercules Furens" of Euripides.

1477. I understand: "having known the present pleasure to be that for which you have been long anxious."

Ib. τέρψιν. Eurip. Phœn. 321. πῶς...τέρψιν παλαιᾶν λάβω χαρμονᾶν;

Ib. ἔχει. Wund. εἶχεν. Dind. Ebn.

——— my care provided this delight,
Assured of old what joy their presence gave thee. Dale.

1478. (ἕνεκα) τῆσδε τῆς ὁδοῦ. Schol. ἧς ἔπεμψας δηλονότι τὰς κόρας.

× It need scarcely be observed, that though the Antigonë is here mentioned last, it was in fact the poet's first production of these three dramas. Internal evidence, as well as historical traditions, prove that at least ten years must have elapsed between the exhibitions of the Antigonë and the Œdipus Tyrannus. Cf. Schöll's "Beiträge zur Kenntniss der Tragischen Poesie der Griechen." p. 169.

δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.
ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε 1480
ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
αἳ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὧδ' ὁρᾶν
τὰ πρόσθε λαμπρὰ προὐξένησαν ὄμματα·
ὃς ὑμὶν, ὦ τέκν', οὔθ' ὁρῶν οὔθ' ἱστορῶν
πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην. 1485
καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
οἷον βιῶναι σφὼ πρὸς ἀνθρώπων χρεών.
ποίας γὰρ ἀστῶν ἥξετ' εἰς ὁμιλίας;
ποίας δ' ἑορτὰς, ἔνθεν οὐ κεκλαυμέναι 1490
πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἥκητ' ἀκμὰς,
τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
τοιαῦτ' ὀνείδη λαμβάνων, ἃ τοῖς ἐμοῖς

i. e. *for this their coming*. And so Ellendt understands the passage. But the words may be better taken, I think, in a Pindaric sense: *for this proceeding, for this mode of acting*. For examples of the words ὁδὸς and κέλευθος thus occurring in Pindar, see Dissen's Comment. p. 213. and cf. Soph. Œd. Col. 1397. 1506. El. 68. 1295. 1314. See also Lowth's Isaiah, c. X. 24. 26. and note: also Blayney's Jerem. XXXII. 39. and note, p. 233.

1479. δαίμων. Here, deity, as efficacious in directing the affairs of man, whether in a good or bad sense.

1481. ὡς = πρός. Trach. 532. θυραῖος ἦλθον ὡς ὑμᾶς. A pause before the wretched man can utter the word ἀδελφάς.

1482–3. ὧδ' ὁρᾶν, *thus* to see, i. e. not to see at all. Wund. I understand: *thus* to be seen by *you*.

1483. τὰ πρόσθε λαμπρὰ ὄμματα, *once brilliant eyes*.

Ib. προὐξένησαν. Schol.: περιεποίησαν, εἰργάσαντο, αἴτιοι ἐγένοντο. Cf. Kreug. ad Xen. Anab. VI. 3, 14. also Œd. Col. 465. Trach. 726.

1484. οὔθ' ὁρῶν οὔθ' ἱστορῶν, using neither eye nor tongue—neither investigating matters myself, nor asking of others. = *Ignorantly, unconsciously*.

1488. σφὼ, masculine dual for feminine. Cf. Matth. §. 436. Erf.

Ib. πρὸς ἀνθρώπων, *ab hominibus* sive *per homines*. Wund.

1490. ποίας δ' ἑορτὰς (ἥξετε). Cf. Electr. 982. Eurip. Herc. Fur. 1283.

Ib. κεκλαυμέναι, *bathed in tears*. Cf. Æsch. Choeph. 455. 729.

1491. ἀντὶ τῆς θεωρίας, *in return for the pleasure which the spectacle has afforded you*.

1493–4. παραρρίψει — λαμβάνων

γονεῦσιν ἔσται σφῷν θ' ὁμοῦ δηλήματα ; 1495
τί γὰρ κακῶν ἄπεστι ; τὸν πατέρα πατὴρ
ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν
ὅθεν περ αὐτὸς ἐσπάρη, κἀκ τῶν ἴσων
ἐκτήσαθ' ὑμᾶς, ὧνπερ αὐτὸς ἐξέφυ.
τοιαῦτ' ὀνειδιεῖσθε. κᾆτα τίς γαμεῖ ; 1500
οὐκ ἔστιν οὐδεὶς, ὦ τέκν', ἀλλὰ δηλαδὴ
χέρσους φθαρῆναι κἀγάμους ὑμᾶς χρεών.
ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
ταύταιν λέλειψαι, νὼ γὰρ, ὃ 'φυτεύσαμεν,
ὀλώλαμεν δύ' ὄντε, μή σφε περιίδῃς 1505
πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας,

κ. τ. ἑ. Schol.: τίς λαμβάνων ὑμᾶς εἰς γυναῖκας παρόψεται τοιαῦτ' ὀνείδη. Br. τίς παραρρίψει—λαμβάνων quis adeo projecta erit impudentia (ut) &c. Dindorf adopts Brunck's interpretation. Comparing, therefore, construct. sup. 1323, I translate: *who will have the boldness to take to him such reproaches?*

1494–5. τοῖς ἐμοῖς γονεῦσι (sc. Laius and Jocasta): σφῷν γονεῦσι (Œdipus himself, and Jocasta).

Ib. δηλήματα, *causes of ruin.* Od. XII. 286. δηλήματα νηῶν. Donner translates: which will bring a curse upon your parents and mine.

1497–8. ἤροσεν κ. τ. ἑ. translate: "wedded her from whose bosom himself had sprung." As a Pindaric word applied to the fields of the Muses *ploughed* by poets, see the beautiful exordium of the sixth Pythian Ode, (where the poet seems in doubt, whether to compose the usual song of triumph, or to substitute an amatory song instead,) and Nem. VI. 55. X. 49.

1498. ἐκ τῶν ἴσων. Schol. ἐκ τῆς ἀρούρης τῆς αὐτῆς. Translate: "and derived you from the same parent from whom myself was born."

1500. τοιαῦτ' ὀνειδιεῖσθε = τοιαῦτα ὀνείδη λήψεσθε.

1502. χέρσος, used adjectively of a hard and strong soil: (Antig. 251.) here applied to an unmarried female, who remains without offspring. Translate: *childless.*

Ib. φθαρῆναι, *perire, pessum ire.* Wund. (φθείρεσθαι is used principally in the Greek language of those who *travel* to their injury. Ellendt refers to Br. in loco. Bergl. ad Alciphr. I. 13. Abresch. ad Æsch. Pers. 450. Lennep ad Phalar. p. 351.)

Ib. κἀγάμους, used after χέρσους by the schema ὑστερολογία.

1505. ὀλώλαμεν δύ' ὄντε. Jocasta actually dead, himself virtually dead.

Ib. περιιδεῖν, *to overlook, to neglect.* παρίδῃς, Libr. Ebn. MSS. See Hermann on the passage.

1506. πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας. Dindorf, dissatisfied with this arrangement, proposes to read ἐκγενεῖς, a change which seems to be uncalled for. In a former publication (Frogs of Arist. p. 294.) I

μηδ' ἐξισώσῃς τάσδε τοῖς ἐμοῖς κακοῖς.
ἀλλ' οἴκτισον σφᾶς, ὧδε τηλικάσδ' ὁρῶν
πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερί. 1510
σφῷν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
πόλλ' ἂν παρῄνουν· νῦν δὲ τοῦτ' εὔχεσθέ μοι
οὗ καιρὸς ἀεὶ ζῆν, βίου δὲ λῴονος
ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.
ΚΡ. ἅλις, ἵν' ἐξήκεις δακρύων. ἀλλ' ἴθι στέγης ἔσω. 1515
ΟΙ. πειστέον, κεἰ μηδὲν ἡδύ. ΚΡ. πάντα γὰρ καιρῷ καλά.

endeavoured to call attention to Æschylus's mode of accumulating epithets, two, three, and even six together, without any copulative [y] conjunction. That this arrangement, though occasionally abused by the dithyrambic poets, had its own propriety in languages, like the ancient, addressed to *auditors*, and not to *readers*, (a point of much moment in considering the structure of those languages,) there can be little doubt: coupling, therefore, this general remark with a rule previously laid down (sup. 192.), I think that this verse would convey to Attic ears the following sense, but under a form more agreeable to them than our own plain version: "wandering in poverty and unblest singleness, though members of your family." Trach. 299. ταύτας ὁρώσῃ δυσπότμους ἐπὶ ξένης | χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας. Eur. Phœn. 1753. ἀπαρθένευτ' ἀλωμένα.

1507. *Ne eadem quam ego patior, calamitate illas vexari sine.* EL. τάσδε i. e. τὰ τῶνδε κακά. WUND. coll. Matth. §. 453. not. 1.

1508–9. ὧδ' ἐρήμους (*so destitute*) τηλικάσδ' (*and at such a tender age*). τηλικάσδε, SCHOL. μικράς.

1510. σῇ ψαύσας χερί. On this proceeding as a proof of plighted faith, see Eurip. Med. 21. Heracl. 308. Hel. 839. cf. sup. 760. (Creon performs what is requested of him.)

1511. εἰ μὲν εἰχέτην φρένας. "Were you capable of understanding those admonitions." On the dual form εἰχέτην, see Elmsley ad Arist. Ach. 733. and Eurip. Med. 1041.

1512. τοῦτ' εὔχεσθέ μοι = εὐχῆς τυγχάνετε ὑπ' ἐμοῦ, *receive this prayer on my behalf.* Cf. Schol. and Matth. §. 495, d.

1513. οὗ καιρὸς, *where it is for your advantage.* Musgrave compares Electr. 1259. Libanius II. 376, a. οὗ καιρὸς, συγκαθίζομεν.

1515. ἅλις, ἵν' ἐξήκεις δακρύων, *satis jam lachrymasti.* HEATH. Eurip. Herc. F. 1394. ἀνίστασ', ὦ δύστηνε· δακρύων δ' ἅλις. (Further instances of hexameters in the Sophoclean dramas occur in Œd. Col. 887–891. Philoct. 1402–1408.)

1516. πάντα γὰρ καιρῷ (*at a proper*

[y] Dissen has also called attention to the subject in the Pindaric writings, collecting examples, and explaining them with his usual erudition and good taste. Comment. 204 sq.

ΟΙ. οἶσθ' ἐφ' οἷς οὖν εἶμι; ΚΡ. λέξεις, καὶ τότ' εἴσομαι κλύων.

ΟΙ. γῆς μ' ὅπως πέμψεις ἄποικον. ΚΡ. τοῦ θεοῦ μ' αἰτεῖς δόσιν.

ΟΙ. ἀλλὰ θεοῖς γ' ἔχθιστος ἥκω. ΚΡ. τοιγαροῦν τεύξει τάχα.

ΟΙ. φῆς τάδ' οὖν; ΚΡ. ἃ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην.

ΟΙ. ἄπαγέ νύν μ' ἐντεῦθεν ἤδη. ΚΡ. στεῖχέ νυν, τέκνων δ' ἀφοῦ.

ΟΙ. μηδαμῶς ταύτας γ' ἕλῃ μου. ΚΡ. πάντα μὴ βούλου κρατεῖν.

καὶ γὰρ ἀκράτησας οὔ σοι τῷ βίῳ ξυνέσπετο.

season) καλά. For verbal illustrations, cf. Ellendt I. 900. Whence Sophocles derived some of his notions on this subject, we reserve for another occasion; at present we content ourselves with a single one from that fruitful source.

ὁ δὲ καιρὸς ὁμοίως
παντὸς ἔχει κορυφάν. ἔγνων ποτὲ καὶ Ἰόλαον
οὐκ ἀτιμάσαντά νιν (καιρὸν sc.) ἑπτάπυλοι Θῆβαι. Pyth. IX. 135.

1517. ἐφ' οἷς, *on what condition*, εἶμι *I will go within*. Arist. Plut. 1168. ἐπὶ τούτοις εἰσίω. Eur. Phœn. 599. ἐπὶ τοῖς εἰρημένοις. Cf. Pind. Pyth. IV. 330. ἐπὶ θανάτῳ.

Ib. λέξ. κ. τ. ἑ. Erfurdt compares Æsch. S. c. Th. 268. λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι. Plaut. Pseud. II. 2, 62. "scin' quid te orem, Syre?" "Sciam, si dixeris." Cf. Wunder ad Philoct. 1255.

1518. ὅπως πέμψεις. sub. ὅρα.

Ib. ἄποικον gl. ἐξόριστον. (See on this subject Wunder's Preface to his Œdipus Coloneus, p. 16 sq.)

1519. ἥκω = *adsum*. Cf. El. I. 766.

Ib. τοιγ. τ. τ. (In what tone does Creon utter this? To me it sounds like a piece of cool detestable irony).

Ib. φρονῶ, *in mente habeo, volo*. El.

1521. ἀφοῦ (ἀφίημι). Schol. ἀφίστασο, *let go*. (Œdipus is still tenderly embracing his children). El. "*Medium* (sc. τοῦ ἀφιέναι) uno loco reperitur Œd. R. 1521. ubi τέκνων δ' ἀφοῦ: quod nisi *amoris* haberet et *desiderii* adsignificationem, vix discreparet ab ἄφες."

1522. μὴ ἕλῃ (αἱρεῖσθαι), *take not*, ταύτας (*these*), μου (*from me.*)

Ib. πάντα κρατεῖν as infr. ἀκράτησας i. e. ἃ ἐκράτησας. So also κρατεῖν occurs with an accus. Œd. Col. 839. 1381. Suidas cites the expression in the text as proverbially said of persons, who wish to be altogether prosperous, to bask in sunshine without any intervening cloud.

1523. Schol. ὅσα νενίκηκας, οὐ

ΧΟ. ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὅδε,
(ὃς τὰ κλεί' αἰνίγματ' ᾔδη καὶ κράτιστος ἦν ἀνὴρ, 1525

συνήνεγκέ σοι, for your former triumphs have been of no benefit to you.

1524–30. No small controversy has been excited among scholars and critics, whether the following verses are to be admitted as genuine Sophoclean verses, or to be discarded as partially or wholly spurious. Heath, Boivin, Camerarius, Dindorf and others, have leaned more or less to the two latter opinions; Hermann, Thudichum, and Matthiæ (Constantine) argue strenuously for their genuineness. The two former think that the tragedy could not properly terminate without them; the latter, after recording the particular pleasure which he derives from the perusal of this "locus pulcherrimus," adds, somewhat oddly, "credo autem minus pulchrum eum visurum esse, si minus sanus, et minus sanum, si minus pulcher visus esset." With all submission to three such high authorities, it appears to me, that the auditor might safely have been left to draw his own moral from what he had heard, without these half-dozen verses being tacked on, which seem to justify Longinus's declaration, that even in the midst of grandeur and sublimity, both Pindar and Sophocles could make an occasional tumble (De Sublim. §. 33.) The arguments relating to the controversy will be found in the "Quæstiones Sophocleæ" of Matthiæ: it is less within the scope of the present undertaking to enter into the dispute than to endeavour to make the verses themselves intelligible to the reader.

Ib. *Θήβης.* Observations on the use of this name by Sophocles are reserved for a future play.

Ib. *ἔνοικοι.* Soph. Trach. 1092. *Νεμέας ἔνοικον . . λέοντα.* The word is of much more frequent occurrence in the writings of Æschylus and Euripides.

1525. *τὰ κλεί' αἰνίγματα.* We have for some time lost sight of the Ascrean poet, from whose writings, as well as those of his illustrious countryman, it was proposed to illustrate the present drama; and without disrespect to that great moral and philosophic poet, we may add, that we should have been content to lose sight of him altogether, had the deep tragic tone which pervades the later scenes of this noble drama been left to operate upon us undisturbed. But the hexametrical verses, which seem so satisfactory to Hermann and Thudichum, having snapped the chain, which had previously held our own minds in bondage, we shall perhaps give less offence to others, if we amuse an idle moment by inquiring, whether, in the enigmatic Sphinx the language of Hesiod and Sophocles allows us to see any thing more than a volcanic mountain, which had recently burst forth, carrying terror and desolation to all around—philosophers of course excepted. The pinions of the "winged girl" will create no surprise to those who know the heights to which such mountains carry their productions, and the velocity with which their work is done, when once they are in earnest: the lion-part of her will be satisfactorily explained by future references to the *Leo Nemæensis,* her own brother by the mother's side; and for the virgin-face, if we cannot otherwise dispose of it, the reader must be content to imagine, that being the youngest of the breed, this Sphinx had been for

ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων,)

some time the pet-volcano of philosophic eyes. And now to more recondite proofs of our assertion, taking in this as well as many preceding matters of far more importance, the learned Sickler as "our Tyrian cynosure and star Bœotian."

Among the earlier elementary deities in Hesiod's Theogony, who derive their offspring from legitimate wedlock, and not from spontaneous or individual creation, stand a most respectable couple, bearing the names of Phorcys and Keto (Theog. 270). A very numerous progeny was the issue of their joint loves; how could it be otherwise, since the male deity was by etymology "the separating or decomposing [z]principle," and the female that portion of atmospheric [a]space, in which float the electrical fluid and other matters; the epithet of "beautiful-cheeked" (καλλιπάρηος) being added to her name, in allusion to the various and ever-changing colours which atmospheric space exhibits? Dropping any further notice of some eight or ten of their progeny, whose Phœnician etymologies, however, would evince how deeply the philosophy of that people had entered into the principles of electricity, the origin of thunder and lightning, and the formation of clouds,—sucking-clouds, rain-clouds, concussion-clouds, &c.—we come at once to their daughter Echidna, and their son-in-law, Typhaon, whose union introduces us to six grandchildren, of whom the *Sphinx* was one; and who, with her brother, the *Leo Nemeæus,* we are obliged to state, were not more creditably begotten than the children of Œdipus [b]himself. Echidna, like so many other primeval deities of Hesiod, bears a name void of etymological meaning in the Greek language, but when traced to her settlement among the Arimoi (Theog. v. 301.), and consequently to Aramean roots, she presently becomes the "freckled" or "the spotted" one (Sickler's Cadmus, p. 52. Gesen. I. 58.); passing in general language for the head of the snake and dragon tribe, but in symbolical language, representing all those serpentine windings and fissures which extended from the two Syrias through Lycia, Lydia, and elsewhere, and were the cause of those numerous convulsions and earthquakes in ancient days, to which Strabo has adverted (L. XII. XIII. XVI. ad fin.). Typhaon is too well known in his modern name of Typhoon—i. e. as a storm-wind, rising suddenly from the earth and sweeping all before it—to occasion any doubt as to what his etymology *ought* to be; and we have only to add, that in the same Phœnician tongue, his name closely answers to the definition here given of him. Two persons better calculated to be the parents of a set of volcanic eruptions cannot well be imagined: let us pass their six poetic children successively before us, to see how far they answer this

[z] From פרק, *to split, to set free,* and the terminating עון, (which has been elsewhere explained,) comes Phork-os, "the separating and decomposing power." (Kadmus, p. 41.)

[a] Cf. "Cadmus," p. 41. The derivation depends upon too many minutiæ to admit of our here going into the subject.

[b] The object of this union in the primeval myth is obviously to connect electrical and volcanic appearances. That purpose is still further effected by establishing a close connexion between Orthos and Geryon.

εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.

account. We shall take the brood in that order which will best assist us in coming to a conclusion on the subject, without regarding rights of seniority, or other arrangements which might place the matter in a more logical and scientific point of view. That the *Chimæra*, with its three heads of dragon, goat and lion, was a volcano—the dragon representing the symbolical foundation of such mountains, the goat its middle or more accessible part, and the lion its summit or head,—is now generally admitted; were there in fact a doubt, that doubt would be satisfied by the large details into which Sickler has entered respecting the *Leo Nemeæus*, who, it has been before hinted, was a son of Echidna, and by one of her own offspring. That all the Greek words λέων, λείων, λῖς, are of Semitic origin, is unquestionable—that the epithet attached by Hesiod to the word λέων comes also from the same language, is pretty clear—but to prove, as Sickler has most ingeniously done (Cadmus, p. 57 sq.), that in these two words we have but collaterally to deal with the well-known Peloponnesian lion of that name, the primary idea of the words *Leo Nemæus* being that of a volcano in full roar, would lead us into lengths utterly incompatible with our present limits. And thus far for two of the breed. Our imaginations have been so long accustomed to see in *Cerberus* the mere guardian of the infernal regions, that it requires some strength of mind to recognize him in his original office; and yet if any one has seen Mount Ætna or Mount Vesuvius in full play of flame and voice, he will be at no loss to imagine, whence the idea of a barking hell-dog first arose. *Orthos*, the fourth of this hot and noisy stock, will create us little difficulty. When we find him characterised by Hesiod as a *dog*, attendant on the triple and *electric* Geryon (Sickler 51–2. 4.), we are at no loss to guess what *his* original occupation and office were. We have now only the Lernæan Hydra and Sphinx, or, as Hesiod terms her, the [c] Phix, to deal with. Of the bog-volcano and its conical hills, we say nothing, that we may address ourselves without further delay to the object of our search. And first for etymology. "From the verb פצה (Phitzeh), *to open widely*," says the learned Sickler, "comes the word *Phi* (*a mouth*);" and that this mouth was not the mouth of a compound form, bearing the face of a young virgin and the body of a lion (of all which, by the way, Hesiod says nothing), but the crater of a volcano, discoursing such lion-like sounds as volcanos usually do—is, we trust, apparent from all that has been previously advanced. But did Hesiod elsewhere acknowledge this Phix to be a mountain? Let the reader turn to his *Scutum Herculis* (v. 32-3.): let him compare the poet's Τυφαόνιον and Φίκιον ἀκρότατον with an observation made by a scholiast in Pindar (Ol. IV. 11.), and then judge whether not only a mountain, but a burning mountain is meant by those terms; and that Sophocles, however he might feel himself obliged to deal with the Sphinx as a poet, knew her as an antiquarian to be such a mountain, is also pretty evident; why else does he term her in the

[c] ἡ δ' ἄρα (Echidna sc.) Φῖκ' ὀλοὴν τέκε, Καδμείοισιν ὄλεθρον. Theog. 326.

ὥστε θνητὸν ὄντ' ἐκείνην τὴν τελευταίαν ἰδεῖν

present drama (v. 166.) *φλόγα πήματος, a fire of bale*, or *a baleful fire?* But the enigma and its solution—how are they to be disposed of? When facts once give way to fiction, it is difficult to say, when and how fable first begins; but let us suppose some Œdipus of the day, equally gifted with the love of science and of poetry, ascending the Phix with a view to explore its mysteries. In some parts he walks erect, in others he uses the support of his staff, in others he is obliged to descend to the less dignified posture of all-fours: meantime, certain mysterious and enigmatical sounds are continually operating in his ears, and when we remember what effects a succession of hammerings produced on the musical ears of Pythagoras and [d]Handel, and further consider that the taste of Œdipus's day ran much into poetical riddles, I see no reason why the musings of our supposed philosopher and poet should not have clothed themselves in that identical set of hexameters, which, if they have not preserved the philosophic portion of the subject, have kept alive the poetic part of it. Whether it results from all this, that Œdipus was the prince of scientific men in his day, and that by contriving to *cover up* and stop the Phix's vomitings, he derived his name, as Sickler derives it, from the word עטף *to cover*, I do not take upon myself to say; but if any modern man of science can perform a similar feat with mount Ætna, Hecla, or Vesuvius, no one, I think, would begrudge him the first vacant throne in Europe for his ingenuity, even though no widowed Jocasta should form an addition to his prize.

Ib. *κράτιστος, most eminent.* Herm. Matthiæ (Const.) considers the *fortitude* of Œdipus to be as much intimated by this epithet, as his *wisdom* in the preceding sentence, *ὃς τὰ κ. αἰν. ᾔ.* and his *justice* in the verse following; a *triplicity* of commendation, which, if correct, gives more dignity to this little epilogue, than most readers, I imagine, will be inclined to give it on the first perusal.

1526. *ὅστις* = *ὅς*. Cf. Ellendt II. 387.

Ib. *ζήλῳ, invidiously.* Cf. sup. 51. *ἀσφαλείᾳ.* 405. *ὀργῇ.* 434. *σχολῇ* 491. *βασάνῳ.* 1228. *καθαρμῷ.* 1339. *ἡδονᾷ.* So also Electr. 233. Phil. 1322. *εὐνοίᾳ,* (*benevolently*). Antig. 1003. *φοναῖς,* (*murderously*). Phil. 538. *ἀνάγκῃ, necessarily,* &c. &c. For Hesiodean opinions on the word *ζῆλος,* see his Op. 193 sq. How deeply the passion itself pervaded antiquity, a future drama will give an opportunity of examining.

Ib. *πολιτῶν καὶ τύχαις.* Seager, Matthiæ, and Ellendt, agree in substituting *πολιτῶν ταῖς τύχαις,* the latter translating, "who envied not the fortunes of the citizens from a cavilling disposition." This trait in Œdipodean character not a little resembles one which Pindar assigns to his royal friend Hiero, the excellent, but far from faultless "Absolute" of Syracuse.

βασιλεὺς
πρᾶὺς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δὲ θαυμαστὸς ἀνήρ.
Pyth. III. 124.

Ib. *ἐπιβλέπων* (sc. *ἦν*). It is more usual with Sophocles to complete

[d] Commemorated in his well-known air, "The harmonious Blacksmith." For the more important effects produced on Pythagoras, see Iamb. Vit. Pyth. c. 26.

ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών. 1530

this form of expression (Philoct. 412. ἦν ζῶν. 435. τεθνηκὼς ἦν. 444. ζῶν κυρεῖ. 459. ἐξαρκοῦσα ἔσται); but his great model of composition might teach him to give it occasionally in the elliptic form. Pind. Pyth. X. 67. φυγόντες (sub. εἰσὶ) ὑπέρδικον Νέμεσιν. Ol. II. 102. εἰ δέ μιν ἔχων (sub. ἐστὶ) τις, οἶδεν τὸ μέλλον. Cf. Dissen on both places.

1527. εἰς ὅσον. The sense, as Matthiæ explains, is to be continued from v. 1524. the two intermediate verses being as it were parenthetical.

1528–30. Out of the various poetical enunciations to a similar effect (Solon. El. Eurip. Androm. 100. Troades 513. Suppl. 270. Iph. A. 161. Herc. F. 103. Antiop. fr. XXXIX. 5. Ovid. Metam. III. 135. Ausonius in ludo VII. Sapient.) we content ourselves with transcribing our poet's own. Trach. 2. οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν | θάνῃ τις, οὔτ' εἰ χρηστὸς οὔτ' εἴ τῳ κακός.

Ib. ὥστε κ. τ. ἑ. Cf. Œd. Col. 565.

1528–9. ἐπισκοποῦντα ἰδεῖν, *expectantem dum videat* Erf. Instead of ἰδεῖν, Stanley (ad Æsch. Sept. c. Th.) suggests ἔδει. Matthiæ improves upon this ingenious suggestion by proposing, or rather deciding for γε δεῖν. The word τελευταίαν emphatic.

1529. ὀλβίζειν. Æsch. Ag. 902. ὀλβίσαι δὲ χρὴ | βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ. Eurip. Phœn. 1703. ἓν ἡμάρ μ' ὤλβισ', ἓν δ' ἀπώλεσεν. (Œdipus de seipso). Soph. Trach. 284. ἐξ ὀλβίων ἄζηλον εὑροῦσαι βίον.

1530. τέρμα τοῦ βίου. For the first noun without an article, Erfurdt compares Œd. Col. 735. τέρμα τῆς σωτηρίας. Phil. 900. δυσχέρεια τοῦ νοσήματος.

APPENDIX.

APPENDIX.

1. The objection made to the use of the word πάλαι as applied to Cadmus, will appear still more captious than I fear it does at present, *if* the term παλαιγενεῖ is really applied to *Laius* in the Phœnissæ of Euripides (352.). Brunck and Beck propose to read Κάδμῳ.

3. ἐξεστεμμένοι. Eurip. Herc. F. 526.

5. παιάνων. Solger, adverting to a popular tradition, that Sophocles had the power of allaying storms and tempests, thinks that the story had probably arisen from his having been the author of some pæanic poems, which had been publicly sung for the purpose of averting some public calamity. We must in that case suppose that the poet's prayers had been accomplished.

6. Neue compares Xenoph. Cyrop. I. 6. 2.

P. 8. The argument has been overstated in saying that the messenger was dispatched by the Corinthians. His errand seems to have been a voluntary performance.

9. ὁ κλεινὸς, a common epithet of monarchs. Eurip. Herc. F. 38. 541. Troad. 358, &c. &c.

14. Cf. Œd. Col. 296.

20. διπλοῖς νάοις. The editors of a German prose translation of Sophocles, which has just come into my hands, understand by this term a single temple dedicated conjointly to the Pallas Onca, and Pallas Ismenia. On the Pallas Alalcomeneis, see Parkhurst's Heb. Lex. p. 51.

Ib. On the *ashes* of Hebrew sacrifices the reader may consult Levit. VI. 11. Numb. IV. 13. XIX. 9, 10.

Ib. Παλλάδος. Cf. Antig. 1183–5. See also Dissen's Comment. on Pind. p. 438.

27. ἀγόνοις, κατὰ πρόληψιν. Cf. Aj. 69. *Neue.*

30. πλουτίζεται. Æsch. Ag. 569. 1239.

36–7. "And this too (cf. Antig. 322), though no information or instruction on our part had reached you." ἡμῶν and θεοῦ emphatic. πλέον, pleonastic.

42. ἀλκήν. Cf. Eurip. Herc. F. 144. 326. Æsch. S. c. T. 76.

52. αἰσίῳ. Eurip. Herc. F. 596. Pind. Nem. IX. 41.

63. μόνον καθ' αὑτὸν, κοὐδέν' ἄλλον. Œd. Col. 908. El. 885.

65. Cf. Æsch. S. c. T. 1–3.

70. γαμβροί. Cf. Dissen Comment. in Pind. p. 420.

P. 21. A travelled friend informs me, that the German "Wegstunde" is in common parlance an hour's walk, or about two miles and a half; and the same friend computes the distance between Thebes and Delphi in Cramer's

map to be about sixty miles, allowing for winding of the road. (Thudichum's little lapses, in sending a man of Cleon's rank, and under such circumstances, *on foot*, and from a town so celebrated as Thebes for the excellence and numbers of its carriages (Antig. 149. Œd. Col. 1062.) will not escape the observing reader.) Those who know in what manner the Delphic oracle was worked, and how skilfully means were adopted to elicit what the object of the visitor was, before any answer was attempted to be given to his inquiries, will not be surprised at Creon's delay,—*if* in a work of fiction it is necessary to make such a remark.

80. *εἰ γὰρ, utinam.* Pyth. I. 90. *εἰ γὰρ ὁ πᾶς χρόνος . . . καμάτων ἐπίλασιν παράσχοι.*

82. *ἡδύς.* Cf. Philoct. 530.

90. *προδείσας εἰμί.* 126. *δοκοῦντα ἦν.* 274. *ἔστ' ἀρέσκοντα.* 847. *ἐστὶ ῥέπον.* 1045. *ἐστὶ ζῶν.*

100. *ἀνδρηλατοῦντες.* Cf. Blomf. Gloss. in Theb. p. 164.

101. *τόδε.* Cf. Hes. Op. 269.

Ib. *αἷμα.* Murder and blood are synonyms hardly requiring illustration. The Hebrew language furnishes them abundantly. Hosea IV. 2. "blood reacheth unto blood," (i. e. there are murders committed without intermission: one overtaketh another. *Newc.*) XII. 14. "therefore his Lord will leave his blood upon him," (i. e. therefore his murders shall be upon him, and his *master* or conqueror shall requite them unto him. *Horsley.*)

107. *τινάς.* Dissen compares Pind. Nem. I 97. *ἀνδρῶν τινὰ τὸν ἐχθρότατον,* hominum aliquos qui infestissimi. Add Pyth. II. 95. *ὑψιφρόνων τιν' ἔκαμψε βροτῶν.*

124. *ξὺν ἀργύρῳ, by means of money.* Pyth. IV. 445. *κλέψεν τε Μήδειαν σὺν αὐτᾷ (ipsa puella juvante).*

130. Pind. Isth. VIII. 25. *τὸ δὲ πρὸ ποδὸς ἄρειον ἀεὶ σκοπεῖν χρῆμα πᾶν.*

146. *σὺν τῷ θεῷ, by favour of the god.* Pind. Nem. VI. 40. *σὺν θεοῦ τύχᾳ.* V. 88. *Μενάνδρου σὺν τύχᾳ.* 98. *σὺν ξανθαῖς Χάρισσιν.* IV. 11. *σὺν Χαρίτων τύχᾳ.*

Ib. *ὅδε.* Are we to understand Œdipus or Creon by this term? A gesture or wave of the hand would apprise the *audience* which was meant; *we* must form our conjectures from other circumstances; and upon the whole I agree with the German prose translators of Sophocles, that Creon is intended. (The Hebrew language, from causes adverted to in the page following, naturally anticipated the Greek language in every phase of construction. Among others may here be mentioned the emphatic pronoun (Newc. Ezek. XXIII. 24.), the pronoun with no antecedent, or with the antecedent at a great distance, (Newc. Ezek. XXI. 30.) and the deictic or demonstrative pronoun. By this latter may, I think, be explained a difficult passage in Isaiah, (c. VII.) where, while a greater and more distant sign is implicated, a nearer and more immediate one is given. The prophet, it will be remembered, goes with his son [a] Shearjashub to meet Ahaz, who has been deeply alarmed by the unnatural combination of the Syrians and Israelites against him. The prophet assures the Jewish monarch of deliverance, and de-

a A prophetic name, signifying "The remnant shall return," as in a following chapter with equal pungency of meaning, the prophet's second child is named Maher-shalal hash-baz, i. e. "haste to the spoil, quick to the prey."

sires him to ask any sign, even to the most difficult, as a proof of divine interference. The monarch declining to do this, the prophet himself promulgates two signs; the first relative to the great deliverance to be hereafter achieved by the son of a virgin, the second to be effected within a very few years—"before *this* child (pointing to his infant son) shall have arrived at that age when good and evil are distinguished." This, if my memory does not deceive me, is Kennicott's interpretation of the passage.)

154. Παιάν. Pyth. IV. 480. ἐσσὶ δ' ἰατὴρ ἐπικαιρότατος, Παιάν τέ σοι τιμᾷ φάος. V. 85. ὁ (Apollo sc.) καὶ βαρειᾶν νόσων | ἀκέσματ' ἄνδρεσσι καὶ γυναιξὶ νέμει. For the Apollo Pæan and hymn sung to him after deliverance from pestilence, Dissen refers to Valcken. ad Eurip. Hippol. p. 313. Müller's Dor. I. p. 298.

155. ἀμφὶ, *propter*. Pind. Ol. VIII. 114. IX. 20. Pyth. I. 21. VIII. 48. Nem. VII. 117.

158. On the word ἐλπὶς, as implying *fear* as well as *hope*, see Dissen ad Pind. Nem. I. p. 364. Cf. Hes. Op. 500. Soph. Trach. 724.

159. Though on this and many other occasions, the reader has been referred to Matthiæ and other Greek grammars for construction, he should never forget that there is a grammar of a still higher nature which should ever be present in his view, if he would read ancient authors with delight; viz. that grammar which arose naturally out of compositions addressed by the *voice* to the *ear*, and which necessarily differs so widely from the grammar of compositions addressed through the *press* to the *eye*. Grammarians necessarily invent names to distinguish these constructions,—Schema Atticum, schema Pindaricum, schema Alcmanicum, σχῆμα πρὸς τὸ σημαινόμενον, δεικτικῶς, pleonastic, &c. &c. Readers of taste, who peruse ancient authors with facility, of course trouble themselves little about mere names; but do they less deeply admire the beautiful collocations which grew out of this necessity, and which perhaps are no where more apparent than in the writings of Sophocles, where with his *emphatic* words of every description, they constitute a never-ceasing charm? Perhaps a more philosophical inquiry than has yet been instituted might be made, with a view of seeing how modern languages gradually acquired different inflexions and different constructions to adapt themselves to the great change of circumstances effected by *printed* instead of *spoken* languages.

P. 37. On the interchange between Hecatë and Artemis, see Thudich. p. 355.

P. 52. The pestilence is frequently described as a *blast*, a *hot wind*, in the scriptures. See inter alia Blayney's Jerem. IV. 11. XXII. 22. XXIII. 19. XXX. 23. LI. 1.

160. Cf. Diss. in Pind. p. 102.

161. οὐδ' Ἀΐδας ἀκινήταν ἔχε ῥάβδον,
βρότεα σώμαθ' ᾇ κατάγει κοίλαν πρὸς ἀγυιὰν
θνασκόντων. Pind. Ol. IX. 50.

(Where βρότεα is used for βροτῶν.) Cf. Antig. 1265. See also Quæst. Soph. p. 38. and add notes by Neue, Matthiæ, and Dissen at εὔκυκλον ἕδραν (Pind. Nem. IV. 106.).

Ib. εὐκλέα. Cf. Pind. Pyth. IX. 96.

166. φλόγα πήματος. Lowth observes (Dissert. Prelim. to Isaiah), that from our constant use of a close verbal translation, both of the Old and New Testament, the English language has been gradually moulded into

such a conformity with that of the original scriptures, that it can upon occasion assume the Hebrew character without appearing forced or unnatural. This is no where more observable than in the above mode of putting two substantives together, instead of an adjective and substantive. A few of more unusual form, which the genius of our language could not admit, are here given from the Hebrew prophets. Ezek. IX. I. "the weapon of his destruction"=his destroying weapon. XVII. 5. "field of seed"=fruitful field. XX. 47. "flame of flaming"=flaming flame. XXV. 17. "rebukes of fury"=furious rebukes. XXXV. 9. "desolations of eternity"=perpetual desolations. XXXIX. 11. "a place of a name"=a renowned place. XLVII. 5. "waters of swimming"=waters to swim in. Amos VIII. 9. "day of light"=bright day. Hosea VII. 6. "a fire of flame"=a flaming fire. Micah VI. 6. "the God of height"=High God. 10. "ephah of leanness" =scant measure. Habakkuk II. 19. "stone of silence"=silent stone. Zach. XI. 13. "a magnificence of price"=a goodly price. XII. 3. "a stone of burden"=a burdensome stone. Jerem. XXXI. 39. "a line of the measure"=a measuring line. For more common forms, see Ezekiel II. 5. VIII. 11. XVI. 12. 17. 39. 49. XVII. 8. 23. XVIII. 9. XIX. 13. XX. 28. XXI. 15. 23. XXII. 2. XXIII. 6. XXVI. 11. 16. XXXII. 19. XLV. 1. Jonah II. 8. Amos II. 7. V. 11. Hosea VII. 16. XI. 9. XIII. 15. Micah II. 9. VI. 11. Zephan. III. 13. Zech. VIII. 17. XIV. 6. Malachi II. 14.

170. On Pindar's mode of terming his mind or tongue a *bow*, and his verses *arrows*, see Tafel's Dilucidationes Pindaricæ, t. I. p. 10, 11.

171. Pestilence and famine are almost necessary companions; but no where do they appear so strikingly together as in a passage of the prophetic writings. Flattered by some embassies which he had received from neighbouring nations, more particularly Tyre and Sidon, the Jewish monarch Zedekiah had dared to rebel against the Babylonian monarch, to whom he had sworn allegiance. Another invasion followed in consequence. Terrified at the consequences which might ensue, Zedekiah endeavour to propitiate the favour of Jehovah, by performing one duty at least of the sabbatical year; viz. that of proclaiming *liberty* to all Hebrew bondmen. The proclamation took place under the most solemn ceremonies (Jerem. XXXIV.): but the Chaldeans withdrawing from the siege, the edict was immediately withdrawn. The prophet's commission to the perjured monarch and his subjects was instantly to the following effect: "Therefore thus saith Jehovah, Ye have not hearkened unto me, in proclaiming *liberty* every one to his brother, and every one to his neighbour; behold, I proclaim *liberty* in regard to you, saith Jehovah, unto the sword, and to the pestilence, and to the famine; and I will give you up to vexation in all kingdoms of the earth." (Blayney). That this scourge was emphatically called the angel of Jehovah, cf. 2 Kings XIX. 35, and 1 Chron. XXI. 12.

172. "Nor by means of births do women have a remission from their mournful troubles."

176. And a man's relation, and he that burneth him, shall take him up,
To carry the bones out of the house:
And shall say to him that is in the innermost part of the house, Is there yet any with thee?
And he shall say, There is none. Then shall he say, Be silent.
Amos VI. 10.

("This obscure verse seems to denote the effects of famine and pestilence

during the siege of Samaria. The carcass shall be burned, and the bones shall be removed with no ceremony of funeral rites, and not without the assistance of the nearest kinsman. Solitude shall reign in the house: and if one is left, he must be silent (see ch. VII. 3.) and retired, lest he be plundered of his scanty provisions." Newcome.)

178. Cf. Newcome's note to Joel II. 20.

179. ὧν ἀνήριθμος. Cf. Aj. 601.

180. In reference to this double meaning of the word θάνατος, Horsley translates Hosea XIII. 14. "From the power of hell I will redeem them. From death I will reclaim them. Death! I will be thy pestilence. Hell! I will be thy burning plague." Cf. Gesen. in voc. דֶּבֶר.

181. "ἐν δὲ, *atque ita simul.* Cf. Blomf. ad Æsch. Sept. 965." Dissen ad Pind. Ol. VII. v. 5. See also Bernhardy, p. 198–9.

184. κρηπίς. Eurip. Herc. F. 985. 1009. 1261 (metaph.) Diss. Comment. in Pind. p. 232. Soph. Trach. 993.

192. περιβόητος ἀντιάζων. For sense, (coll. Pind. Nem. IX. 80.) we may perhaps translate, *opposing me with war on every side.* For construction, (the adjective with participle assuming an adverbial form,) besides other passages in the present play, cf. Œd. Col. 196. βραχὺς ὀκλάσας. Trach. 1064. ἐτήτυμος γεγώς. Æschyl. S. c. T. 439. γεγωνὰ κυμαίνοντ' ἔπη. Eurip. Phœn. 1554. δύστανος ἰαύων. Pind. Ol. XIII. 120. καρτερὸς ὁρμαίνων. Nem. IV. 22. ποικίλον κιθαρίζων. Pyth. III. 190. πολὺς ἐπιβρίσαις. VI. 10. ἐπακτὸς ἐλθὼν, &c. &c.

197. ἀφιέναι est *omittere. Neue.*

207. αἴγλας. Cf. Dissen ad Pind. Ol. XIII. p. 149. on the Hellotia, a festival to Minerva, as a moon and light-goddess, and celebrated by a game of torches.

211. εὔιον. Cf. Jerem. XXV. 30. XLVIII. 33. 45. and Gesen. in voc. הֵידֵד.

215. Alluding to the festivals of Bacchus, which were generally performed by torch-light.

219. On the objections made by Voltaire and others to this, see some ingenious observations in Preface to Solger's Sophocles, I. 31 sq.

221. σύμβολον. Include πιστὸν in the translation, *certum indicium.*

227. "And if he fears the (consequences of the) charge." Cf. Pind. Ol. XIII. 54. "he put (the consequences of) these honourable labours round his hair." The German prose translators render, "But he whom self-consciousness of guilt terrifies, let him no longer stun the voice of his own conscience."

241. The student of Pindar will not unfrequently find the necessity of eliciting a verb out of a verb that has preceded. Thus Nem. IX. 45. οὐδὲ Κρονίων ἀστεροπὰν ἐλελίξαις οἴκοθεν μαργουμένους στείχειν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθου, (where from ἐπώτρυνε, as Dissen remarks, is to be elicited ἐκέλευσεν.)

270. ἀνιέναι. Eurip. Ion 1000. Herc. F. 625. Pind. Pyth. IV. 175.

285. So Plautus's "Amphitryon" immediately has recourse in his difficulties to the soothsayer Tiresias. Act V. Sc. 1.

287. ἐν ἀργοῖς. Aj. 971. ἐν κενοῖς.

313. ῥῦσαι. A case of *zeugma* occurs Exod. XX. 18. "And all the people *saw* the thunderings and the lightnings, and the *noise* of the trumpet, and the mountain smoking," &c.

316. Cf. Eurip. Phœn. 968. sq.

337. *τὴν ἐμὴν, caused by me.* The possessive pronoun of the Hebrew writers often requires a little discrimination. Ezek. XXIII. 41, "mine incense and mine oil," i. e. which should have been offered to me. XXIV. 7. "her blood" (i. e. the blood shed by the inhabitants of Jerusalem) "is in the midst of her." Isaiah XXI. 2, "her vexations" i. e. vexations caused by her. A close approximation to this use of the possessive pronoun occurs in a passage of Ezekiel, from which the reader will perhaps allow me to make a considerable extract. In that chapter of unparalleled magnificence, the prophet is represented as casting into the lower parts of the earth various enemies of the Jewish race—Egypt—Assyria—Elam—Sidon &c., the prophet himself or a chorus singing over them a dreadful refrain, of which the following is a specimen:

> There is Meshech, Tubal, and all her multitude:
> Her graves are round about her:
> All of them uncircumcised, slain by the sword,
> Though they caused *their terror* in the land of the living.
> And these lie down with the mighty,
> That are fallen of old time,
> That are gone down to the pit with their weapons of war,
> And have laid their swords under their heads;
> And the punishment of their iniquity is upon them,
> Though they were the terror of the mighty in the land of the living.
> Ezek. XXXII. 26–7. (Newcome).

377. *ἱκανοί.* Xen. Anab. III. 3. 10. *οἵπερ (οἱ θεοὶ) ἱκανοί εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι, σώζειν εὐπετῶς.*

400. *παραστατήσειν.* Cf. Pind. Ol. VI. 70.

409. *ἴσ' ἀντιλέξαι.* So the *popular* Hæmon to the *despotic* Creon, Antig. 757. *βούλει λέγειν τι, καὶ λέγων μηδὲν κλύειν;*

423. Neue takes the same view. "Ipse hymenæus est *εἴσπλους* vel *ὅρμισις.* Matth. §. 408. El. 492."

427. *σοῦ.* For emphatic pronouns, cf. Hes. Theog. 277. 591. 615. 628. 659. 793. 899. 900. 910. 979.

431. *ἀποστραφείς.* Antig. 315. *εἰπεῖν τι δώσεις; ἢ στραφεὶς οὕτως ἴω;*

442. *τύχη.* Pindar sometimes uses this word in the sense of *triumph* or *victory.* Pyth. IX. 126. *καί νυν ἐν Πυθῶνί νιν ἀγαθέᾳ Καρνειάδα | υἱὸς εὐθαλεῖ συνέμιξε τύχᾳ.*

450. *ἀνακηρύσσων.* Œd. Col. 429. (Œdip. de seipso), *ἀλλ' ἀνάστατος | αὐτοῖν ἐπέμφθην κἀξεκηρύχθην φυγάς.*

463. *πέτρα.* Pind. Ol. VI. 81.

470. *πυρὶ καὶ στεροπαῖς.* Exod. XIV. 20. וַיְהִי הָעָנָן וְהַחֹשֶׁךְ "and it was a cloud and darkness (i. e. a dark cloud) to them." (As to whether there were two pillars in the wilderness, or one, viz. *a pillar of cloud with fire burning in it,* the former of which would appear most by day, the latter by night, see Parkhurst's Heb. Lex. p. 536.) For other instances of the Hendiadys in the sacred writings, see Levit. VIII. 17. Jerem. XV. 8. (Blayney). Lowth, Isaiah, p. 276, Newcome's Min. P. Zechar. XIII. 2, and Wintle's notes on Daniel, p. 23.

505. *μεμφομένους.* Pind. Nem. I. 35. *λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ κάπνῳ φέρειν ἀντίον.*

518. *μακραίωνος.* That this word may be rendered in a more limited sense, cf. Œd. Col. 150.

533. *τόλμης πρόσωπον.* Cf. Matth. §. 316, f.

541–2. *τυραννίδ', ὅ.* Pind. Pyth. II. 91. *θεὸς, ὃ καὶ πτερόεντ' αἰετὸν κίχε.*

580. There seems to be rather a delicate evasion on the part of Œdipus, than an admission that Jocasta shared his sovereignty.

592. *τυραννίς.* The three forms of ancient government—a despotism, a democracy, and an aristocracy, are thus described by Pindar:

> *ἐν πάντα δὲ* [b] *νόμον εὐθύγλωσσος ἀνὴρ* [c] *προφέρει,*
> *παρὰ τυραννίδι,* [d] *χὠπόταν ὁ λαβρὸς στρατὸς,*
> *χὤταν πόλιν οἱ σοφοὶ τηρέωντι.* Pyth. II. 159.

660. On the uplifted hand, as a sign of solemn adjuration, see Ezek. XX. 5. 6. 15. 28. XXXVI. 7. Daniel XII. 7. (where see Wintle).

P. 98. Thebes has been spoken of as the native town of Pindar in a popular way; his general residence being there or in the neighbourhood. His real birth-place has never been satisfactorily ascertained. See Boeckh's Life of the poet.

672. "Construe *στυγνὸς δῆλος εἶ.* Ant. 471. Œd. Col. 321. 1210." *Neue.*

673 sq. See an excellent note on this subject by Thudichum, I. 303.

696. Pind. Pyth. I. 65. *ναυσιφορήτοις δ' ἀνδράσι πρῶτα χάρις | ἐς πλόον ἀρχομένοις πομπαῖον ἐλθεῖν οὖρον.*

733. The mode of illustration pursued in this play must be my excuse for drawing attention to a *σχιστὴ ὁδὸς* of another kind. It is that where the great conqueror halts for a moment, as doubtful whether his vengeance shall fall first on Rabbah or Jerusalem. "For the king of Babylon stood at the parting of the way, at the head of two ways: to use divination, he mingled his [e] arrows, he consulted with images, he looked in the liver." Ezekiel XXI. 21.

740. *φύσιν.* Cf. Hes. Op. 129.

741. *ἥβης.* Cf. Trach. 547.

745. *προβάλλων οὐκ εἰδέναι,* i. e. *προβαλεῖν οὐκ εἰδώς.* Ut alibi est *λανθάνειν.* (Matth. §. 552, *β.*) *Neue.*

756. "*ἵκετο, rediit.* Heind. ad. Plat. Protag. 4. 758." *Neue.*

763. Cf. Philoct. 584.

770. *ἐν σοὶ, te judice.* Antig. 925. *ἐν θεοῖς, diis judicibus.* 903. *καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ. ἐν omitted.* Sup.v. 9. *πᾶσι, omnium judicio.*

778. *σπουδῆς.* Aj. 12. *ἐννέπειν δ' ὅτου χάριν | σπουδὴν ἔθου τήνδ'.*

785. *τὰ μὲν κείνοιν ἐτερπόμην.* Thudichum (p. 357.) finds an *embarrassment* about Polybus and Meropë when questioned by Œdipus about his birth, the grounds of which it is not easy to discover.

Ib. The schema Atticum, as it is generally termed, is also a Hebraism. Ezek. IV. 12. "And a barley cake, thou shalt eat it." XXXII. 7. "The sun, I will cover it with a cloud." XXXIII. 2. "A land, when I bring a sword upon it." Amos I. 11. "His wrath, he kept it." Hos. XIV. 8. "Ephraim, what hath he to do with idols?" Isaiah XXII. 9. "And the breaches of the city of David, ye shall see that they are many."

[b] *Form of government.* [c] *Excels.*
[d] *The turbulent multitude* or *people.*
[e] On divination by arrows, see Wintle's Daniel, note, p. 26.

792. δηλώσοιμ' ὁρᾶν. Cf. Diss. ad Pind. Ol. IX. 74.

795. On ἄστρον = *sun*, see Goettl. ad Hes. Op. v. 417.

830. Pind. Ol. VII. 109. ἁγνὸν θεὸν, i. e. *Solem*.

P. 125. The Jewish notion on this subject is derived, I believe, from Ezek. XXXVIII. 12. where Cast. Lex. observes, "Hebræi de Judæa intelligunt, quæ in medio terræ."

901. τάδε, *these things which I affirm.*

909. τιμαί. Cf. Hes. Op. 138. 347.

914. Hosea XI. 7. "And my people shall hang in doubt;" where Newcome observes, "they shall be μετεωριζόμενοι, in a state of anxious suspense, Luke XII. 29."

917. φόβους = φόβερα, a Hebraism. Ezek. II. 7. "For they are rebellion; i. e. most rebellious. XVI. 7. "Thou wast nakedness and bareness;" i. e. naked and bare. XXX. 12. "And I will make the river dryness;" i. e. dry. Joel III. 17. "And Jerusalem shall be holiness;" i. e. holy. Zech. V. 8. "And he said, This is wickedness;" i. e. the wicked one.

919. Cf. Plautus's Mercator, Act. IV. sc. 1. Bacchides, Act. II. sc. 1.

948. On the fluctuations between κτάνοι and κτάνῃ, see the respective editors.

950. Ἰοκάστης κάρα. Goethë, if I recollect rightly, uses the word *Haupt* frequently in its classic sense, in his "Iphigenie auf Tauris."

964. φεῦ φεῦ. Thudichum, in his attempts to prove the pious trust of Œdipus in oracular predictions, makes a strange remark in reference to these words: "Nichts ist aber bewundernswürdiger, als bei der Nachricht vom Tode des Polybos sein Schmerz, dass nun doch die Weissagungen nichtig seyen; die Freude über seine Rettung kann dagegen nicht aufkommen, er versucht eine uneigentliche Deutung, um seinen wankenden Glauben wieder herzustellen," &c. &c. I. 361. The *reflecting* character of this exclamation (*strange, most strange!*) may partly be seen in Philoct. 234.

987. τάφοι. For the frequent use of plural for singular nouns by the *prophetic* writers, see Newcome's Ezekiel II. 3. XXI. 16. XXIII. 17. XXV. 17. XXVI. 16. 21. XXVIII. 8. 19. XXIX. 10. Joel II. 7. Zephaniah III. 4. Habakkuk I. 6. Jeremiah L. 21. &c. &c.

1029. This want of regular abode in the θῆς seems to be alluded to in Hesiod's directions, θῆτά τ' ἄοικον ποιεῖσθαι. See also Paget's travels in Hungary and Wallachia, where the same mode of tending cattle from spring to autumn appears to prevail as in ancient Greece. See also Lowth's notes on Isaiah I. 8. XXIV. 20.

1035. σπάργανα. On the tokens put into cradles, see more particularly Plautus's Rudens, Act IV. sc. 4. Cistellaria, Act III. sc. 1.

1084. *Non ita diversus a pristina opinione evadam, ut originem meam nolim quærere;* i. e. *quamvis diversa stirps mea cognoscatur, nihilo secius sum quæsiturus.* Neue.

1108. In Ezek. c. XVI., Jerusalem is represented under the image of an exposed infant, whom God preserved from destruction, brought up, espoused, and exalted to sovereignty.

1137. As a personification, Arcturus is seen to great advantage in the Prologue to Plautus's "Rudens."

1151. ἄλλως πονεῖ, gives himself unnecessary trouble, merely to win your favour.

1154. *ἀποστρέψει χέρας.* Cf. Plautus's Epidicus, Act. V. sc. 2. But perhaps some species of torture, and not mere whipping, is here intended.

1186. A strong suspicion was thrown out in the preceding notes, that the view taken by Erfurdt and Hermann of this and the following verses was not the correct one, and that a reference to some general Pindaric doctrines would be the best means of refuting those views. It gives me much pleasure to find since, that the very learned and acute author of the "Quæst. Sophocl." has come to the same conclusion as myself as to the actual meaning of the verses, though by a much more learned process. His general version, however, of the passage, as will be shewn hereafter, is perfectly Pindaric: *quisnam plus felicitatis adipiscitur, quam ut fructus aliquamdiu secunda fortuna* vel *gloria rursus infelix fiat.*

1188. On the Pherecratean verse as following a set of Glyconics, see Solger's Preface to his Sophocles, p. 68.

1220. For the formula *ἐκ στομάτων,* Neue refers to Matth. §. 396. ann. 2.

1225. Neue supports the opinion here taken, but refers to El. 1328.

1227. Cf. Plautus's Mostellaria, Act II. sc. 2.

1329. Cf. Eur. Androm. 168. Thucyd. VI. 77. Blomf. Gloss. Æsch. Pers. 1.

1378. *πύργος.* Cf. Ezek. XXVI. 4. 9. for Tyrian battlements; for [a] Sidonian, see Notes on Daniel by Wintle, p. 177. See also Lowth's note on Isaiah XXXIII. 18. Ægina is termed by Pindar *ἠΰπυργον Αἰακιδᾶν ἕδος.* Nem. IV. 18.

1420. *πίστις ἔνδικος.* The German prose translation paraphrastically renders, "What feeling of compassion, what consolation can I, his accuser and foe, entreat of him!" Neue, comparing vv. 625. 1445, translates *πίστις, obsequium.*

1435. *τυχεῖν.* On this infinitive thus used, see Neue's note. On *ἀνύσαι,* consult Wunder's note ad Œd. Col. 1736.

1467. *ψαύειν, to embrace.* Cf. Œd. Col. 1639.

1478. The Hebrew *derek* is used frequently like the Greek *ὁδὸς, a mode of proceeding.* Cf. Lowth's Isaiah X. 24. 26. and the learned prelate's note.

1493–4. Cf. Hes. Theog. 102.

1506. Cf. Œd. Col. 1114. 1236. 1241.

1510. Ezek. XVII. 18. "Because he (Zedekiah) hath despised the oath, by breaking the covenant, (*when, lo, he had given his hand*) ... he shall not escape." Cf. Philoct. 813. 1398. See also Plautus's Rudens, Act. V. sc. 3.

1518. *τοῦ θεοῦ μ' αἰτεῖς δόσιν,* a gift which only the god, i. e. Apollo, can bestow.

1520. On *φάναι,* in the sense of *to promise,* Neue refers to Schæf. ap. Seidl. ad Eur. El. 33.

1526. *ζήλῳ.* The Hebrew language partakes of these adverbial substantives. Hosea XII. 14. "Ephraim hath provoked with bitternesses;" i. e. most bitterly. Ezek. XXV. 6. "in soul;" i. e. heartily.

[a] While this sheet is passing through the press, this most ancient of cities has fallen before the fires of *British* cannon!

ŒDIPUS COLONEUS

OF

SOPHOCLES,

WITH

NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

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M.DCCC.XLI.

PREFACE.

No one can have perused the Orestean and Œdipodean Trilogies, (if the latter term may be allowed me,) or the Orestes, Phœnissæ and Iphigenia in Tauris of Euripides, without perceiving how much the crime of blood-guilt had occupied the attention of the times in which those dramatic works were composed; and under what circumstances the crime should be dealt with by exile or by death. The political causes, which first perhaps drew the attention of Æschylus to the subject, as well as many other matters connected with it, have recently been discussed by a German scholar[a], and with such a combination of learning and talent, as must make the premature death of its author one of the greatest losses which classical literature has ever sustained. An inquiry however of deep importance (and into which that writer's apparent ignorance of the Semitic languages perhaps prevented him from entering) remains yet to be pursued; viz. what light may be thrown on the matter by reference to those sacred records of our own, of which I shall elsewhere endeavour to shew, that the earliest Greek writers must from demonstrable causes have had more or less knowledge, and which will in consequence be found among our best guides for explaining many of the customs and modes of thinking in Grecian antiquity.

With a different interpretation of some passages of Holy Writ—it would ill become me to say, by a more correct one than that which the authorized version furnishes—little doubt exists in my own mind, that an almost complete identity would be found to exist between Hebraic and Hellenic modes of dealing with blood-guilt; but as the inquiry, besides being one of much delicacy, would lead into discussions incompatible with the object and limits of this work, it is for the present abandoned, the reader's attention being called to such points only of the subject, as seem necessary for a better understanding of the following drama.

At the close of the Œdipus Tyrannus, after a scene of the deepest pathos

a K. O. Müller in his 'Æschylos Eumeniden.'

between the blind monarch and his infant daughters, we find the unhappy parricide demanding impatiently of Creon, the new ruler of Thebes, that temporary expulsion from his country, which homicide, even when accidental, required, and which in his present state of blindness, he was of course unable to accomplish of himself. To this demand Creon returns an evasive answer, referring the matter to the Delphic shrine. And why is this? If Sophocles already meditated a play like that which the student is about to peruse, but from which the ill success of his Tyrannus for many years deterred him, a happier contrivance could not be devised for leaving him at liberty to work up the materials of his future drama without subjecting himself to those criticisms, which it seems had fallen on Æschylus for allowing his Clytæmnestra to remain in Argos after the murder of her husband (Müller p. 132.) Under any other supposition, this uncalled-for departure from established usage, and for which no dramatic necessity existed, seems inexplicable. But whatever might have been the poet's concealed motives on this occasion, let us pursue things as we find them. What were the answers of the Delphic shrine to Creon's inquiries, we are no where told; one thing, however, is certain according to the Sophoclean drama, that Œdipus did not quit Thebes till Antigonë, then an infant, had made the first approaches to womanhood. (infr. 345.) And what had the ex-monarch been doing in the long interval? The muse of Sophocles apprises us but of two particulars: first, that time had worked its usual lenient effects on the unintentional parricide (infr. 437. 769.): secondly, that in consequence of some offence[b], domestic as well as religious, the two sons of Œdipus had drawn upon them the Erinys[c], or paternal curse[d];—and now

[b] For the nature of the double offence committed, see Athenæus xi. 465. E. F. and the Scholiast to Œd. Col. 1375. In adopting Wellauer's interpretation of Æschylus' Sept. c. Theb. 786. instead of Heath's and Blomfield's excellent emendation, Mr. Griffiths does not, I think, display his usual judgment and taste. Some light may be thrown on the religious character of the τροφὴ there alluded to, by comparing 1 Sam. ix. 22–4.

[c] That a people, whose theology was so lax, that the poet Euripides could in one play represent the Erinyes as three in number (Orest. 402.), and in another could allow his hearers to multiply their number at pleasure (Iph. in Taur. 970 sq.), that the poets of such a people should be very strict or uniform in their use of the word itself, was not very probable. The true meaning of the word, which Müller hesitates, as he well might, to derive from the Arcadian infinitive ἐρινύειν (Eumeniden p. 165.), I shall endeavour to illustrate, where more space will be allowed for the purpose. As indicative of the paternal curse in its embodied form, cf. inter alia Hom. Il. xxi. 412. Od. xi. 279. Æsch. Eumen. 487. Eur. Or. 575. infr. 1299. 1434. See also Schöll's 'Beiträge zur Kenntniss der tragischen Poesie der Griechen' p. 581 sq.

[d] The oldest parental curse recorded in antiquity is that pronounced over the shameless Canaan. (Gen. ix. 25.) That such an imprecation should have made a deep impression on the Phœnicians, and through them have been transmitted to the Hellenic race, was in the strict nature of things; and hence perhaps the close identity of sound as well as sense in the Hellenic ἄρω, ἀράρω, and the Phœnician or Hebrew אָרַר. Among other instances of reference to the Œdipodean curse, see Æsch. S. Theb. 70. 692. 706. 720. 785. 792. 818. 833. 885. Eurip. Phœn. 65. 344. 484. 777. 890. 1068. 1374. 1441. 1572. 1627. Suppl. 161. Herodot. iv. 149.

a new scene of troubles and miseries opens on this unhappy man. By the joint means of Creon and the eldest son of Œdipus, their blind and wretched relative is driven from his ancestral halls, to seek his bread as best he might, his only guide being a female of that age, when bodily nutriment has barely ceased to be of the first importance. (infr. 345.) Where the wretched exile first goes, the poet has wisely left in the dark; but that between his first quitting Thebes and reaching Athens some years of wandering intervene, many incidental proofs will be found in the interior economy of the following drama. Had these wanderings been years of unmitigated suffering? Painful they must undoubtedly have been to the ex-monarch in the first instance; but an object and an interest had subsequently become attached to them, which must have deprived them of much of their bitterness. As the nature of this object has hitherto escaped the poet's commentators, and led one of the acutest and ablest of them to accuse the poet of a tautology, with which he does not seem chargeable, the reader will perhaps excuse a brief exposition of the matter.

Of the two daughters of Œdipus, we have seen that one (Antigonë) was attendant on his steps throughout his painful travels; but the other (Ismenë) was not less attentive to his interests at home. At some period of her father's travels, and most probably an early one, she had contrived to steal from the Cadmean palace (as we shall again find her doing in the following drama), and bring her wandering parent intelligence in which he was deeply interested. (infr. 353. sq.) That intelligence, fresh from the Delphic shrine, though intimating that great hardships still awaited the unhappy wanderer (infr. 87.), yet contained not only a distinct assurance that those hardships would one day cease, but pointed out the χώρα τερμία[e], or actual place, where they were to terminate; some minute particulars being added as to the circumstances under which he should arrive at this terminal spot.

An enigma at the same time was conveyed in the communication from the sacred shrine, which of itself involved the probability of much further travel and investigation. That enigma referred to those dreadful Beings, who had beset the path of Œdipus through life, and to whose influence he seemed to be again consigned. The Delphic oracle, however, now intimated, that Œdipus's course of wanderings would some day bring him to a place, where these Beings, instead of bearing that name which men never pronounced without fear (Erinyes)[f], and for which that of the 'venerable

[e] Mr. Griffiths, in his Prom. Vinct. v. 117, compares, but I think erroneously, τερμόνιον, *extreme, remote.*

[f] Ὀρ. ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας.
Με. οἶδ' ἃς ἔλεξας, ὀνομάσαι δ' οὐ βούλομαι.
Ὀρ. σεμναὶ γάρ· εὐπαίδευτα δ' ἀποτρέπει λέγειν. Eur. Or. 402 sq.

goddesses' (σεμναὶ θεαὶ) was usually substituted[g], would be found to bear the appellation of Eumenides[h], or 'the mild and gentle,' having at the same place an ἄλσος or sacred grove. As no libations of wine, it was further hinted in the oracle, were made to these goddesses, Œdipus was informed, that he should himself reach this grove early some morning, when his fast was yet unbroken, and his lips consequently had tasted no wine (νήφων): he was further informed that by this ἄλσος, or grove, his wearied frame would find a resting-place, the oracle even descending to point out the rough (ἀσκέπαρνον) materials of which his seat would be formed[i]. And now indeed a great change was to come over his course of life, the nature of that change, however, like every other allusion in the oracle, being so worded as to leave the meaning obscure, till future communications should clear up the mystery. One thing, however, was certain. Instead of the wanderer which he had hitherto been, spurned from every door, with coarse raiment for his limbs, and scant food for his lips, he was at this spot, and by means not yet explained, to become capable at his death of conferring an inestimable benefit on those who gave him a favourable reception, and of inflicting a vengeance as terrible on those who had driven him from his paternal halls. And that the persons thus favourably receiving him might deem this no idle boast on his part, the oracle allowed him to appeal to some signal phænomenon—some convulsion of the earth—some fall of thunder or lightning from heaven, or all three united, as corroboratory of what he advanced. If these expositions are correct, (and they appear to me to admit of close examination[k],) it is obvious that Ismenë has made an appearance before her father, since his exile, antecedent to that in the present drama; that she does not bring him one set of oracles only, as Hermann supposes, but that the oracles brought in the present play are intended to place a more definite sense on some previously brought, —more particularly as to the mode in which Œdipus was to become a benefactor to his friends, and a mischief to his enemies,—and consequently

[g] Cf. Müller p. 176. Peile ad Ag. v. 70. And yet which of the tragic poets ever scruples to use the term Erinyes?

[h] It is observable, that in the Æschylean drama of the 'Eumenides' (by whomsoever the title was given) the goddesses never bear that name; while Euripides in his 'Orestes' three or four times substitutes it for that of Erinyes. (38. 315. 826. 1666.)

[i] A very close parallel might be drawn from the remains of antiquity between the cases of Orestes and Œdipus, from the cradle to the grave, and even beyond it; this coincidence of sitting on a stone, before their *Erinyes* are converted into *Eumenides*, not being wanting. Pausan. III. 22. 1. Γυθείου δὲ τρεῖς μάλιστα ἀπέχει σταδίους Ἄργος λίθος. Ὀρέστην λέγουσι καθεσθέντα ἐπ' αὐτοῦ παύσασθαι τῆς μανίας· διὰ τοῦτο ὁ λίθος ὠνομάσθη Ζεὺς Καππώτας κατὰ γλῶσσαν τὴν Δωρίδα.

[k] These observations had long been committed to writing, when happening to turn to Dindorf's Annotations to see what sense he affixed to the word ἤνυσεν (infr. 454), I found some references, by pursuing which it was evident that the idea of a double set of oracular communications had occurred to the same scholar. The learned writer however gives nothing but references.

that in charging Sophocles with repetition and tautology (cf. Herm. ad v. 392. &c.) that most learned expositor has not acted with his usual acuteness and judgment.

As the limits assigned to this publication have already been exceeded, I must forbear to enter into more minute explanations, as was intended, of the closing scene of Œdipus's life;—the Knight's Hill—the hill of Demeter Chloë, and above all of that subterranean abyss, in which Œdipus disappears; but as the interpretations set upon three or four passages in the following drama, more particularly in the lyrical parts, may give offence by their boldness, and in their references to modern authorship may seem derogatory to the ancient poet, a few words on this matter will perhaps be allowed me. In reading the Greek drama, whether tragic or comic, it should never be forgotten that dramatic representations in Athens were of rare occurrence—that they took place at distant intervals—that a play, except under extraordinary circumstances, was never performed twice—that the representation took place under every circumstance of excitement—bard pitted against bard—aulete against aulete—dancer against dancer—tribe against tribe; while criticism in its present organised shape was a thing unknown. Is it possible that under such circumstances some little instances of false taste in language should not occasionally occur? the latter more particularly in the lyric portions of the play, and for the following reason. The choral ode was, I need scarcely say, the progeny of the dithyrambic ode, the latter belonging to the Dionysiac festivals, long before the regular drama was invented, and which being performed at a festival in honour of the god of wine, and to auditors who had partaken largely of his gifts, naturally pushed the powers of the Greek language to the utmost extravagance of license. The reader who knows any thing of the writings of Aristophanes, knows that the dithyramb and its composers never in consequence come before him, but that every species of compound epithet is invented to ridicule the turgidity, obscurity, and bombast of their language. And yet if the reader peruses carefully the specimens of distorted language which the poet puts into the mouth of his Cinesias (Av. 1373 sq.) or his Agathon (Thes. 101 sq.), I venture to say that he will find none which go greater lengths than some which occasionally occur in the writings of Sophocles[1]. And why such extravagances in an author, whose diction was naturally so pure and simple, and who certainly was not ignorant that simplicity is the best accompaniment of sublimity? The only answer, I think, is to be found in the dramatic peculiarities above alluded to, and the nature of the poet's audience;—that mob of con-

[1] Compare for instance a nearly similar idea as expressed by the Aristophanic Cinesias (Av. 1395), and by Sophocles in the following drama (v. 1081 sq.); the great satirist most probably whispering softly to himself in both cases, ὠὸπ, βομβὰξ, βομβαλοβομβάξ.

ceited artisans and mariners, who ruled in the theatre as they did in the ecclesiæ and in the courts of law, and who from old habit naturally expected in the choral ode the same extravagances of language as had been wont to delight them in the dithyrambic ode. Nor in making this remark do I convey any unjust imputation on the taste of the most ingenious people that ever existed. Correct taste is the result of constant practice and observation, on whatever subject it is exerted. In oratory the taste of the commonest artisan in Athens was almost perfect, because the peculiar institutions of his country made forensic or legislative oratory the daily and hourly food of his life. But dramatic representations were literally 'angel-visits, few and far between;' and if the hearer's taste on such occasions was less perfect, and the purveyor to it, intent on victory, cared little for an occasional sacrifice of his own better knowledge, who can fairly wonder at it? These reasonings seem to me founded on common sense; but if the reader requires better authority than my own for them, he will find them amply supported in some bitter and pungent remarks of Plato, who complains (3 Leg. 700 sq.) of an Attic *theatrocracy*[m] as he does elsewhere of an Attic democracy, and indignantly laments that questions of what was beautiful or otherwise in language were carried, not by men of sense and taste, but by the boisterous voices of those who ought to have sat still and deferred to their betters.

[m] I transcribe a short extract from the pages referred to. *Τοιαῦτα δὴ ποιοῦντες ποιήματα λόγους τε ἐπιλέγοντες τοιούτους τοῖς πολλοῖς ἐνέθεσαν παρανομίαν εἰς τὴν μουσικὴν καὶ τόλμαν, ὡς ἱκανοῖς οὖσι κρίνειν. ὅθεν δὴ τὰ θέατρα ἐξ ἀφώνων φωνήεντα ἐγένοντο, ὡς ἐπαΐοντα ἐν Μούσαις τό τε καλὸν καὶ μὴ, καὶ ἀντὶ ἀριστοκρατίας ἐν αὐτῇ θεατροκρατία τις πονηρὰ γέγονεν.* 700, e.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

ΥΠΟΘΕΣΙΣ.

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥΣ *συνημμένος πώς ἐστι τῷ* ΤΥΡΑΝΝΩΙ. *τῆς γὰρ πατρίδος ἐκπεσὼν ὁ Οἰδίπους ἤδη γεραιὸς ὢν ἀφικνεῖται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ πυθόχρηστον, ὡς αὐτός φησι, χρησθὲν αὐτῷ παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλλάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐγχώριοι, ἐξ ὧν ὁ χορὸς συνέστηκε, πυθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παίδων, καὶ τὴν γενομένην ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν· ὃς καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν αὐτὸν εἰς τοὐπίσω ἄπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν Θησέα διελθὼν τὸν χρησμὸν οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.*

Τὸ δὲ δρᾶμα τῶν θαυμαστῶν· ὃ καὶ ἤδη γεγηρακὼς ὁ Σοφοκλῆς ἐποίησε, χαριζόμενος οὐ μόνον τῇ πατρίδι, ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ· ἦν γὰρ Κολωνῆθεν· ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδεῖξαι, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορθήτους ἔσεσθαι, καὶ τῶν ἐχθρῶν αὐτοὺς κρατήσειν ὑποτίθεται ὁ Οἰδίπους προαναφωνῶν καὶ ὅτι διαστασιάσουσι πρὸς Θηβαίους ποτέ, καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον αὐτοῦ.

ΣΑΛΟΥΣΤΙΟΥ ΠΥΘΑΓΟΡΕΙΟΥ.

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ ἑτέρῳ ΟΙΔΙΠΟΔΙ· *πεπήρωται γὰρ καὶ ἀφῖκται εἰς τὴν Ἀττικήν, ὁδηγούμενος ἐκ μιᾶς τῶν θυγατέρων, Ἀντιγόνης. καὶ ἔστιν ἐν τῷ τεμένει τῶν σεμνῶν [Ἐρινύων], ὅ ἐστιν ἐν τῷ καλουμένῳ ἱππίῳ Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσειδῶνός ἐστιν ἱερὸν ἱππίου καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὀρεωκόμοι ἵστανται· ἔστι γὰρ αὐτῷ πυθόχρηστον ἐνταῦθα δεῖν αὐτὸν ταφῆς τυχεῖν· οὗ μή ἐστιν ἑτέρῳ βεβήλῳ τόπος, αὐτόθι κάθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως προέρχεται. ὁρᾷ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν ὅτι τις ἄρα τῷ χωρίῳ τούτῳ προσκάθηται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν χοροῦ σχήματι, μαθησόμενοι τὰ πάντα. πρῶτος οὖν ἐστι καταλύων τὴν ὁδοιπορίαν, καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δέ ἐστι καθόλου ἡ οἰκονομία ἐν τῷ δράματι, ὡς οὐδενὶ ἄλλῳ σχεδόν.*

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππίῳ, πρὸς τῷ ναῷ τῶν σεμνῶν. ὁ δὲ χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν. προλογίζει Οἰδίπους.

ΑΛΛΩΣ.

Τὸν ἐπὶ Κολωνῷ Οἰδίποδα ἐπὶ τετελευτηκότι τῷ πάππῳ Σοφοκλῆς ὁ υἱδοῦς ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος*, ὃς τέταρτος ἀπὸ Καλλίου, ἐφ' οὗ φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφὲς δὲ τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει τοὺς στρατηγοὺς ὑπὲρ γῆς, ὁ δὲ Φρύνιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς Βατράχοις, φησὶν οὕτως·

μάκαρ Σοφοκλέης, ὃς πολὺν χρόνον βιοὺς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιὸς,
πολλὰς ποιήσας καὶ καλὰς τραγῳδίας,
καλῶς ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν.

ἐπὶ δὲ τῷ λεγομένῳ ἱππίῳ Κολωνῷ τὸ δρᾶμα κεῖται. ἔστι γὰρ καὶ ἕτερος Κολωνὸς ἀγοραῖος πρὸς τῷ Εὐρυσακείῳ, πρὸς ᾧ οἱ μισθαρνοῦντες προεστήκεισαν, ὥστε καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδοθῆναι

ὄψ' ἦλθες, ἀλλ' εἰς τὸν Κολωνὸν ἵεσο.

μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης ἐν Πετάλῃ διὰ τούτων

οὗτος, πόθεν ἦλθες; Εἰς Κολωνὸν ᾠχόμην,
οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἱππέων.

* Ol. XCIV, 2.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΟΙΔΙΠΟΥΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
χώρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν;
τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
τὴν νῦν σπανιστοῖς δέξεται δωρήμασι,
σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι 5
μεῖον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί;

1. τυφλοῦ γέροντος. The occupants of an Attic theatre, whether natives or strangers, were doubtless as loquacious before the commencement of a new piece, as they were tumultuous at its close. The sight of an actor, however, brought their colloquies to a speedy end, and before the short pause and nicely-inflected voice of [a]Polus or Tlepolemus had given these two significant words their proper force, the sound of a dropping pin, to use a modern phrase, might almost have been heard in the spacious theatre. And the *eyes* as well as *ears?*—Such as were not fixed on that old man reverend, with his grey and unrestrained locks floating to the wind, were riveted on the mask of Antigonë, indicative of all that youth and innocence, daring resolution and the most touching feminine beauty, could combine together.

2. χώρους=χῶρον, *open country*, in opposition to πόλις, an inhabited place or city, whether great or small.

4. σπανιστοῖς, *scant, sparing*.

Ib. δέχεσθαι δωρήμασι. Wunder compares Xen. Anab. V, 5. 24. καὶ ξενίοις, ἣν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα. See also Abresch. ad Æsch. 1. p. 603.

6. φέροντα. Schol. ἀποφερόμενον, *receiving*. On verbs of this nature, cf. Schol. ad Soph. Phil. 1109. Reisig's Enarr. p. 27. Lobeck ad Aj. 129. Wund. ad El. 1069. and Ellendt II. 899.

[a] The two favourite actors of Sophocles. Cf. Lessing's 'Leben des Sophokles,' p. 164.

στέργειν γὰρ αἱ πάθαι με χὠ χρόνος ξυνὼν
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις
ἢ πρὸς βεβήλοις ἢ πρὸς ἄλσεσιν θεῶν, 10

7. στέργειν, *to be content;* with what? the verses preceding inform us, *with scant food;* subsequent verses enable us to add, with mean apparel, and humble lodgment; the reverse of all to which the speaker in his day of royalty had been accustomed to. And what had lessoned the ex-monarch into so much wisdom? Himself assigns three causes; and of those three, if the preliminary observations to this drama should be found correct, there can be little doubt that Wunder has misinterpreted the second.

7–8. ὁ χρόνος ξυνὼν μακρός. *Das Alten, in dem ich stehe, ein hohes.* WUND. That Œdipus was now *old,* himself assures us in the opening verse; that he was *very old,* as Wunder's version does and ought to imply (cf. Œd. T. 963), provided the interpretation he sets on the word χρόνος be correct, is not so clear. Granting that χρόνος does in the writings of Sophocles not unfrequently imply *old age,*—and more pertinent examples than Wunder has quoted occur in the present play (infr. 112. 805–6. 875),—the first question then would necessarily be, does *old age,* and more particularly the old age of monarchs, incline us of itself to be less easily satisfied with supplies of food, raiment and lodgment? Into this philosophical inquiry, however, we need not enter; the prefatory remarks to this play allowing us I think to say, that as πάθαι here signifies the hardships which Œdipus had endured since his expulsion from his ancestral halls, so μακρὸς χρόνος implies the *great length of time,* during which those hardships had continued; the word ξυνὼν, so frequently redundant in Sophocles, here perhaps implying *in unison with those hardships.* Had any third agent been at work to effect this feeling of contentment? The text tells us, yes.

8. τὸ γενναῖον, *inborn nobility of mind:* that feeling, which makes truly noble minds consider the trappings of rank and station as things rather to be submitted to for the sake of society, than things desirable in themselves; and who upon any reverse of fortune can, like the speaker in the text, wrap themselves up in their own reflections, and find 'that virtue though in rags will keep them warm.' It is observable that Euripides ascribes this nobility of mind to Œdipus in his day of calamity (Phœn. 1639. τὸ γὰρ ἐμόν ποτ' εὐγενὲς | οὐκ ἂν προδοίην, οὐδέ περ πράσσων κακῶς) as well as Sophocles, and in both instances no doubt with similar results: shouts of applause from all parts of the theatre: for the Athenians understood what was noble, though they did not always practise it.

Ib. τρίτον. cf. infr. 332.

9. θάκησιν (Phil. 18. ἐνθάκησις), *seat.* θάκοισιν Lib. θάκησιν Seidl.

10. βέβηλος (βαίνω, βηλὸς), *approachable, accessible to all;* opposed to ἄβατα (infr. 167), *places not accessible,* because holy.

Ib. ἄλσος (ἀλδέω, ἀλδαίνω), a grove dedicated to a god or goddess. Cf. Trach. 1167. El. 567. et infr. 98. &c.

στῆσόν με κἀξίδρυσον, ὡς πυθώμεθα
ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἥκομεν
ξένοι πρὸς ἀστῶν, χἂν ἀκούσωμεν τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπου, πύργοι μὲν, οἳ
πόλιν στέγουσιν, ὡς ἀπ' ὀμμάτων, πρόσω· 15
χῶρος δ' ὅδ' ἱρὸς, ὡς σάφ' εἰκάσαι, βρύων

Arist. Thesm. 1149. That the ἄλσος was not always planted with trees, see Diss. Comment. ad Pind. p. 45. 86. 133. Passow in voc.

11. στῆσόν με κἀξίδρυσον. By the first word, Œdipus intimates his wish to proceed no further; by the second, his desire to be seated.

Ib. πυθώμεθα, Br. Elmsl. Gaisf. [b] Dind. Wund. πυθοίμεθα, Lib. Matth. §. 518. 1. 4. πυθοίμεθ' ἄν, Herm.

12. ἥκομεν μανθάνειν. Matth. §. 532. c.

13. χἂν = καὶ ἃ ἄν, Br. Dind. Wund. ἂν δ', Elmsl. Herm. Markland adopts this crasis in Arist. Thesm. 90. ἐκκλησιάσοντ' ἐν ταῖς γυναιξὶν, χἂν δέῃ λέξονθ' ὑπὲρ ἐμοῦ.

Ib. τελεῖν, *execute, perform.* Trach. 286. Aj. 528. infr. 465. (Œdipus, who knows that he is already near Athens, and that *much* awaits him there to be done, speaks with deep emotion.)

15. πόλιν, *the city.* Dale. In stricter parlance, the acropolis or citadel, the lofty ramparts of which could be discerned, not merely from the twin-hills of Colonos, but from the far more northern pass at Phylë, and I believe from the eastern summit of mount Parnes. See Kruse's Hellas II. 11.

Ib. στέγειν, *to cover, to protect, to guard.* Dœderlein (perhaps from Antig. 122. στεφάνωμα πύργων) conjectures στέφει.

Ib. ὡς ἀπ' ὀμμάτων, as far as may be conjectured by the eyes. Cf. Matth. II. p. 995. Wunder ad El. 65.

Ib. πρόσω. To a female, conducting a man old and blind, and who has already travelled some way, such language may be allowed for a distance comprehending at most a mile and a [c] quarter; but that *men* of Greece, however old, should speak of it in the same language (cf. infr. 303), seems rather puzzling. The text, however, evidently admits of none of the attempts by which Musgrave endeavours to rectify it.

16. ἱρός. For a refutation of Reisig's opinion, who supposes Antigonë to have conjectured the place to be *holy*, merely from the nature of the trees planted in the ἄλσος, see Thudichum I. 291. ἱρὸς Dind. Wund. ἱερὸς vulg.

Ib. ὡς σάφ' εἰκάσαι. Donner translates: *das* erkenn' ich klar. "*That* I see clearly." But do not the words

[b] See his Annotations. In his text, he reads πυθοίμεθα.

[c] Thucydides (VIII. 67.) places the temple of Poseidon at Colonos, as at most ten stadia from Athens. Thudichum speaks of the distance between the two places as about the fourth of a German mile; the German mile being in common parlance 5 English miles, but more nearly $4\frac{1}{2}$ miles. Mr. Hussey, in his valuable Essay on Ancient Weights and Measures, observes, 'the English statute mile contains very nearly $8\frac{3}{4}$ Olympic stades, wanting only 29 feet $2\frac{1}{2}$ inches.' P. 236.

δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες·
οὗ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου.
μακρὰν γὰρ ὡς γέροντι προὐστάλης ὁδόν. 20

ΟΙ. κάθιζέ νύν με καὶ φύλασσε τὸν τυφλόν.

ΑΝ. χρόνου μὲν οὕνεκ' οὐ μαθεῖν με δεῖ τόδε.

ΟΙ. ἔχεις διδάξαι δή μ' ὅποι καθέσταμεν ;

ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὔ.

ΟΙ. πᾶς γάρ τις ηὔδα τοῦτό γ' ἡμῖν ἐμπόρων. 25

ΑΝ. ἀλλ' ὅστις ὁ τόπος ἦ μάθω μολοῦσά ποι ;

ΟΙ. ναὶ, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος.

σάφ' εἰκάσαι involve a sort of contradiction, when placed together? Neue suggests ἀπεικάσαι. The same correction had previously occurred to Reisig, but was afterwards abandoned by that acute, but eccentric scholar. Trach. 141. ὡς ἀπεικάσαι.

16–17. βρύων (*filled with*) δάφνης. The genitive after βρύειν has been amply illustrated by the Editor in his Aristophanes, Nub. 45. Ran. 319. cf. Matth. §. 352.

17. πυκνόπτεροι=πυκναὶ, *in great numbers.* Herm. 'Nimia diligentia Elmsleius interpretatur πυκναὶ ἀηδόνες πτεροῦσσαι.' Dind. For the elision at the end of the verse, cf. Erf. ad Antig. 1018. and add Arist. Eccles. 351. Av. 1716.

18. εὐστομεῖν, *to sing.* cf. Jacobs ad Callistr. p. 613. Schneider ad Ælian H. An. II. 21. Ell. On the word εἴσω, cf. Wund. ad Antig. 489.

19. κῶλα κάμπτειν, to bend the knee for the purpose of sitting=*to sit, to rest.*

Ib. τοῦδ' ἀξέστου πέτρου, *this rude unpolished stone seat.* cf. infr. 101.

20. προὐστάλης ὁδόν. Schol. *you have come a longer way than became an old man.* Pass. προσταλῆναι ὁδὸν, *den Weg fürder gehn.* Cf. Matth. §. 388.

21. φύλασσε—(pauses, and then with a deep sigh.)

22. χρόνου οὕνεκ', *after such a length of time.* Donn. For stricter meaning, see Passow in voc. ἕνεκα, and cf. infr. 443. El. 387. 605. 787. Phil. 774.

23. ὅποι Dind. Wund. ὅπου Br. Wunder, comparing Eur. Or. 1330. Phœn. 1288. observes, that there is a latent sense of motion in the verb καθέσταμεν.

25. πᾶς—ἐμπόρων, *every traveller, every person on the road.* Phil. 542. Trach. 318. ξυνέμπορον, (*companion on the road.*) The metaphorical application of the word has been ingeniously traced by Reisig (Enar. p. 31), who compares Æsch. Choeph. 657. ὥρα δ' ἐμπόρους μεθιέναι | ἄγκυραν ἐν δόμοισι πανδόκοις ξένων.

Ib. ηὔδα, sc. told us that the city before us was Athens.

27. ἐξοικήσιμος, *habitabilis* et *habitatus.* Ell. On its compound form, cf. infr. 353. In the verse following Antigonë speaks generally, from catching sight of a person as yet a stranger to them. cf. infr. 39.

ΑΝ. ἀλλ' ἐστὶ μὴν οἰκητός. οἴομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῷν ὁρῶ.
ΟΙ. ἦ δεῦρο προστείχοντα κἀξορμώμενον ; 30
ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χὤ τι σοι λέγειν
εὔκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὅδε.
ΟΙ. ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ
αὐτῆς θ' ὁρώσης, οὕνεχ' ἡμῖν αἴσιος
σκοπὸς προσήκεις τῶν ἀδηλοῦμεν φράσαι, 35

ΞΕΝΟΣ.

πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἕδρας
ἔξελθ', ἔχεις γὰρ χῶρον οὐχ ἁγνὸν πατεῖν.

30. κἀξορμώμενον, *and that with haste.* cf. Aj. 1224. Antig. 1233. Trach. 913, 929. Æsch. Eum. 93.

31. μὲν οὖν, *imo vero.* Cf. Matth. p. 1116. καὶ δὴ=καὶ ἤδη. cf. Hartung, I. 135.

32. εὔκαιρον, *opportune,* Donner, *am, Orte, in place.* On ἀνὴρ ὅδε, *the man is here,* see Matth. §. 264. 5.

33. On ὑπέρ τ' ἐμοῦ for ὑπὲρ ἐμοῦ τε, see Matth. ad Eur. Hec. 459. Wund.

34. αἴσιος, *fortunate,* as being a person who can solve their doubts. οὕνεκα, *that.*

35. σκοπὸς, here, *informant.* Ib. τῶν=ταῦτα, ὧν Matth. §. 292. 'ὧν Elmsleius. Recte, ut videtur.' Dind. cf. infr. 1258. Wund. ad Phil. 14. Trach. 381. El. 1123. &c.

Ib. ἀδηλεῖν (ἀδηλοῦν Pass. contrary to the genius of the language, as Ellendt observes), *to be in the dark,* or *uncertain about a thing.*

Ib. Much controversy has been excited, as to whether the Ξένος in the text was a native of Colonos, an Athenian, or an entire stranger (cf. Reisig's Enar. p. 18. Thudich. p. 291. Wunder's note to the dramatis personæ.) There appears to me to be a further matter for consideration: whether the word ξένος has not crept into the persons of the drama, instead of σκοπός. Was it likely that a grove, to which so much superstitious feeling was attached as that of the Eumenides (infr. 129. &c.), should have been left unguarded, with the chance of strangers intruding upon it, as we see Œdipus was on the point of doing? That the person in question was responsible to the authorities of Colonos, seems pretty clear from v. 48; that he was at their behest may I think be inferred from v. 297. Would a passing stranger from Athens or elsewhere have so expressed himself in the first instance, or have been so dealt with in the second?

36. τὰ πλείονα, i. e. the further things which you were about to say. Phil. 576. μή νύν μ' ἔρῃ τὰ πλείονα.

37. οὐχ ἁγνὸν πατεῖν=ὃν πατεῖν οὐχ ἁγνόν ἐστι. Cf. Matth. 535. Obs. Seidler compares Eur. Iph. T. 1045. βρέτας θιγεῖν ὅσιόν ἐστ' ἐμοὶ μόνῃ. On ἔχεις see Ellendt, p. 731. Translate: *you are on a place.*

ΟΙ. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
ΞΕ. ἄθικτος οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40
ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;
ΞΕ. τὰς πάνθ' ὁρώσας Εὐμενίδας ὅ γ' ἐνθάδ' ὢν

38. τοῦ θεῶν (*to what god*) νομίζεται (*is it appropriated, dedicated*)?

39. ἄθικτος οὐδ' οἰκητὸς (speaking of the ἄλσος or τέμενος). Musgrave compares Philoct. 2. ἄστειπτος οὐδ' οἰκουμένη.

40. σφε, *it*. Matth. §. 147, a. 8. Ib. ἔχουσι. cf. infr. 54. et Blomf. gloss. ad Æsch. S. c. Th. 69.

Ib. Γῆς τε καὶ Σκότου κόραι. From what theological sources Sophocles derived his parentage of the Erinyes, is not clear; and ancient writers, more particularly Attic, seem to have allowed themselves great latitude on this subject. Æschylus, without assigning any father to them, calls them daughters of Night. The Theogony of Hesiod makes them daughters of Gæa and the blood-drops, which fell from the mutilated body of Uranus. One of the Orphic Hymns ascribes their birth to Hades and Persephonë. A work bearing the name of Epimenides, makes them daughters of Cronus and Eurynomë. According to Eudemus, their sire and mother were Acheron and Night; according to Athenodorus and Mnaseas, Hades and Styx: Euphorion makes Phorcys their father; Ister, Gæa-Euonymë their mother. See further on the subject Reisig's Enarr. p. 33. and Müller's Eumeniden p. 184.

41. Wunder translates: 'what are they called, that having heard their holy name, I may be able to address them?' 'By what most holy name should I invoke them?' Dale.

42. τὰς πάνθ' ὁρώσας. Aj. 836. ἀεὶ θ' ὁρώσας πάντα τἀν βροτοῖς πάθη | , σεμνὰς Ἐρινῦς. Æschylus (Eum. 103.) gives the power of sight to the *heart* of these terrible beings, thus enabling them to see even when the eye is closed, the wounds that had been inflicted on Clytæmnestra by the hand of her son. ὁρᾷ δὲ πληγὰς τάσδε καρδία σέθεν.

Ib. Εὐμενίδας: supply θεάς. (εὖ, μένος.) The uncontrollable emotions which burst from Œdipus at finding himself at last in the close vicinity of those divinities, of whom he had been so long in search — the start, the uplifted hands, the devout and reverential prayer — are best seen from the impression eventually made on the σκοπός. To treat of the divinities themselves, under their joint names of *Erinyes* and *Eumenides*, would be to write a volume, not a passing note. Much learning and research have been devoted to the subject by Thudichum (I. 279, sq.), by Klausen in his Æschylean Theology, and above all by the learned Müller in the notes appended to his powerful translation of the Eumenides of Æschylus. But alas! a link is wanting, which even their learning and research could not supply, and of the want of which they do not appear to have been sensible. From Pausanias (II. 11. 4.[d]) it is evident that the name of

[d] Cf. Siebelis' note.

εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.
ΟΙ. ἀλλ' ἵλεῳ μὲν τὸν ἱκέτην δεξαίατο·
ὡς οὐχ ἕδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι. 45
ΞΕ. τί δ' ἐστὶ τοῦτο; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.

Eumenides had been known in Sicyon long before any such title of the *Erinyes* was recognized in Athens (cf. infr. 63. 90). Sicyon, it need scarcely be observed, was the oldest of Grecian dynasties, having preceded that of Athens by some centuries. Peopled originally from Phœnicia and Egypt, here was the spot to have traced many of the most important Grecian myths in all their originality and freshness, and then to have compared them with the accounts of the Sacred Writings, before those primeval tales had been changed and altered by Attic or even Bœotian writers: but the antiquities of Sicyon are an entire wreck, and we must be content to remain in ignorance, under what circumstances the *Furies* became converted among them into the *Mild* and the *Benevolent*. It is observable that Æschylus in the magnificent drama known to us by the title of Eumenides, never uses the word itself, though he styles these divinities after the victory gained over them by the adroitness of Minerva, εὔφρονας (946), εὐθύφρονες (992), &c. cf. infr. 1299.

Ib. ἐνθάδ' ὢν, Libri, Wund. ἐνθάδ' ἂν, Vauvill. Br. Gaisf. Dind. (in Annotat.) Ell. See also Dissen Comment. in Pind. p. 231. Passow (I. 433.), evidently with an eye to this passage, when dissertating on the restricting power of the particle γε, says, 'ὅ γ' ἐνθάδε λεὼς, das hiesige Volk *wenigstens*, wenn auch nicht alle Menschen,' *the people here at least, if not all men.*

43. εἴποι. Cf. Matth. §. 515. Obs. Reisig, who had persuaded himself, that the word *Eumenides* might not be pronounced by an Athenian, translates: 'Eumenidas dixerit populus, si quidem dixerit?'

Ib. νιν, *them.* At the word ἄλλα, supply ὀνόματα.

44. ἱκέτην (ἵκω). The first proceeding of a man stained with blood was (see prefatory remarks) instant *flight* from his native land. He must *go* to some distant person, and with the supplicatory branch, entreat of him, as his ἁγνίτης, the purifying rite. This connexion of the word ἵκω with ἱκέτης is also discernible in the word Ἰξίων, the first person whom antiquity records as guilty of *kindred* murder (ἐμφύλιον αἷμα πρώτιστος ἐπέμιξε θνατοῖς Pind. P. II. 59), and whose ἁγνίτης Zeus himself condescends to become. Cf. Æsch. Eum. 419. 688. Müller's Eumeniden p. 134. 7. 8. Welcker's Trilogie p. 549.

45. I understand: 'For out of this land as a fixed habitation' or, 'out of a seat in this land (cf. Matth. §. 380. 3), I shall not depart.' ὡς, Elms. Wund. Dind. (in Annot.) ὥστε, Libri, Schol. Gaisf. Ell.

46. τί (sc. διὰ) δ' ἔστι τοῦτο; Schol. *why is this that you do not rise?* The answer of Œdipus would rather, I think, imply, *what is this which you speak?* the σκοπὸς evincing every mark of astonishment at the enigmatical language of Œdipus.

Ib. ξυμφορᾶς ξύνθημ' ἐμᾶς. 'I speak the settled, concerted, agreed

ΞΕ. ἀλλ' οὐδὲ μέντοι τοὐξανιστάναι πόλεως
δίχ' ἐστὶ θάρσος, πρίν γ' ἂν ἐνδείξω τί δρῶ
ΟΙ. πρός νυν θεῶν, ὦ ξεῖνε, μή μ' ἀτιμάσῃς,
τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι. 50
ΞΕ. σήμαινε, κοὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.
ΟΙ. τίς δ' ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν;
ΞΕ. ὅσ' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων.

upon token or pass-word (Eur. Phœn. 1156. Rhes. 572. 684.) of my fate.'

47–8. The σκοπὸς, after a pause of the utmost astonishment at the language and demeanour of Œdipus, proclaims his want of courage to remove him from the sacred seat without the state's sanction, (πόλεως δίχα. cf. Aj. 768. δίχα κείνων.)

47. τοὐξανιστάναι, *the removal* (of this man). Aj. 788. τί μ' αὖ τάλαιναν—ἐξ ἕδρας ἀνίστατε.

48. For θάρσος ἐστὶ, or rather θάρσος ἔχει, followed by an infinitive, Wunder compares Phil. 596. οὗτος γὰρ πλέον τὸ θάρσος εἶχε θἀτέρου δράσειν τάδε. (If the context is carefully considered, δράσειν I think will be found to depend on the preceding participle λέγοντος, not on θάρσος εἶχε: the intermediate words being parenthetical.) Elmsley compares Phil. 106. οὐκ ἆρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ;

48. πρίν γ' ἂν ἐνδείξω τί δρῶ. The German translators get rid of this difficulty with more ease than the commentators. *German prose:* 'before our state has given me authority.' *Donn.* 'before I signify it to the state, and ask what is to be done.' (which double force of the verb ἐνδεικνύναι is certainly a very convenient one.) Hermann and Reisig read from some MSS. τί δρᾶν; the latter comparing Œd. Tyr. 1439. 1443. and observing that τί δρᾶν=τί πρακτέον or τί δραστέον. Wunder quotes the Scholiast: ἕως οὗ τῇ πόλει ἐνδείξω τί χρῆ ποιεῖν. Supposing the σκοπὸς to be merely *soliloquizing* in his astonishment at the language and conduct of Œdipus, we may, I think, translate: *before I indicate to the city my proceedings,* or, what I do by allowing this stranger to *sit* on forbidden ground.

49–50. μή μ' ἀτιμάσῃς—ὧν. The sense and construction may be illustrated from Œd. T. 788. ὁ Φοῖβος ὧν μὲν ἱκόμην (i. e. ἐκείνων, δι' ἃ ἱκόμην) ἄτιμον ἐξέπεμψεν. *Do not think me unworthy of an answer to those things, which*—. Cf. Matth. §. 339. 473, b.

50. τοιόνδε ἀλήτην, a wanderer at once old, blind, and destitute.

Ib. προστρέπω, *supplicate.* Œd. T. 41. ἱκετεύομέν σε πάντες οἵδε πρόστροποι.

52. βεβήκαμεν = ἐσμὲν or ἔχομεν. Wund. ad El. 962. cf. Boeckh Expl. ad Pind. p. 134. Trach. 41. κεῖνος δ' ὅπου βέβηκεν, οὐδεὶς οἶδε. Antig. 67. τοῖς ἐν τέλει βεβῶσι.

53. Reisig (Enar. p. 37.) considers this verse as a justification of his opinion, that the speaker is a stranger, not a native of Attica. Seidler by various quotations (Xen. Cyrop. V, 1, 22. IV, 2, 22. VII, 7, 47.) has shown that the expression is equivalent to, *whatever things I know, you shall know also.* cf. Hartung, I. 129.

χῶρος μὲν ἱρὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς 55
Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον,
χθονὸς καλεῖται τῆσδε χαλκόπους ὀδὸς,
ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύαι
τόνδ' ἱππότην Κολωνὸν εὔχονται σφίσιν
ἀρχηγὸν εἶναι, καὶ φέρουσι τοὔνομα 60
τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
τοιαῦτά σοι ταῦτ' ἐστὶν, ὦ ξέν', οὐ λόγοις

55. Ποσειδῶν. For Semitic derivation of the word, see Sickler's "Cadmus" p. 73. Ἐν δ', *simul cum.* Cf. Wund. ad El. 700. See also Œd. T. 27. 181.

Ib. πυρφόρος. As a daduchus and fire-bringer, Prometheus is represented with a torch in his hand. Eurip. Phœn. 1137. δεξιᾷ δὲ λαμπάδα Τίταν Προμηθεὺς ἔφερεν. The reader is referred for further information to Reisig's Enar. Thudichum's Sophocl. p. 286. Wunder's Preface to Œd. Col. Creuzer's Symbol. II. 288. 293. For Semitic derivations, consult Sickler's "Cadmus" pp. 31. 69.

57. χαλκόπους (πούς) ὀδὸς, metaph. *with brasen steps.* This threshold, with its steps of brass, has been already described in the prefatory remarks. The entrance to Tartarus had been poetically provided, from the earliest times, with a threshold of a similar nature.

ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός. Il. VIII. 15.

ἐνθάδε μαρμάρεαί τε πύλαι καὶ χάλκεος οὐδὸς
ἀστεμφὴς, ῥίζῃσι διηνεκέεσσιν ἀρηρὼς, αὐτοφυής. Hes Theog. 811.

Dale, from his translation, evidently mistakes ὀδὸς for ὁδός.

58. ἔρεισμ' Ἀθηνῶν, *the prop* or *bulwark of Athens.* As Athens was too far distant from Colonos for this to be well said in the first sense, we must suppose it to be said proleptically in the second sense. The burial of Œdipus on this spot made it to after-ages that support against Theban invasion, which it is here already assumed to be. Cf. infr. 411. 457–460. 621 sq. 1524. 1533.

Ib. οἱ πλησίον γύαι, the neighbouring (arable) lands. Eur. Bacch. 13. Heracl. 839.

59. τόνδε (pointing to a statue of Colonos). On the honours usually paid to *founders* of cities, see Herodot. VI. 38.

Ib. εὔχονται, *profess, boast.* Lessing (Leb. Soph. 19.) might well express surprise that Vitus Winsemius translates εὔχονται, *precantur,* and ἀρχηγὸν, *præsidem.*

60. ἀρχηγὸς (ἡγέομαι), *founder.* Cf. Blomf. gl. Æsch. Ag. 250. Pind. Pyth. V. 80. ἀρχαγέτας Ἀπόλλων. Ol. 7. 143. ἀρχαγέτᾳ Τιρυνθίων.

61. ὠνομασμένοι, sc. αὐτό. They all bear the name of Colonenses from Colonus, their founder.

62. τοιαῦτά σοι ταῦτ' ἐστὶν, such are the things on which you have questioned me. Cf. Soph. El. 761.

62–63. οὐ λόγοις—πλέον. Hermann's interpretation of this passage has been so implicitly admitted

τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

by succeeding editors of Sophocles,—Elmsley, Gaisford, Dindorf, Wunder,—that it may seem impertinent to call its propriety in question. That ablest of expositors considers the words as applying almost exclusively to the hero Colonos, and to a desire on the poet's part to make him as much known and respected abroad, as he was in his own immediate locality; hence he translates: "non tam sermonibus hominum et fama hæc celebrata esse, quam consuetudine atque usu in honore haberi." To this it may be answered, 1st, that the question immediately put by Œdipus seems to imply that something about *inhabitancy* or *inhabitants* had been said in the verse immediately preceding; 2ndly, that allowing for the Sophoclean practice of using abstract for concrete nouns (and no Attic poet uses them more frequently or with greater latitude), an expression to that effect is actually found in the word ξυνουσία; and 3dly, that the whole drift and tenour of this drama lead to the supposition, that something of wider import is here intended than a reference to the hero Colonos, who, however high he might stand in the estimation of his own deme, could command little interest in the eyes of the strangers, who crowded from all parts of Greece to be present at the theatrical exhibitions of the spring-festival of Bacchus. What then was that reference? A few words will put us in the way for understanding it. Though a resident diplomacy had not yet originated what sir H. Wootton slily terms *lying abroad* for the good of one's country, he must know little of Athenian affairs, who is not aware that *lying at home* for the same purpose was in that republic practised to an unlimited extent by [e] statesmen and orators, rhetoricians and poets. Now in this very drama, two positions of very doubtful authority, if not of absolute falsehood, are interwoven with its very texture; first, that in the age of Œdipus, the *Erinyes* had a settled worship in Attica, under the widely different name of *Eumenides:* (cf. sup. 42.) 2ndly, that the bones of Œdipus had been interred somewhere near Colonos, and under circumstances, which made it of no small political moment to Athens, that such a statement should gain a wide belief. The poet, aware that among the strangers present at the representation there would be sceptics and scoffers at the hardihood of both these assertions, guards against the occurrence by declaring in very adroit language (for it insinuates rather than affirms), "and these things which I tell you (the worship of the Eumenides, and proleptically, the sepulture of Œdipus, inclusive) must have a value set upon them not from what *I* say, or from common parlance on the subject, but rather from what the inhabitants here traditionally know and believe on these points." Without altogether venturing to impugn Hermann's exposition, these remarks may, I think, be submitted for consideration.

63. συνουσία=οἱ συνναίοντες. So

[e] What says the learned Boeckh, a writer without any political prejudices that I am aware of? "All the Athenian orators, and even the noblest among them, Demosthenes, distorted the truth without the least hesitation, whenever it suited their own purposes." Econ. of Athens, I. 108.

ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους ;
ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι. 65
ΟΙ. ἄρχει τις αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος ;
ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.
ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ ;
ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

infr. 658. ἀπειλαὶ = οἱ ἀπειλοῦντες. In a future play this construction will be more largely illustrated. At present I content myself with observing, that Passow, after going through the ordinary meanings of the word συνουσία, adds, 'überh. = συνοικία, auch die zusammenwohnenden selbst,' which is just the meaning here contended for. On looking into Neue, who rarely, however, gives any opinion of his own, I find that Dœderlein also translates *ab incolis*, but in what sense is not added.

64. ἦ γάρ. Cf. Phil. 248. 322. where the formula again stands at the head of questions growing out of something said by a previous speaker.

65. καὶ κάρτα, i. e. μάλιστα. infr. 301. καὶ κάρθ', ὅταν περ τοὔνομ' αἴσθηται τὸ σόν. WUND. τοῦδε τοῦ θεοῦ. cf. sup. 59.

66. ἄρχει τις αὐτῶν ; *Are they under a monarch's sway !*

Ib. πλήθει. This word, as indicating the *people* by *numbers*, has been illustrated in my "Wasps" and "Frogs" of Aristophanes.

Ib. λόγος, *summa potestas.* ELL. strictly, *speech, right of delivering their opinions; that* constituting power in democracies. Cf. Demosth. de Corona 285, 5–12.

67. κατ' ἄστυ: "The king who rules the city rules here also." DALE[e].

68. λόγῳ καὶ σθένει. The deliberative and executive powers of government seem to be here intended. Dœderlein compares Eur. Iph. A. 1020. στρατός τ' ἂν οὐ μέμψαιτό μ', εἰ τὰ πράγματα | λελογισμένος πράσσοιμι μᾶλλον ἢ σθένει. On οὗτος τίς, see Ellendt II. 458.

66–69. ἄρχει—Θησεύς. "It may seem surprising," says Brumoy, "that Œdipus, who had so long been monarch of Thebes, should not know whether a neighbouring state was a republic or a monarchy; but it will afterwards appear, that Œdipus only asks this question for a feint, that he may not be known, and in order to gain fuller intelligence." This reply does not seem satisfactory; for it may be observed, that after Œdipus is fully known to the Chorus, and all reason for feints and disguises is at an end, he speaks of Theseus in a very indefinite manner, 288. (ὁ κύριός τις, *your lord,*

[e] As frequent use will be made of this gentleman's version, in order to remind young readers, that Sophocles was not merely a subject for commentators and metricians to exercise their respective tools upon, but a great *poet*, it may be as well to add that Mr. Dale's translation is not as accurate as it is elegant and poetical. I have observed (and without seeking for them) at least 120 translations in the present play, the accuracy of which may be more or less questioned, without including errors contained in notes derived from popular writers on these subjects, such as Potter and Brumoy, or mistakes in assigning the dialogue to its proper speakers.

ΟΙ. ἆρ' ἄν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι ; 70
ΞΕ. ὡς πρὸς τί λέξων ἢ καταρτύσων μολεῖν ;
ΟΙ. ὡς ἂν προσαρκῶν μικρὰ κερδάνῃ μέγα.
ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις ;
ΟΙ. ὅσ' ἂν λέγωμεν πάνθ' ὁρῶντα λέξομεν.
ΞΕ. οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῇς ; ἐπείπερ εἶ 75
γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος,

whoever he may be). If any real defence for Sophocles can be found, it must be derived, I think, from other grounds. It is to be remembered then, which Brumoy apparently did not, that Œdipus had not come direct from Thebes to Colonos; that he had been a wanderer, it may be, for years; that during those wanderings the great political changes which Theseus originated in Athens had taken place, and that consequently we are not to bear too closely upon the poet for allowing Œdipus to ask questions here, which he certainly might have asked during his previous wanderings.

70. πομπὸς, *messenger*.

Ib. αὐτῷ μόλοι. Ant. 148. ἦλθε .. Θήβᾳ. 234. μολεῖν σοι.

71. Wunder, considering two interrogations to be here mixed up together, states them thus at length: ὡς πρὸς τί μόλοι τις ἐξ ἡμῶν αὐτῷ, τί λέξων, ἢ καταρτύσων μολεῖν ; The construction would be simplified by considering πρὸς λέξων as a tmesis, in which case we must read πρός τι, as Brunck and Gaisford do. For instances of Sophoclean tmesis, see Wunder himself at v. 1671.

Ib. καταρτύειν, *arcessere*. Ell. καταρτύσων μολεῖν (*effecturus ut veniat*. Dind.), nearly the same construction as Phil. 60. στείλαντες μολεῖν.

72. προσαρκεῖν, *præbere, concedere*. Cf. Heind. ad Plat. Theætet. §. 66. κερδαίνειν μέγα=κερδαίνειν μέγα κέρδος.

73. ἄρκεσις, *præsidium*. Ell. πρὸς, *on the part of*.

74. ὁρῶντα, *lumine prædita*, i. e. *consilii plena*. Reisig. (Œdipus speaking with great emphasis and dignity), *clear-sighted*, without darkness or obscurity.

75. οἶσθ'—ὡς νῦν μὴ σφαλῇς; The passive of σφάλλω signifies *to slip into some evil or misfortune* (Trach. 297. 719.); hence, *to transgress, to offend against* (Trach. 621. οὔ τι μὴ σφαλῶ γ' ἐν σοί ποτε, *I will never sin against thee*). The trespass which Œdipus was likely to commit, was leaving his present situation and entering the sacred grove. The σκοπὸς therefore cautions him, that his safest course will be to remain where he is. Erfurdt has explained the construction from the well known idiom, οἶσθ' ὡς ποιήσον, thus: "οἶσθ' ὡς μὴ σφαλῇς nihil aliud est quam μὴ σφαλῇς, οἶσθ' ὥς." The reader will beware therefore of taking his sense of this passage from Dale.

Know'st thou, stranger,
That thou art not deceived? And yet, &c.

76. ὡς ἰδόντι, *ut es ei, qui te viderit*, i. e. *secundum ejus judicium, qui te viderit*. Cf. Matth. §. 388. Wund.

Ib. τοῦ δαίμονος, dies herbe Loos, *this hard lot*. Donn. (the allusion is

αὐτοῦ μέν', οὗπερ κἀφάνης, ἕως ἐγὼ
τοῖς ἐνθάδ' αὐτοῦ μὴ κατ' ἄστυ δημόταις
λέξω τάδ' ἐλθών. οἵδε γὰρ κρινοῦσί σοι,
εἰ χρή σε μίμνειν, ἢ πορεύεσθαι πάλιν. 80

ΟΙ. ὦ τέκνον, ἦ βέβηκεν ἡμῖν ὁ ξένος;

ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσύχῳ, πάτερ,
ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.

ΟΙ. ὦ πότνιαι δεινῶπες, εὖτε νῦν ἕδρας
πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ, 85
Φοίβῳ τε κἀμοὶ μὴ γένησθ' ἀγνώμονες,
ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακά,
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἐλθόντι χώραν τερμίαν, ὅπου θεῶν

to his blindness and state of destitution. Instead of a full stop after *δαίμονος*, as Brunck, Gaisford and Dindorf give, it is better to put a comma with Matthiæ and Wunder.

77. *αὐτοῦ μέν', remain here.* On *ἕως...λέξω*, see Hart. II. 292.

78. *τοῖς ἐνθάδ' αὐτοῦ.* Reisig compares Eupolis ap. Stob. IV. 33. *ἢν δέ τις τῶν ἐνθάδ' αὐτοῦ | ἐπιτίθηται τῇ ποιήσει.* Add Arist. Vesp. 765. *ἐνθάδε αὐτοῦ μένων.*

82. *ἐν ἡσύχῳ.* Cf. infr. 197.

84. *πότνιαι.* On the application of this epithet to the Eumenides, cf. Müller p. 176. See also infr. 1050.

Ib. *δεινῶψ (ὤψ), of fearful aspect.*

84–5. "Since you are the first persons in this country, on whose seats I have reposed." Germ. prose translators: *da ich in diesem Lande zuerst eine Ruhestätte bei euch gefunden habe.* On *εὖτε, since,* see Matth. p. 1103. Kühn. §. 805, 3, a.

86. *ἀγνώμονες, immites, duræ.* Ell. Trach. 473. *rationis expers.*

87. *τὰ πόλλ' ἐκεῖνα κακά.* Neue refers for the many evils or hardships here spoken of to the denunciations made by the Delphic shrine when first consulted by Œdipus. (Œd. T. 787 sq.) That the learned editor is incorrect in this view of the matter, has I hope appeared from the prefatory remarks. The other editors pass the words unnoticed.

Ib. *ἐξέχρη (ἐκχρᾶν), announced oracularly.* Cf. Pass. in voc. *χράω.*

88–100. The general sense of these verses having been explained in the Preface, we have now merely to go through their details.

88. *ταύτην,* emphatic: *παῦλαν* sc. *τῶν κακῶν.*

Ib. *ἐν χρόνῳ μακρῷ,* after a long time. Cf. Phil. 235. El. 330. Eur. El. 1154. *δεκέτεσιν ἐν σποραῖσιν (after ten years).*

89. *τερμίαν (τέρμα).* This adjective occurs no where in the Greek drama (nor any Greek author that I am aware of), except Soph. Antig. 1330. *τερμίαν ἁμέραν, the last day, the day of death.* The general mean-

σεμνῶν ἕδραν λάβοιμι καὶ ξενόστασιν, 90
ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἵ μ' ἀπήλασαν·
σημεῖα δ' ἥξειν τῶνδέ μοι παρηγγύα,
ἢ σεισμὸν, ἢ βροντήν τιν', ἢ Διὸς σέλας. 95
ἔγνωκα μὲν νῦν ὥς με τήνδε τὴν ὁδὸν
οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν στρ. α'.

ing is determined by the word from which it is derived, *terminal, concluding, final.*

89–90. σεμνῶν θεῶν. El. 112. σεμναί τε θεῶν παῖδες Ἐρινύες. Aj. 837. σεμνὰς Ἐρινῦς τανύποδας. Æsch. Eum. 359. μένει γὰρ εὐμήχανοί τε καὶ τέλειοι κακῶν τε μνήμονες σεμναί. 992. δεῦρ' ἴτε, σεμναί. 798. σεμνότιμος καὶ ξυνοικήτωρ ἐμοί. The epithet is applied in Æschylus even to the victims offered to these goddesses. Eum. 960. σφαγίων τῶνδ' ὑπὸ σεμνῶν κατὰ γῆς σύμεναι. Pausan. II. 11. 3. ναὸς θεῶν, ἃς Ἀθηναῖοι Σεμνὰς, Σικυώνιοι δὲ Εὐμενίδας ὀνομάζουσιν. And here I think we have one proof of oracular ambiguity, calculated to put Œdipus on long travel and investigation; for the term σεμναὶ θεαὶ *might* apply to the goddesses Demeter and Cora, between whom and the Erinyes there seems to be much connexion of ideas. My limits allow me only to furnish references on the subject. See Osann ad Philem. Meineke ad Menand. Muller's Eumen. pp. 168. 170. 172. 176. 181. Klausen's Theol. 56.

90. ἕδραν. Cf. Æsch. Eum. 817. 852.

Ib. ξενόστασιν (ξένος, στάσις)= ξενοδοκεῖον, place for the reception of guests or strangers.

91. Musgrave compares Eur. Hippol. 87. Wunder adds Hel. 1666. El. 956. κάμπτειν, Reis. Herm. κάμψειν, Elms. Gaisf. Wund. Dind. (in annotat.) Neue.

92. The commentators fluctuate between οἰκήσαντα, the participle of οἰκεῖν *habitare*, and οἰκίσαντα, the participle of οἰκίζειν, *in domicilio constituere.* Those who adopt the former, as Seidler, Dindorf, and Ellendt, consider κέρδη and ἄτην as put in apposition with ἐμὲ, i. e. *Œdipum.* Dœderlein, Hermann, Elmsley, and Wunder prefer the transitive verb and participle, and reject Matthiæ's interpretation §. 433. *Obs.* 3. Dindorf, for his sense of the word, aptly compares Eur. Herc. F. 824. πόλει γὰρ οὐδὲν ἤκομεν βλάβος. The same learned writer thinks that we ought to read οἰκήσοντα with cod. Paris. 2886. and Turnebus's edition.

94–5. σημεῖα Διός. On the Zeus Semalios, or Zeus the giver of weather-signs, see Kruse's Hellas, II. 7–8.

96. τήνδε τὴν ὁδόν. Neue compares Aj. 877. I should consider the expression emphatic. (As far as *this* journey is concerned; all my previous wanderings having been without effect.)

97. οὐκ ἔσθ' ὅπως οὐ, *without doubt.* Phil. 195.

Ib. πιστὸν ἐξ ὑμῶν πτερὸν, "an omen, or impulse, (Schol. οἰωνός. ἡ πτέρωσις τῆς διανοίας.) which has you

ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἄν ποτε
πρώταισιν ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,
νήφων ἀοίνοις, κἀπὶ σεμνὸν ἑζόμην 100
βάθρον τόδ' ἀσκέπαρνον. ἀλλά μοι, θεαὶ,
βίου κατ' ὀμφὰς τὰς Ἀπόλλωνος δότε
πέρασιν ἤδη καὶ καταστροφήν τινα,
εἰ μὴ δοκῶ τι μειόνως ἔχειν, ἀεὶ

for it's author, and which may be depended upon." On the word πτερὸν, see Bernhardy's Wiss. Synt. p. 57.

98. ἄν. On the elliptic use of ἂν, see Hartung II. 224. 226. 244. sq. Cf. infr. 125. 146, &c. Insert, *otherwise.*

99. ἀντικυρεῖν, *to meet.* infr. 1680. ὅτῳ μήτ' Ἄρης μήτε πόντος ἀντέκυρσεν. Phil. 545. ἐπείπερ ἀντέκυρσα, δοξάζων μὲν οὔ.

100. νήφων (*myself pure from* or *abstinent of wine*) ἀοίνοις (*to you who hold it in abhorrence*). That Œdipus had not broken his fast, when he arrived at Colonos, is clear from the language held by him (sup. 3–4), and from the early hour at which he reaches the place (infr. 306). No one acquainted with the oracular language of antiquity will fail to recognise it in the opposition and ambiguity of the terms here used. Whether Sophocles derived these terms from Œdipodean oracles in actual existence, is of little moment to inquire.

Ib. ἀοίνοις. Libations made to the Eumenides consisted, as we shall see hereafter, of *water* and *honey mixed with water.* Hence Clytæmnestra's appeal to the Furies, (Æsch. Eum. 106. coll. 822.) ἦ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε | χοάς τ' ἀοίνους, νηφάλια μειλίγματα. For the trickery practised by Apollo on the Mœræ, who also were bound to the same sober libations, see Klausen's Æsch. Theol. p. 44. See also Dissen's Comment. in Pind. p. 618. In the words νήφων ἀοίνοις we may suppose some reference to the oracle given to Œdipus through Ismenë on their meeting previous to the present play, the meaning of which words Œdipus now for the first time comprehends.

101. ἀσκέπαρνον (α, σκέπαρνον, an instrument used for smoothing and polishing), *rough, unpolished.*

102. ὀμφή. "Est ὀμφὴ Homerico usu vox divina, θείη, θεῶν, θεοῦ, oraculo aut alio modo futura indicans hominibus." Diss. ad Pind. Nem. X. cf. Wachsm. IV. 277. et Ell. in v.

103. πέρασιν gl. τελείωσιν, *termination.* Ell. *transitus.* He considers πέρασιν καὶ καταστροφὴν as an hendiadys, equivalent to πέρασιν βίου τελευταίαν. On ἤδη, see Hart. I. 238.

104. μειόνως ἔχειν. περισσῶς ἔχειν would, I think, imply, *to be in a state of superfluity* as to number (cf. Electr. 155.); μειόνως ἔχειν would on the contrary be, *to be in a state of deficiency* as to number. Wunder adopts Hermann's explanation, *vilior esse, quam cui hoc beneficium concedatis.* The first view is, I think, more in accordance with the opinion of the scholiast: εἰ μὴ δοκῶ ὑμῖν ἐλαττόνως ἔχειν τὰ κακὰ, καὶ δεῖσθαι προσθήκης κακῶν. The German prose translators take a similar view of the matter.

μόχλοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι
πασῶν Ἀθῆναι τιμιωτάτη πόλις,
οἰκτείρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
εἴδωλον· οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμας. 110

ΑΝ. σίγα. πορεύονται γὰρ οἵδε δή τινες
χρόνῳ παλαιοὶ, σῆς ἕδρας ἐπίσκοποι.

ΟΙ. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα
κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
ἔνεστιν ηὐλάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

ὅρα. τίς ἄρ' ἦν; ποῦ ναίει; στροφ. α'. 117

105. βροτῶν. The words βροτῶν, ἀνδρῶν, ἀνθρώπων, χθονὸς, γῆς, seem to be frequently used by ancient poets, and more particularly by Sophocles, much in the same spirit of redundancy, as our *in the world, on the face of the earth*, &c.

106. ἴτ' ὦ γλυκεῖαι. Schol. εὐφήμως τὰς Ἐρινύας γλυκείας φησὶν, ἵνα μὴ πικραὶ αὐτῷ γένωνται. Jacobs considers the goddesses to be so termed by Œdipus, because through them he hopes to be led into a *sweet haven* from his calamities.

Ib. παῖδες Σκότου. How lax the ancients were in their genealogies of these abstract beings has been seen supr. v. 40.

107. Παλλάδος καλούμεναι. Wunder compares Eur. Ion 8. ἔστιν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις, τῆς χρυσολόγχου Παλλάδος κεκλημένη.

109–10. ἀνδρὸς Οἰδίπου . . εἴδωλον· *hanc speciem viri, quæ sola reliqua est Œdipo.* Herm. Cf. Neue ad Aj. 817.

110. The poet might have been expected to say, τόδε τὸ ἀρχαῖον δέμας. But the article is omitted, says Hermann, "quia quæ pristina dicimus, per se certa quædam intelliguntur."

111. πορεύονται οἵδε = πορεύονται ὧδε. infr. 723. ἔρχεται Κρέων ὅδ' ἡμῖν. Antig. 155–7. ὅδε χωρεῖ, *huc venit.*

113. με πόδα. Matth. §. 421. *Obs.* 5. Bern. p. 120. Kühn. §. 564. Eurip. Hec. 807. ποῖ μ' ἐξάγεις πόδα; Hermann explains: κρύψον με κατ' ἄλσος, ἄγουσα πόδα ἐμὸν ἐξ ὁδοῦ. Reisig compares the language of the Berlin populace: es zerreisst mich das Herz.

114. ἕως ἄν. Cf. Matth. §. 522. 1.

115–16. "It is only by inquiry and observation that we learn how to proceed cautiously."

117. Before entering upon the details of the following chorus, some remarks on its general character may not prove misplaced. It is well known that the present drama

ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων

was written by Sophocles at the very close of his theatrical career; and doubts I believe exist whether he ever lived to complete it, or whether some additions were not made to it after his death. At all events, two distinct styles are pretty visible in its composition; and were we discussing an Italian instead of a Grecian drama, with a supposition of joint authorship, the two writers whom I should select for the purpose of illustration, would be Alfieri and Metastasio. To the first we should ascribe nearly nine-tenths of the performance, and in which if not exhibiting the severest form of Greek tragedy, certainly nothing appears to compromise its dignity or grandeur. To the latter we should assign not merely the portion immediately before us, but one or two others, where the same character of composition appears,—a studied quitting as it were of the heroic and dropping into the forms of familiar life—brief sentences and quick interrogations—movements addressed to the eye, and obviously meant to be exceedingly *graphic*—elliptic expressions, and a rapid interchange of speakers, &c. &c. Though I can derive no direct countenance from preceding editors in justification of these remarks, yet an indirect one may, I think, be found in some metrical remarks of Hermann. That ablest of the expositors of Sophocles was the first to notice, that in the following chorus, we are not to consider the coryphæus of the choral Troop as taking upon himself the whole task of speaking. One of the Troop puts a string of interrogations (117–120): a second suggests a plan of proceeding (121–2): a third draws an imaginary portrait of the yet unseen intruder (123–136): a fourth characterizes him, when he comes under actual observation (140–1): a sixth, it may be, puts a question to Œdipus himself, and without waiting his answer, completes his work by an observation addressed to a brother of the Troop (149–150); the whole harmonizing with that *tableau* form, and *vif* character, which with us belongs rather to the melodram than the regular drama. How far this innovation upon the Attic drama, originally of "stateliest and most regal argument," may have satisfied bearded auditors, it is not for us to say; that the ladies of Athens, young and old, would be as much gratified with this specimen of "Tragedy made easy," as the court-ladies of Maria Theresa were with similar effusions of her[f] gentleman-usher, there can be little doubt. For further observations on the form in which the Choral body enter the orchestra, and the parts taken by individual members in the dialogue, see Hermann in loco, and also his preface to the Herc. Furens of Euripides.

117. *τίς ἄρ' ἦν.* Wunder expresses his surprise, that editors should here consider *ἦν* as equal to *ἐστὶ*, (cf. infr. 1696.) not recollecting, says

[f] Such, if I remember right, was the office held by the poet of Vienna, and his execution of which drew upon him the unutterable loathing of his brother bard, Alfieri. But the latter was a haughty aristocrat with an ample fortune; and such persons do not always consider, that poets and men of genius must *live* as well as other persons; if by means not altogether consistent with their innate dignity, the fault does not always lie in themselves.

ὁ πάντων ἀκορέστατος ; 120
προσπεύθου, λεῦσσέ νιν,
προσδέρκου πανταχῇ.
πλανάτας πλανάτας τις ὁ πρέσβυς, οὐδ'
ἔγχωρος· προσέβα γὰρ οὐκ 125
ἄν ποτ' ἀστιβὲς ἄλσος ἐς
τᾶνδ' ἀμαιμακετᾶν κορᾶν,
ἃς τρέμομεν λέγειν,
καὶ παραμειβόμεσθ' ἀδέρκτως, 130

the learned writer, that the Chorus could have used the present tense only on the supposition that they had seen Œdipus. This may be logical reasoning, but is not very poetical. Metre: iamb. et dochm. or dochm. with double anac. Cf. Seidler de dochm. Vers. p. 104.

Ib. *ναίει, haunts, bides.* infr. 137. Trach. 99.

119. *ἐκτόπιος* (*from this place*) *συθεὶς* (*having rushed*). Cf. infr. 234, &c. Matth. §. 446. 8.

119–20. *ὁ πάντων ὁ πάντων.* On reduplications of this kind, cf. inf. 124–155. Phil. 829. 849. 1095. &c. &c. It is the language of earnestness in all ages of the world. Psalm 60. "The kings of mighty armies did flee, did flee."

Ib. *ἀκορέστατος, impudentissimus.* Wund. "Conjecturas, in quibus extremam barbariem redolens Angli cujusdam est *ἀφοβέστατος*, præterire satius duco." Ell. *ἄκορος* Pind. Pyth. IV. 360.

121. *προσπεύθου, exquire.* Ell. Elmsley compares Æsch. Eum. 245. *ὅρα, ὅρα μάλ' αὖ· λεύσσετον παντᾶ, μὴ λάθῃ φύγδα βὰς ὁ ματροφόνος ἀτίτας.* This language is parodied by Aristoph. Thesmoph. 663 sq. Eccles. 480 sq.

Ib. *λεῦσσέ νιν,* Herm. Wund. Dind. (in annot.) *λεύσσατ' αὐτὸν,* Libri. *λεύσσεις νιν; προσδέρκου, προσπεύθου πανταχῇ* Gaisf.

121–2. Metre: antispast. and iamb.

124. *πλανάτας = ξένος.* Schol. *οὐδ'.* Cf. Hart. I. 204. Metre: two dochmiacs.

125–6–7. Metre: glyconean. as also 131–2.

126. *ἀστιβὲς* (*inaccessible*, cf. Aj. 65.) *ἄλσος ἐς.* For preposition thus placed after its noun, Neue compares Œd. T. 178. El. 14. Eur. Phœn. 24.

128. *ἀμαιμάκετος* (a sort of reduplicative form of *ἄμαχος, μαίμαχος*). Æsch. Eum. 362. calls the Erinyes *δυσπαρηγόρους βρότοις,* impervious to the prayers of men. Sophocles and Hesiod apply the term to *fire* (Œd. T. 177. Theog. 319.), as well as to the Furies. Reisig translates, *adversus quem ægre contendas.*

129. *ἃς τρέμομεν λέγειν.* sc. under the name of Erinyes. Cf. infr. 486. Metre: choriamb.

130. *ἀδέρκτως, without looking at their habitation.* Cf. infr. 193. 490.

131. *ἀφώνως,* without any elevation of voice. Metre: logaœd.

ἀφώνως, ἀλόγως τὸ τᾶς
εὐφήμου στόμα φροντίδος
ἱέντες, τὰ δὲ νῦν τιν' ἥκειν
λόγος οὐδὲν ἄζονθ',
ὃν ἐγὼ λεύσσων περὶ πᾶν οὔπω 135
δύναμαι τέμενος
γνῶναι ποῦ μοί ποτε ναίει.
ΟΙ. ὅδ' ἐκεῖνος ἐγώ· φωνῇ γὰρ ὁρῶ σύστημα.
τὸ φατιζόμενον.

131–3. ἀλόγως—ἱέντες. The authors of the German prose translation render not amiss: aus des Herzens Tiefe stille Gebete sendend, *sending forth still prayers from the depths of the heart.*

131. ἀλόγως. By this word I understand, aspirations of the heart, which do not form themselves into actual words.

132. εὐφήμου, *bene ominati.* Electr. 630. οὔκουν ἐάσεις οὐδ' ὑπ' εὐφήμου βοῆς | θῦσαί με. On the family of the Hesychidæ, who were occupied with the sacrifices to these goddesses, and the origin of whose name is sufficiently evident, see Müller's "Æschylos Eumeniden" p. 179.

Ib. στόμα. See Ellendt in voc. who considers the whole phrase as equivalent to εὐφημοῦντες τῷ στόματι. "Apte hoc vocabulo usus est: nam preces dicit, quæ ore, sed suppressa voce, emittuntur." Dind.

132–3. στόμα ἱέντες. El. 596. ἣ πᾶσαν ἵης γλῶσσαν. Antig. 1210. ἔπος ἵησι δυσθρήνητον.

133. Metre: glyconean hyperc.

134. Metre: penthem. iamb. with anac.

135–7. ὃν ἐγὼ, λεύσσων περὶ πᾶν τέμενος, οὔπω δύναμαι κ. τ. ἑ. On a Pindaric use of the word τέμενος, see Dissen ad Ol. XI. (X.) 45.

138. Œdipus comes forward from his hiding-place in the sacred τέμενος, a considerable distance being between him and the Chorus (cf. infr. 164). The Chorus look with horror on the profane intruder. Metre: 138 to 148. anapæsts.

Ib. ὅδ' ἐκεῖνος ἐγώ. Antig. 384. ἥδ' ἔστ' ἐκείνη (τοὔργον ἡ 'ξειργασμένη). Œdipus announces himself to be the person of whom they are in search.

139. τὸ φατιζόμενον. Schol. τὸ λεγόμενον παρ' ὑμῶν. And what had the Chorus just said? They had just promulgated (of course in a dramatic sense) that they had examined the τέμενος all round to see where this daring intruder had concealed himself. The answer of Œdipus, at first so enigmatic to the Chorus, who from the distance at which he speaks are not yet cognizant of his blindness, (for it does not necessarily follow that the σκοπὸς had informed them of this circumstance,) is to this effect: "My want of sight prevents me from seeing that you have actually made the circuit of the grove, but by your voices I perceive that you have done as you say." Whoever is at all conversant with the habits of the blind, and knows how habitually

ΧΟ. ἰὼ ἰώ, 140
δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν.
ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.
ΧΟ. Ζεῦ ἀλεξῆτορ, τίς ποθ' ὁ πρέσβυς;
ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι
πρώτης, ὦ τῆσδ' ἔφοροι χώρας. 145
δηλῶ δ'· οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις
ὄμμασιν εἶρπον,
κἀπὶ σμικρᾶς μέγας ὥρμουν.
ΧΟ. ἒ ἒ, ἀλαῶν ὀμμάτων ἀντ. α'. 149

they use the word *seeing*, will readily understand why Œdipus uses the word ὁρῶ on this occasion. I have given what appears to me the simplest sense of this passage, and my limits forbid me to enter upon various other explanations given by respective commentators.

141. δεινὸς κλύειν: applied to the strange and enigmatical language which Œdipus has just used, as δεινὸς ὁρᾶν to his general appearance.

142. μὴ προσίδητ' (ὡς) ἄνομον, i. e. do not look at me as a person acting contrary to what custom and usage require. Cf. infr. 168. For the ellipse Dœderlein compares Thucyd. II. 72. δέχεσθε δὲ ἀμφοτέρους φίλους.

143. Ζεῦ ἀλεξῆτορ. Consult Klausen's Æschyl. Theol. p. 82.

Ib. πρεσβῦς. The final syllable elongated for the same reason as the final syllable in φατιζόμενον: viz. that it occurs before a full stop, and where a change of person takes place.

144–5. General meaning: The Chorus having asked, who is this old man? Œdipus replies, "it is an old man not to be felicitated on account of his lot, as if that lot were of the happiest description; it being on the contrary of the worst description."

Ib. πρώτης μοίρας. Pind. Pyth. I. 191. τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ'.

144. εὐδαιμονίσαι, cum gen. Neue compares Electr. 920. Matthiæ (§. 361. e.) supplies εἰμὶ, and §. 535, b. supposes the infinitive to be explicative of the sense in which πρώτης is to be taken.

145. ἔφοροι (ἐφοράω), *guardians*.

146. δηλῶ δ'. Cf. infr. 1145.

146–7. ἀλλοτρίοις ὄμμασιν, viz. those of Antigonë. Cf. infr. 867. Reisig compares Plat. Phæd. 99, b. ἀλλοτρίῳ ὄμματι προσχρώμενοι.

148. κἀπὶ σμικρᾶς sc. ἀγκύρας, Reisig. e conject., Wunder. Of the translators, Dale alone appears to have adopted Reisig's explanation, "or lean'd though weighty on so frail a stay." κἀπὶ σμικροῖς, (i. q. σμικρὸν ἐξαιτῶν, sup. v. 5.) Libri, Herm. Gaisf. Dind. Neue.

Ib. ὥρμουν. "Ὁρμεῖν autem, i. e. in portu consistere, se dicit, utpote ἐλθὼν χώραν τερμίαν. Vide v. 89." Dind.

149–50. ἀλαῶν ὀμμάτων φυτάλμιος, *a person born blind.* See Pass. in

ἆρα καὶ ἧσθα φυτάλμοις δυσαίων ;
μακραίων γ', ὅσ' ἐπεικάσαι. 150
ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ
προσθήσεις τάσδ' ἀράς.
περᾷς γὰρ περᾷς· ἀλλ' ἵνα τῷδ' ἐν ἀ-
φθέγκτῳ μὴ προπέσῃς νάπει 155
ποιάεντι, κάθυδρος οὗ
κρατὴρ μειλιχίων ποτῶν
ῥεύματι συντρέχει, 160

voc. φυτάλμιος. So also the Scholiast. On ἆρα, see Hart. I. 450 sq.

149–50. δυσαίων μακραίων. Putting a note of interrogation at the word φυτάλμιος, and supposing one member of the troop to be addressing another, I translate: *miserably old.* Cf. sup. p. 21. And so I think the Scholiast understood the passage, δυστυχὴς καὶ γέρων εἶ. For different modes of punctuating and explaining this difficult passage, see the various editors, and cf. infr. 1241.

150. ὅσ' ἐπεικάσαι, *to conjecture from his appearance.* Cf. Matth. §. 545.

151. ἔν γ' ἐμοί. *Quantum in me est.* Dœd. *Mihi, qui te monuerim.* Dind.

152. προσθήσεις τ. ἀ. You shall not to those evils which already oppress you, viz. old age and wretchedness, add the misery which must fall on your devoted head by being where you ought not to be.

Ib. τάσδ' ἀράς. *Quas tibi contrahes, ubi nemus intraveris.* Dind.

155. περᾶς γὰρ περᾶς. "Ultra, quam debebat, progresso Œdipo cavet Chorus, *ne lucum Furiarum intret.*" Ell. But Œdipus was already *in* the grove: the expression seems therefore merely to imply that he was already *trespassing;* the Chorus subsequently expressing their fears, lest he should trespass on a portion of the grove still more sacred than that where he already is, and into which a few more steps would carry him. Wunder, I am pleased to see, takes much the same view.

155–62. The Chorus here proceed to describe that portion of the grove where their peculiar libations, consisting of water and honey, were paid to the Eumenides; and that Œdipus may not violate this most sacred of spots, they beg him instantly to remove (μετάσταθ') from the place where he is, and come the opposite way. Dindorf observes, that the apodosis to the words ἀλλ' ἵνα—μὴ προπέσῃς is at v. 162.

156. "ἄφθεγκτον vocatur νάπος, ut summa religio sanctitasque cultus taciturnitate servata significetur." Reisig.

Ib. προπέσῃς, Herm. προσπέσῃς, libri. On μὴ, see Hart. II. 149.

157–8. κάθυδρος κρατὴρ, ein Gefäss voll Wasser; *a goblet full of water.* Pass. cf. infra 469–79. The parenthetic verses should be pronounced rapidly in order to get more readily at the verb μετάσταθ'.

159. μειλιχίων ποτῶν=γλυκέων ποτῶν, ὅ ἐστι μέλιτος. Schol. Cf. infr. 481.

τῶν, ξένε πάμμορ', εὖ φύλαξαι,
μετάσταθ', ἀπόβαθι. πολ-
λὰ κέλευθος ἐρατύει·
κλύεις, ὦ πολύμοχθ' ἀλᾶτα; 165
λόγον εἴ τιν' οἴσεις
πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβὰς,
ἵνα πᾶσι νόμος,
φώνει· πρόσθεν δ' ἀπερύκου.

ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθῃ; σύστημα. 170

ΑΝ. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,
εἴκοντας ἃ δεῖ κἀκούοντας.

ΟΙ. πρόσθιγέ νύν μου. ΑΝ. ψαύω καὶ δή.

ΟΙ. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας μεταναστάς. 175

161. τῶν (=ὧν) φύλαξαι, *quæ maxime cave.* Wund. cf. Bernh. p. 181.

163. πολ. κελ. ἐρατῦει. The Chorus, speaking half aside, observe, that the distance between themselves and Œdipus prevents the latter from hearing them. They consequently elevate their voices in the next verse. ἐρητῦειν, *to prevent.* Ell.

166. οἴσεις. Elmsley compares Trach. 123. ὧν ἐπιμεμφομένα σ' ἀδεῖα μὲν ἀντία δ' οἴσω. οἴσεις La. Elmsl. ἴσχεις e conject. Reis.

167. πρὸς ἐμὰν λέσχαν, *my company* or *troop*, i. e. *me.* Antig. 159. σύγκλητον γερόντων λέσχην. See Passow on the word.

Ib. ἀποβάς. Supply ἐκεῖσε before ἵνα. Cf. infr. 812. 900.

169. ἀπερῦκου (ἐρύκω, Pind. Nem. IV. 54), *abstain from speaking.* Aj. 186. ἀπερύκοι Ζεὺς κακὰν φάτιν.

170. ποῖ φροντίδος ἔλθῃ; infr. 310. ποῖ φρενῶν ἔλθω; Trach. 705. Antig. 42. Matth. §. 324, 8. Metre: 170 to 175. anapæsts.

171. ἀστοῖς—μελετᾶν. *paria cum civibus agere,* vel, *paria atque civis agere.* Reis. Wunder compares Eur. Med. 222. χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει.

172. κἀκούοντας, *and obeying.* Bekk. Anecd. p. 79. ἀκούειν· ἀντὶ τοῦ πειθαρχεῖν. κἀκούοντας, Musg. κοὐκ ἀκούοντας, libri boni.

173. ψαύω. infr. 1544. καὶ μὴ ψαύετε. where Wunder translates, *nolite me tangere ducendi causa.* Dale: *Œd.* Sustain me then. *Ant.* My hand e'en now sustains thee. On the particles καὶ δὴ see Wunder ad Electr. 310. Hart. I. 255.

174. ἀδικηθῶ, because while *in* the grove, no person dared molest him. For the construction of μὴ with ἀδικηθῶ Elmsley compares Hom. Il. I. 26. Soph. Trach. 803. Eur. Herc. F. 1399. see also Hartung, II. 149.

175. σοι πιστεύσας μεταναστάς, *having shifted my position from confidence in you.* For this construction of double participles, see Herm. On

ΧΟ. οὔ τοι μήποτέ σ' ἐκ τῶνδ' ἑδράνων, στρ. β.
ὦ γέρον, ἄκοντά τις ἄξει.
ΟΙ. ἔτ' οὖν ; ΧΟ. ἐπίβαινε πόρσω.
ΟΙ. ἔτι ; ΧΟ. προβίβαζε, κούρα,
πρόσω· σὺ γὰρ ἀΐεις. 180
ΑΝ. ἕπεο μὰν, ἕπε' ὧδ' ἀμαυρῷ
κώλῳ, πάτερ, ᾇ σ' ἄγω.
ΧΟ. τόλμα ξεῖνος ἐπὶ ξένης,
ὦ τλάμων, ὅ τι καὶ πόλις 185
τέτροφεν ἄφιλον ἀποστυγεῖν,
καὶ τὸ φίλον σέβεσθαι.
ΟΙ. ἄγε νυν σύ με, παῖ, σύστημα.

σοὶ, as applied to the Chorus, see Kühn. §. 430, 2. β.

176. ἐκ τῶνδ' ἑδράνων. The Chorus points, I imagine, to some place, where Œdipus *might* sit without offence. Cf. infr. 192. 233. 263.

177. Metre: dim. anap. catal., after which glyconic and g glyconean verses. On οὐ μὴ ἄξει, see Matth. 517, obs. 2. Hart. II. 157.

178. ἔτ' οὖν; Œdipus, having advanced some way, asks, *must I proceed? must I advance further?*

179. προβίβαζε; Reis. προσβίβαζε, Libri. *lead him further forward.*

180. ἀΐεις, i. e. you have your eyesight, and consequently know the exact spot, where he is to come.

181. ἕπε' ὧδε (*huc*). infr. 1542. ὦ παῖδες, ὧδ' ἕπεσθε. On μὰν, cf. Hart. I 375.

Ib. ἀμαύρῳ. Much controversy exists, whether this adjective is to be rendered *infirm* or *blind*. Brunck adopts the former sense, Reisig the latter. Passow renders ἀμαυρὸς πούς, *the blind foot*, i. e. *the blind man's foot*, in the same way, as infr. 1639. ἀμαυραῖς χερσίν. The German prose translators: *unsichern, unsteady.*

184. τόλμα, *have the courage*, or, *resolution*. Neue compares Aj. 528. El. 1051. Phil. 481. Matthiæ ad Eurip. Hec. 330.

Ib. ξεῖνος ἐπὶ ξένης. Cf. Phil. 135. ἐν ξένᾳ ξένον. Œd. T. 222. ἀστὸς εἰς ἀστούς. Aj. 267. κοινὸς ἐν κοινοῖσι. 467. μόνος μόνοις. 620. ἄφιλα παρ' ἀφίλοις. 1283. μόνος μόνου. Antig. 1240. νεκρὸς περὶ νεκρῷ. 1266. νέος νέῳ ξὺν μόρῳ &c.

186. τέτροφεν. Schol. ἔχει. See Pass. in voc. et cf. Aj. 503. 644. 1124. and elsewhere. The German *halten*, and English *hold*, answer pretty well to the Greek word. Reisig refers to Casaubon ad Athen. p. 549. On the metre see Herm. de Metr. p. 546.

187. Metre: logaœdic.

g "*Glyconeos* dixi, quorum hæc est forma:

⏑ ⏑ –⏑⏑– ⏑–

glyconicos vero, qui cognati sunt glyconeis, atque aut breviorem aut longiorem formam habent." Wunder, Monitum ad Conspect. metrorum Soph. The propriety of this distinction has, I believe, been admitted by Hermann.

ἵν' ἂν εὐσεβίας ἐπιβαίνοντες
τὸ μὲν εἴποιμεν, τὸ δ' ἀκούσαιμεν, 190
καὶ μὴ χρείᾳ πολεμῶμεν.

ΧΟ. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου ἀντ. β.
βήματος ἔξω πόδα κλίνῃς.

ΟΙ. οὕτως; ΧΟ. ἅλις, ὡς ἀκούεις.

ΟΙ. ἦ στῶ; ΧΟ. λέχριός γ' ἐπ' ἄκρου 195

189. ἵνα, *where.* See Const. Matthiæ's Quæst. Sophocl. on the whole of these four verses. For Matthiæ (August.) and Hartung's opinions, see former, §. 520. *Obs.* 2. latter, II. 290.

Ib. εὐσεβίας. (Ion for εὐσεβείας. see Schæf. Met. p. 42. Passow Prog. über Griech. Wörterb. p. 16.)

Ib. εὐσεβίας ἐπιβαίνοντες = εὐσεβοῦντες. Eust. p. 713, 31. εὐσεβῶς πατοῦντες Schol. It is usual to illustrate by Phil. 1463. δόξης ποτὲ τῆσδ' ἐπιβάντες. Earlier examples might be furnished from Homer and Hesiod. H. Hom. M. 166. τέχνης ἐπιβήσομαι (*arte utar*). Hom. Od. XXII. 424. ἀναιδείης ἐπέβησαν. XXIII. 52. ὄφρα . . εὐφροσύνης ἐπιβῆτον. Hesiod. Op. 659. λιγυρῆς ἐπέβησαν ἀοιδῆς. 580. ἠὼς . . πολέας ἐπέβησε κελεύθου | ἀνθρώπους. For various opinions on this phrase, see Herm. in loc. Porson, Wunder and Ellendt adopt the explanation of Eustath., the latter adding, "ab *ingrediendo loco religioso* haud dubie orta locutio."

189–190. τὸ μὲν ἂν εἴποιμεν, τὸ δ' ἂν ἀκούσαιμεν, a periphrasis for, *we may converse together.* cf. infr. 1288.

191. καὶ...πολεμῶμεν, *and let us not combat with necessity.* Antig. 1106. ἀνάγκῃ δ' οὐχὶ δυσμαχητέον.

192. αὐτοῦ, *stop where you are.* cf. sup. 77. The studied attempt throughout the whole of this dialogue to mimic the usages of colloquial discourse has been already noticed.

Ib. ἀντιπέτρου (=πετρίνου) βήματος, *saxea sedes.* Ell. It will be sufficient to observe at present, that adjectives compounded with the preposition ἀντὶ usually mean *equivalent to, resembling, much the same as.* Æsch. Eumen. 38. ἀντίπαις, *the same as a child.* 445. ἀντίκεντρα, *the same as spurs.* Ch. 128. ἀντίδουλος, *the same as a slave &c.*

194. οὕτως; *thus far? shall I stop here?*

195. The commentators are divided in opinion as to whether Œdipus is now to *sit* or to *stand.* Those who come to the latter conclusion, (including the names of Reis. Elms. Dœd. Gaisf. Matth. Wund. Dind.) read ἦ στῶ; those who adopt the former (Brunck, Schæf. Herm. Neue, Ellendt) read ἑσθῶ or ἦ ἑσθῶ (aor. of[h] ἕζομαι). Whichever side we take, we are in good company; and if I incline to the *sitters*, it is on other grounds besides those which may be derived from the succeeding verse. The scene of a Greek Tragedy is generally laid before the front of a pa-

[h] Carmichael (Greek Verbs, p. 88.) observes: "In some editions an improbable ἑσθῶ of the aor. subj. pas., *may I be seated*, is given at Soph. Col. 195."

λάου βραχὺς ὀκλάσας.
AN. πάτερ, ἐμὸν τόδ᾽· ἐν ἡσυχαίᾳ
βάσει βάσιν ἅρμοσαι,
OI. ἰώ μοί μοι.
AN. γεραὸν ἐς χέρα σῶμα σὸν 200

lace or, it may be, before a tent, cave, &c. into which the parties can retire at pleasure. But here we have a man of royal rank, old, blind, his fast unbroken after much previous travel, with no such receptacle to receive him: is he to *stand* through a drama of nearly 1800 lines? His attendant Antigonë we shall find forcibly abducted during the course of the drama; some relief is consequently found for *her*. Theseus, though his proper residence was on the Athenian citadel, has a *convenient* sacrifice to pay to Neptune, not to speak of other matters, which allow him to enter or quit the stage at his convenience. Ismenë appears and disappears, so as to leave no trouble about *her*: again we ask, was not the author dramatically bound to find a sitting place for the blind and way-worn ex-monarch: but where upon a spot so holy? The difficulty seems to have been provided for in those words, of which Hermann, Wunder, Neue and Dindorf take no notice, and which Ellendt, as we have seen, translates by the words *stony seat*. The word βῆμα implies by etymology *an elevated place*: (what it signified in the Attic legislative assemblies is well known:) and certainly no small dramatic effect would be gained, if we could suppose the blind monarch sometimes rising from an elevated place, as when he deals invectives on Creon, or pours forth curses on the devoted head of Polynices; or in still more excited moments, quitting this seat and pacing the stage in deep agitation. (Cf. infr. 1113.) That one or two other minor advantages will be gained by this mode of viewing the subject, will appear as we proceed. That the seat here found for Œdipus could not be that from which the ξένος purposes to remove him, is self-evident.

Ib. λέχριος, *obliquely*, so that his face may not be turned towards the sacred grove. But the man is already blind, and cannot see it, says Matter of Fact. True, says Superstition, but *my* feelings will be consulted by dealing with his orbs, as if capable of intense vision.

195–6. ἔπ᾽ ἄκρου λάου, on the top of the stone or rock, or heap of stones, whether natural to the locality, or merely placed there for dramatic purposes. (λᾶος = λᾶας, Stein, nur bey Gramm. Pass.)

196. βραχὺς ὀκλάσας, *having slightly bent the knees*; shewing thereby that the stone-seat was of some height, not a low seat, as Wunder determines. (Phrynich. ap. Bekk. p. 56. ὀκλάσαι· τὸ τὰ γόνατα ἐγκάμψαι ἐγκαθίζοντα.)

197. ἐν ἡσυχαίᾳ = ἐν ἡσύχῳ sup. v. 82. = ἡσυχῶς, *quietly*. bedächtig, *circumspectly*. Donn.

198. ἅρμοσαι, Elms. ἁρμόσαι, Libri.

Ib. βάσει βάσιν ἅρμοσαι. *gressum gessui accommoda*. Wund. rather perhaps: *pedem pedi accommoda*. cf. Passow in voc. βάσις.

200–1. "having inclined your aged body on my friendly hand."

προκλίνας φιλίαν ἐμάν.
ΟΙ. ὤμοι δύσφρονος ἄτας.
ΧΟ. ὦ τλάμων, ὅτε νῦν χαλᾷς,
αὔδασον, τίς ἔφυς βροτῶν ;
τίς ὁ πολύπονος ἄγει ; τίν' ἂν 205
σοῦ πατρίδ' ἐκπυθοίμαν ;
ΟΙ. ὦ ξένοι,
ἀπόπτολις· ἀλλὰ μή,
ΧΟ. τί τόδ' ἀπεννέπεις, γέρον ;
ΟΙ. μὴ μὴ μή μ' ἀνέρῃ τίς εἰμι, 210
μηδ' ἐξετάσῃς πέρα ματεύων.
ΧΟ. τί τόδ' ; ΟΙ. αἰνὰ φύσις. ΧΟ. αὔδα.

202. ἄτας. In this ἄτη or *calamity* Reisig sees the foul crime of murder, which Œdipus had committed many years previously. Hermann and Wunder more justly refer it to the *blindness* of Œdipus. But why does even a sense of this come so suddenly upon him, and so strongly? The question is at once answered, if, as the preceding dialogue seems to intimate, the *ascent* to his new seat was one of some difficulty.

203. χαλᾶς, *give way, do not oppose our entreaties.* Schol. οὐκ ἀντιτείνεις τὸ ἐξελθεῖν. λέγει δὲ ἐκ τοῦ ἱεροῦ.

204. τίς ἔφυς βροτῶν ; Three questions were usually asked of a stranger in ancient times; his parentage, his name, and his country (infr. [h]571). That the Chorus here meant to demand the first, seems implied from vv. 212. 215. The words before us therefore seem equivalent (and Wunder has so taken them) to τίς βροτῶν εἶ τὴν φύσιν. But a better reference than to Aj. 1259. is found I think in Œdipus's own words, infr. 212. τίς ἔφυς ; F. La. pro v. l. τίς σ' ἔφυ La. A. Ald. τίς ἔφυ Lb. R. τίς σ' ἔφυσε Pb. V. Br.

205. Quis es, qui tot malis oppressus duceris? Wund.

206. ἐκπυθοίμαν. Cf. Matth. §. 515. Obs.

207. Metre: cretic. Cf. infr. 236. Phil. 1182.

208. ἀπόπτολις. Schol. ἔρημος καὶ ἄπολίς εἰμι. metre: glyconic. Dale: Strangers, I have no country—Ask no more.

211. Metre: logaœd. with anac.

212. φύσις, *origin, birth.* infr. 1295. Electr. 325. ἐκ πατρὸς ταὐτοῦ φύσιν. Schol. γέννα. Dindorf (in Annotat.) adopts Wunder's emendation, τί τόδ' ; αἰνὰ, thus making this verse as well as the following, ionic a minore. Libri: τί τόδε ; δεινά.

h Εἰπὸν τίς, τίνος ἐσσὶ, τίνος πατρίδος, τί δὲ νικῇς.
Κάσμυλος, Εὐαγόρου, Πύθια πὺξ, Ῥόδιος. Simon. Fmm. 70.

ΟΙ. τέκνον, ὤμοι, τί γεγώνω;
ΧΟ. τίνος εἶ σπέρματος,
ξεῖνε, φώνει, πατρόθεν. 215
ΟΙ. ὤμοι ἐγὼ, τί πάθω, τέκνον ἐμόν;
ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.
ΟΙ. ἀλλ' ἐρῶ. οὐ γὰρ ἔχω κατακρυφάν.
ΧΟ. μακρὰ μέλλετον, ἀλλὰ τάχυνε.
ΟΙ. Λαΐου ἴστε τιν'; ΧΟ. ὦ, ἰοὺ ἰού. 220
ΟΙ. τό τε Λαβδακιδᾶν γένος; ΧΟ. ὦ Ζεῦ.
ΟΙ. ἄθλιον Οἰδιπόδαν; ΧΟ. σὺ γὰρ ὅδ' εἶ;
ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.
ΧΟ. ἰὼ, ὦ ὤ. ΟΙ. δύσμορος. ΧΟ. ὦ ὤ.
ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει; 225
ΧΟ. ἔξω πόρσω βαίνετε χώρας.
ΟΙ. ἃ δ' ὑπέσχεο ποῖ καταθήσεις;

215. πατρόθεν. (a sensation in the theatre.) Metre: ionic a min. cat. as 214. brachycat.

216. τί πάθω; Matth. 516, 2. Trach. 973. Metre: two dactyls, syllable over, and fourth pæon, as also 218. 220. 222. Dindorf compares a poem of Boethius: Qui serere ingenuum | volet agrum, liberat arva prius | fruticibus &c. &c.

217. ἐπ' ἔσχατα βαίνεις. Ellendt doubts, whether to translate, *in extrema necessitate versaris*, or, *ad ultima confugere cogeris*. Hermann adopts the former.

218. κατακρῦφὴ = κατάκρυψις, *place of concealment or refuge*. Pass.

219. μέλλετον — τάχυνε, Herm. Wund. Dind. μέλλετ' — ταχύνατε, Libri.

220. Λαΐου ἴστε τίν', i. e. ἔκγονόν τινα Λαΐου. Wund.

222. Οἰδιπόδαν. Cf. Æsch. S. c. T. 749. Eur. Phœn. 817. (marks of extreme terror exhibited by the Chorus.)

223. δέος ἴσχειν, *to fear*, as infr. 584. λῆστιν ἴσχειν, *to forget*. Cf. Matth. §. 421. *Obs.* 4.

224. ἴω̄ and ἰω̄ (Seidl. dochm. p. 277.) Metre: dim. anap.

225. κύρσει. Schol. προβήσεται. Neue compares Phil. 275. Eur. Hec. 679. Seidl. ad Iph. T. 741.

227. ἃ δ' ὑπέσχεο (*and the promises which you made to me* (sup. 176.) ποῖ (*in what manner*) καταθήσεις (*will you pay*)? viz. if you thus desire me to quit the country. In thus using the word κατατιθέναι, Œdipus adopts the colloquial language of ordinary life, which Sophocles was never averse to doing. (Cf. Arist. Eccles. 794. and Dissen ad Pind. Nem. VII. p. 461.)

Ib. The general reasoning of the

ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται
ὧν προπάθῃ τὸ τίνειν. ἀπάτα δ' ἀπά- 230
ταις ἑτέραις ἑτέρα παραβαλλομέ-
να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
χειν. σὺ δὲ τῶνδ' ἑδράνων πάλιν ἔκτοπος
αὖθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,
μή τι πέρα χρέος ἐμᾷ πόλει προσάψῃς. 235

Choral mind is to this effect: that where people merely repay sufferings which have been previously and unjustly put upon themselves, there the Mœræ or Fates award no punishment to the parties so acting: that deceit necessarily engenders deceit, entailing pain and not pleasure on the party commencing such practices. The flow of the dactylic metre, expressing as it does earnestness, vehemence, indignation, rapidity, cannot escape the most unpractised ear, any more than the change to iambics in the closing verse (235).

229. οὐδενὶ ... ἔρχεται. El. 169. τί γὰρ οὐκ ἐμοὶ ἔρχεται ἀγγελίας; Aj. 1138. τοῦτ' εἰς ἀνίαν τοὔπος ἔρχεταί τινι. For metre, cf. Phil. 1195 sq.

229–30. 'Idem est ac si dixisset: τὸ τίνειν (*the compensating*) ταῦτα, ἅ τις προπάθῃ (*which a person has suffered previously*), τούτων οὐδενὶ μοιριδία τίσις ἔρχεται, quum deberet hoc dicere; τοῦ τίνειν ταῦτα, ἅ τις προπάθῃ, οὐδενὶ μοιρ. τίσις ἔρχεται.' Wund.

Ib. ἀπατά. The deceit of which the Chorus complain is, that Œdipus had not explained who he was before they had made their promise to him.

231. παραβαλλομένα, *repaid.*

232. πόνον, *what is painful.* χάριν, *what is agreeable:* so Œd. T. 917. φόβους, *what is frightful.* Dale translates perhaps upon the whole as faithfully and as elegantly as the difference of language will permit; but how tame and languid his version in comparison with the rapid dactylic movement on which the choral thoughts travel, and which metrical movement is arrested in so striking a manner at the close!

Nay, Heaven's avenging justice smites not him
Who wreaks but wrong for wrong;
And fraud repaid with fraud
On the false wretch, who first deceived,
Brings sorrow, not success.

Ib. ἀντιδίδωσιν ἔχειν. ἔχειν redundant. Matth. 535, c. Obs. 1.

233–4. ἔκτοπος .. ἄφορμος .. ἔκθορε. If prepositions may serve to evince the determined spirit of the Chorus on this point, they have not been sparingly applied here. ἔκτοπος ἔκθορε, *aufer te hinc.* Ell. This is inadequate as translation. In tragic expressions "ex abundantia," as they are termed, some equivalent must always be given. *Hence! begone! and that without delay!*

235. πέρα, said in reference to the crime already committed by his trespassing on the sacred grove. The alteration of the metre at the word χρέος will escape no ear at all sensible to such matters.

Ib. χρέος προσάπτειν, *negotium facessere.* Br. *Schuld,* Reis. *Unheil,* Donn.

ΑΝ. ὦ ξένοι
αἰδόφρονες, ἀλλ', ἐπεὶ
γεραὸν πατέρα τόνδ' ἐμὸν
οὐκ ἀνέτλατ' ἔργων
ἀκόντων αἴοντες αὐδάν, 240
ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν,
ὦ ξένοι, οἰκτείραθ', ἃ
πατρὸς ὑπὲρ τοὐμοῦ μόνου ἄντομαι,
ἄντομαι οὐκ ἀλαοῖς προσορωμένα
ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245

237. αἰδόφρονες (αἰδὼς, φρὴν), *qui clementiæ laude floretis.* Wund. How such a sense can be elicited out of this compound word, I do not see, and considering the hard words recently dealt by the Chorus to Œdipus, any reference to their *compassion*, though the word αἰδὼς does sometimes bear that sense (infr. 247. 1268), seems a little misplaced. How then is the word αἰδὼς here to be understood? I answer, as the Greeks understood it, when an acknowledged *murderer* stood before them: as a mixture of *horror* and *pity*, for which modern languages have no equivalent. (Cf. Müller's Eumeniden p. 134.) The learned Hermann, pressed by the difficulty, punctuates ὦ ξένοι, αἰδόφρονες, ἀλλ', and renders *reverentia tacti.* As we have no translatable term for the Greek αἰδόφρονες, we must get rid of it by an equivalent, and suppose Antigonë to say, "I appreciate your mixed feelings in regard to my father, but at least (ἀλλὰ) have compassion on *me: I* have been guilty of no such crime," &c. &c. Metre: glyconic.

239. ἔργων (περὶ sub.) Antig. 11. ἐμοὶ μὲν οὐδεὶς, Ἀντιγόνη, φίλων | οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἵκετ'. Metre of this and preceding verse doubtful.

240. Metre: glyconean hyperc.

242. Antigonë, who in the preceding verse had commenced a series of dactylic verses similar to those of the Choral Troop, here beautifully changes the metre, as she does also at v. 249. (choriamb. cretic), thus giving a less impetuous, and more feminine, expression of her feelings. For a metrical change of a somewhat similar nature, see the Choral hymn of the Erinyes in Æsch. Eum. 351 sq. The powers of the German language enable Donner to imitate the original.

243. τοὐμοῦ μόνου, Herm. τοῦ μόνου, Libri vett. τοὐμοῦ, Triclin.

244. ἄντομαι (*I intreat*), sc. τὸν ἄθλιον αἰδοῦς κύρσαι.

244–5. οὐκ ἀλαοῖς ὄμμασι, "with eyes not blind like those of my father, but open and directly turned towards you; and not with an indecorum unbecoming my sex and age, but as if I had been one of your own blood (ὥς τις ἀφ' αἵματος ὑμετέρου), as a *daughter* might towards a *parent.*" This beautiful reasoning needs no comment.

ὑμετέρου προφανεῖσα, τὸν ἄθλιον
αἰδοῦς κῦρσαι. ἐν ὑμῖν ὡς θεῷ
κείμεθα τλάμονες. ἀλλ' ἴτε, νεύσατε
τὰν ἀδόκητον χάριν.
πρὸς σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
ἢ τέκνον, ἢ λέχος, ἢ χρέος, ἢ θεός.
οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν,
ὅστις ἂν, εἰ θεὸς ἄγοι, 'κφυγεῖν δύναιτο.
ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν· 255
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἂν
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.
ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς

247–8. ἐν ὑμῖν κείμεθα. Œd. R. 314. ἐν σοὶ γάρ ἐσμεν. infr. 392. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη. Pind. Nem. VII. 132. ἐν τίν (*in tuo præsidio*) κ' ἐθέλοι (*poterit*). Diss.

249. ἀδόκητον, *unexpected*. Hes. fr. 31. (The Chorus apparently not relenting, Antigonë falls again into her dactylics, and with the most impassioned earnestness.)

250. On the construction, see Matth. §. 465. 3.

251. λέχος, *bride, wife*. Trach. 1227. Antig. 573. τὸ σὸν λέχος, *that bride about whom you harass me*. λέχος, Reisk. λόγος, Libri.

Ib. ἢ χρέος ἢ θεός. I know no better way of getting out of this difficulty, than by translating, *whatever is dear to you, whether earthly, or heavenly*. Brunck, Reisig, and Wunder interpret χρέος by *possessio, fortuna*, (in which sense cf. Phil. 469.) Hermann by *necessitudo, res necessaria, qua quis ægre careat*, to which also Ellendt apparently inclines. Dind. χρέος, i. q. χρῆμα. Does Sophocles use the word in its Pindaric sense of *exploit, achievement* (Pyth. VIII. 46.)? Dale translates, *duty*.

Ib. θεὸς, *di penates* aut *familiares*. Reis. Wund.

252. ἀθρῶν, *surveying diligently*. In the same way the participle ζητῶν is often used. Aj. 1054. Arist. Plut. 104. Ran. 97. Av. 111.

253. θεὸς ἄγοι. Reisig refers for expression and sentiment to infr. 998. Antig. 624. El. 696. Aj. 456. See also Valck. ad Eur. Hippol. 1435.

Ib. 'κφυγεῖν, Herm. ἐκφυγεῖν, Libri. Dindorf suggests φυγεῖν, and compares Electr. 696. ὅταν δέ τις θεῶν | βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.

256. τὰ δ' ἐκ θεῶν. Cf. infr. 1540. Neue ad Aj. 138. compares El. 619. ἡ γὰρ ἐκ σοῦ δυσμένεια. Ant. 95. τὴν ἐξ ἐμοῦ δυσβουλίαν. The word θεῶν strongly emphatic. Cf. infr. 287.

257. φωνεῖν πέρα, *mehr sagen als*, &c. *say more than*, &c. Donn.

μάτην ῥεούσης ὠφέλημα γίγνεται,
εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σώζειν οἵας τε, καὶ μόνας ἀρκεῖν ἔχειν,
κἄμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάθρων
ἐκ τῶνδέ μ' ἐξάραντες εἶτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265
σῶμ' οὐδὲ τἄργα τἄμ'· ἐπεὶ τά γ' ἔργα μου
πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρείη λέγειν,
ὧν οὕνεκ' ἐκφοβεῖ με· τοῦτ' ἐγὼ καλῶς
ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270
ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
ἔπρασσον, οὐδ' ἂν ὧδ' ἐγιγνόμην κακός;
νῦν δ' οὐδὲν εἰδὼς ἱκόμην ἵν' ἱκόμην,

259. μάτην ῥεούσης. *der wesenlos zerrint, flowing without effect.* Donn. *falso divulgata,* Dœd. Neue refers to Aj. 1267. El. 1000. Trach. 698. for the participle here used, and to El. 331. for the whole addition.

260. θεοσεβεστάτας. Reisig compares infr. 1125. Æsch. Eum. 867. Pericles ap. Thucyd. II. 41. Demosth. or. Lept. §. 90. Wolf. Isocrat. de perm. p. 314.

261. κακούμενον. Trach. 1069. εἶδος ἐν δίκῃ κακούμενον. By ξένον Ellendt understands *suppliant.*

262. μόνας, *præ cæteris civitatibus.* Erf. ἀρκεῖν ἔχειν, *opes habere, quibus defendant.* Ell.

263. οἵτινες. supply παρ' ὑμῶν in preceding sentence. Matth. §. 481. 1.

266. οὐδὲ τἄργα τἄμ' sc. δείσαντες.

267. πεπονθότ', *things of a sufferer,* δεδρακότ', *things of a doer.* Reisig refers to his Commentatt. Critt. ad v. 507. and 514. The commentators compare Shakespear's Lear,

I am a man
More sinned against than sinning.

268. τὰ μητρὸς καὶ πατρὸς = μητὴρ καὶ πατήρ. *Quod intelligeres, si de matre et patre tibi exponere mihi liceret.* Wund. Reisig compares infr. 1196.

269. ὧν. Hermann refers to τὰ μητρὸς καὶ πατρὸς, Wunder to ἔργα.

270. ἔξοιδα. Cf. Wund. ad Phil. 414.

Ib. κακὸς φύσιν, *malus natura.* Both.

271. παθὼν, *having received an injury.* φρονῶν, *knowingly.* both words emphatic.

273. νῦν δὲ, *jam vero.* Œd. T. 263. Aj. 1060.

Ib. ἱκόμην ἵν' ἱκόμην. (Cf. Œd. T. 1376. Matth. §. 486. 2. Herm. ad

ὑφ' ὧν δ' ἔπασχον, εἰδότων ἀπωλλύμην.
ἀνθ' ὧν ἱκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε.
καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
μοῖραν ποιεῖσθε μηδαμῶς· ἡγεῖσθε δὲ

Vig. p. 709. &c.) DALE: But I went, | Oh how unconscious of the path I trod!

274. ἔπασχον, εἰδότων, both emphatic; but it would be endless to apply similar remarks to a poet who so continually puts his terms in contrast as Sophocles does. The last term applies to the exposition of Œdipus by his parents.

Ib. ἀπωλλύμην. In what sense this word is used has been explained in a former play. (Œd. T. 1454, &c.)

275. ἀνθ' ὧν, *wherefore.* Œd. T. 264.

276. ὥσπερ με κἀνεστήσαθ', *iis conditionibus quibus me e luco reduxistis.* MUSGR. Cf. infr. 284. ἀνιστάναι, used of persons, who commanding a supplicant to rise from a sacred place, take him as it were under their protection. infr. 1286. Thucyd. I. 128. οἱ Λακεδαιμόνιοι ἀναστήσαντες ἐκ τοῦ ἱεροῦ...τῶν Εἱλώτων ἱκέτας, ἀπαγαγόντες διέφθειραν. BOTH: *erexistis,* i. e. *solati estis, spem mihi fecistis.*

277 sq. Œdipus proceeds in language intelligible enough to his audience, who were familiar with hilastic and cathartic rites, and the gods presiding over them, but not so easy to us.

Ib. By the word θεοὺς we are, I think, to understand the gods generally (cf. sup. 260); by τοὺς θεοὺς, the gods most in Œdipus's present thoughts; viz. *Zeus* and *Apollo,* under whose joint direction he had come to Athens, and the *Eumenides,* who were more particularly to be his saviours and benefactresses.

278. μοῖραν, B. T. V. Farn. Schæf. Herm. Wund. μοίραις, Vett. Edd. La. Lb. R. μοίρᾳ, Dind. in Annot. μοίρας, "duo nullius auctoritatis apographa." DIND. τῶν θεῶν ὥραν, Br. That we are on a difficult passage, is evinced by the various cases as well as differences in number which editors assign to this word. The first is the one here retained, but to be understood in a sense and in a construction different from those adopted by my learned predecessors. Let us first attend to the importance of the word μοῖρα (μείρομαι, ἔμμορα, μέρος, μόρος) itself. In Greek theology every divine being—gods above, and gods below, from the Zeus of heaven, to the Pluto of Hades—had a certain portion of divinity and office assigned him by the Mœræ or Destinies, which portion he was bound to maintain, and on which no other divinity was allowed to intrude (Klausen's Æsch. Theol. passim). The very Destinies, who dealt these assignments, fulfilled their own μοῖρα[i] by so doing; and

[i] So of the Erinyes (between whom and the Mœræ there was a close connexion) it is said,

Αὗται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον. Æsch. Eum. 454.

Which Müller well translates:

Auch DIE hinwegzuweisen, duldet nicht ihr Amt.

βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς· φυγὴν δέ του 280
μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας

then fell, as far at least as Zeus was concerned, into a subordinate state, just as cardinals and German electors, having for a certain period the fate of popes and emperors in their hands, are during that brief moment their superiors, as it were, though afterwards their subordinates[h]. Human beings, not more the living than, I think, the dead (cf. Antig. 1071. Trach. 1238. El. 1419.), had in the same manner their respective *μοῖραι*. The *μοῖρα* here more particularly alluded to seems to have been that superintendence over hilastic and cathartic rites, in which suppliants and persons stained with blood were concerned, which belonged more particularly to Zeus, Apollo, and in some sense to the Eumenides. The reasoning of Œdipus therefore, who had so much reason to be conversant with these matters, appears to be this: "And do not, while you profess to honour the gods generally, make the *μοῖρα* of certain more particular gods of no effect;" or more literally, "make certain gods as to their *μοῖρα* of no value." Let us now attend to construction.

Ib. *μοῖραν*. The accusative seems to be here used in the same independent form, as Sophocles delights to throw not only nouns, but infinitive moods into. Cf. infr. 1213. and see Dindorf ad Antig. 212. If the above reasoning and construction are not admitted, the next best form is perhaps to read *μοίρᾳ* with Dindorf, who illustrates by Herod. II. 172. (*ἐν οὐδεμιῇ μεγάλῃ μοίρῃ*) and Soph. Phil. 498. (*ἐν σμικρῷ μέρει*), to which might be added Plat. XI. Leg. 923, b. *ἐν μοίραις ἐλάττοσι κατατιθείς*.

Ib. *μηδαμῶς ποιεῖσθε*. So in the Eumenides of Æschylus it is objected by the Furies to Orestes, or rather to Apollo, and through him to Zeus, that by allowing Orestes to revenge his father's death, he "makes his mother's rights of effect no where," *μητρὸς μηδαμοῦ τιμὰς νέμει*. 594). *μηδαμοῦ νέμειν* and *μηδαμῶς ποιεῖσθαι* seem to me as closely allied as *μοῖραν* and *τιμὰς* are. Müller translates accordingly: *Um Mutterrechte gänzlich unbesorgt zu sein.*

279. *τὸν εὐσεβῆ βροτῶν*. Soph. Fr. Al. 94. 6. *τοὺς μὲν εὐσεβεῖς βροτῶν*. Cf. infr. 287.

281. *βροτῶν* redundant. Cf. Lobeck ad Aj. 1358. Dindorf considering *βροτῶν* to have crept into the text from v. 279. suggests as the true reading of this and the verse following, *φυγὴν δέ του μήπω γενέσθαι φωτὸς ἀνοσίου. τάδ' οὖν | ξυνεὶς σὺ μὴ κάλυπτε*, &c.

282. *ξὺν οἷς* (*θεοῖς*), *in concert with whom*, Schol. Herm. Hell. *quapropter*, Reis. Both. *inter quos impios*, Heath.

Ib. *κάλυπτε*, *obscura et dehonesta*. Ell. Cf. Diss. et Boeckh. ad Pind. Ol. VII. 92. Neue ad Electr. 826.

[k] And in the papist case, subordinates even to *adoration*. Hence the medals of Martin V. represent two cardinals as crowning the pope, and two kneeling before him, with this inscription, "Quem creant adorant." This I think not inaptly represents the relative situations of the Zeus of antiquity and the Mœræ.

ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν.
ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον,
ῥύου με κἀκφύλασσε· μηδέ μου κάρα 285
τὸ δυσπρόσωπον εἰσορῶν ἀτιμάσῃς.
ἥκω γὰρ ἱρὸς εὐσεβής τε καὶ φέρων
ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμὼν,
τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290
μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μέν, ὦ γεραιέ, τἀνθυμήματα
πολλή 'στ' ἀνάγκη τἀπὸ σοῦ· λόγοισι γὰρ

Passow in voc. Hermann's application of Pind. Pyth. IV. 146. see refuted in Dissen.

Ib. εὐδαίμονας. The reference is to the high reputation of Athens. Sup. 258 sq.

284. ἐχέγγυος (ἔχων, ἐγγύην), here, a person to whom an assurance has been given that no harm shall happen to him. Aliter Electr. 942. τί γὰρ κελεύεις, ὧν ἐγὼ φερέγγυος; Cf. sup. 176.

285. Supply ὧδε in answer to ὥσπερ in preceding verse. Wunder compares Œd. T. 276. ὥσπερ μ' ἀραῖον ἔλαβες, ὦθ', ἄναξ, ἐρῶ.

287. ἥκω. For the connection of this word with ἱκέτης, cf. sup. 44.

Ib. ἱερὸς εὐσεβής τε. Wunder applies the first epithet to Œdipus as being a *suppliant:* the second, because he had come to this sacred place in obedience to the commands of Apollo. Œdipus appears to me to refer to other matters. The Chorus, as soon as they ascertain who he really is, evidently turn from him in horror, as a parricide, and plead the gods as a reason for having no further intercourse with him. To this horror and fear of the gods, Œdipus I think replies, by alleging that he stands clear and unpolluted in their sight, having paid all those expiatory and cathartic rites which the guilt of murder required, before a man could be reconciled with the gods, or allowed free intercourse with his fellow-men. (What those rites were, has been partly explained in a former publication, and may be seen more at large in Müller's Eumeniden.) The words before us, therefore, seem equivalent to those by which Orestes, under similar circumstances, is termed in the Eumenides of Æschylus, σεμνὸς προσίκτωρ (v. 419), and ἱκέτης καθαρὸς ἀβλαβὴς (v. 452).

288–9. ὁ κύριός τις, *is aliquis, penes quem potestas est.* Herm.

290–1. τὰ μεταξὺ τούτου, *till this is done.*

292. ταρβεῖν, *to respect.* transitive also at Trach. 723. ἐνθυμήματα, *arguments, reasonings. die Worte,* Donn. *Ermahnungen,* Germ. Pr.

293. τἀπὸ σοῦ. Cf. Wund ad Antig. 193.

οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295

ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξένοι;

ΧΟ. πατρῷον ἄστυ γῆς ἔχει· σκοπὸς δέ νιν,
ὃς κἀμὲ δεῦρ' ἔπεμπεν, οἴχεται στελῶν.

ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
ἢ φροντίδ' ἕξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας; 300

ΧΟ. καὶ κάρθ', ὅταν περ τοὔνομ' αἴσθηται τὸ σόν.

ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοὔπος ἀγγελῶν;

ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
φιλεῖ πλανᾶσθαι, τῶν ἐκεῖνος ἀΐων,
θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σὸν 305
ὄνομα διήκει πάντας, ὥστε, κεἰ βραδὺς

294. ὠνόμασται, *uttered.* λόγοισι βραχέσι, *mean language. Argumenta enim non sunt dicta leviter.* Reis.

295. ἀρκεῖ μοι, *I am satisfied.* τοὺς ἄνακτας=τὸν ἄνακτα. διειδέναι (δίοιδα) *to have accurate information of.*

296. ὁ κραίνων (*rex*) τῆσδε χώρας. Infr. 862. ὁ κραίνων τῆσδε γῆς. 926. τοῦ κραίνοντος χθονός.

297. πατρῷον, *jam Ægeo et majoribus regnatum.* Ell. Antig. 937. ὦ γῆς Θήβης ἄστυ πατρῷον. Dale renders:

Œd. Where, strangers, doth your monarch hold his court?
Cho. In his ancestral city.

298. στελῶν, *efficere ut veniat.* Cf. Ell. in voc.

299. τοῦ τυφλοῦ, sc. ἕνεκα.

300. αὐτὸν ὥστ', Pors. Elms. ἀπόνως τ', Libri.

302. τοῦτο τοὔπος, sc. his *name*, the σκοπὸς not having been apprised of this; hence, as Reisig acutely remarks, Œdipus calls himself in a preceding verse merely τὸν τυφλόν.

303. μακρὰ (Antig. 232. χοὕτως ὁδὸς βραχεῖα γίγνεται μακρὰ) κέλευθος. The Chorus argue, that though much space intervened between Athens and Colonos, yet travellers are numerous, reports fly rapidly, and that by some of these means the name of Œdipus will have reached the royal ears long before the messenger arrives. The attempts of Musgrave and others to change μακρὰ into μικρὰ have been exposed by Reisig (Enar. p. 28). For further observations on the distance between Athens and Colonos, as determined by actual as well as imaginary causes, see the same acute writer.

304. φιλεῖ, *are wont.* El. 320. 913. Trach. 548. &c. &c.

306–7. κεἰ βραδὺς εὕδει: so all the MSS. But with the slight change of βαθὺν for βραδὺς, (cf. Lucian D, Mar. 2. ὡς βαθὺν ἐκοιμήθης,) why may not the words be understood in their most literal sense, *sleeps profoundly*, and for the following reason? As theatrical exhibitions began early in the

εὕδει, κλύων σου δεῦρ' ἀφίξεται ταχύς.
ΟΙ. ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὑτοῦ πόλει
ἐμοί τε. τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος;
ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ;
ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝ. γυναῖχ' ὁρῶ
στείχουσαν ἡμῶν ἆσσον, Αἰτναίας ἐπὶ
πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερὴς

morning at Athens, the dramatists frequently adapted the *time* of their plays to that period. That Œdipus had come to Colonos without breaking his fast, is obvious from his own language (sup. 100.); why then might not the Chorus suppose the royal slumbers yet unbroken? Those to whom this literal meaning of the passage may not have occurred, or who may think it unsatisfactory, must either with Schæfer, Hermann, and Ellendt, adopt a metaphoric interpretation of the word ("a person at ease, a man whose mind is free from all cares"—a situation in which the active Theseus did not, I presume, often find himself), or get rid of it by an emendation, as Eldik (σπεύδει), Seidler (ἕρδει), Brunck (ἕρπει, &c.). Dale's translation, whether correct or not, will be more agreeable than pursuing the subject further:

Widely, old man,
Thy fame is blazoned; though his steps were slow,
Thy name would urge him to redoubling speed.

307. κλύων (περὶ, Schol.) σοῦ.

308. εὐτυχὴς, *Glück bereitend, preparing good fortune.* Donn. Neue compares Aj. 966. ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς;

309. τίς γὰρ . . φίλος: *probus quisque sibi favet.* Reis. Enarr. p. 67. where see examples. Œdipus is to be understood as speaking of himself as well as Theseus.

310. ποῖ φρενῶν ἔλθω; *quid cogitem?* Ell. *what mental conclusion must I come to?* Cf. Matth. §. 324.

312. Αἰτναίας. The reader of Pindar need not be reminded of the beauty or swiftness of Sicilian horses. The "Eclipse" of modern days did not excite more admiration or talk than the Pherenicus of the Sicilian monarch Hiero.

313. βεβῶσαν, *mounted.* Cf. infr. 1070. Sophocles, of course, knew the manners of his times better than we do, and Theban women might differ in their habits from Athenian women. But a young Greek lady traversing the country on horseback, and with merely a single attendant, instead of being safely immured in the gynæceum—is contrary to all our notions of ancient conventional regulations. If dramatic necessity, however, required such a departure from general rules, and the audience saw no reason to object to it, it is not for us to find fault.

Ib. κρατὶ, dative of place. Matth. §. 406, b. cf. infr. 411. 700. 715. 1260. El. 174. 1332, &c. &c. Neue refers to Œd. T. 25.

Ib. ἡλιοστερὴς (στερέω), *depriving of the sun,* i. e. *keeping off the sun's heat* (viz. by the breadth of the brim).

κυνῆ πρόσωπα Θεσσαλίς νιν ἀμπέχει.
τί φῶ; 315
ἆρ' ἔστιν; ἆρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;
καὶ φημὶ κἀπόφημι, κοὐκ ἔχω τί φῶ.
τάλαινα.
οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
σαίνει με προστείχουσα· σημαίνει δ' ὅτι 320
μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα.

ΟΙ. πῶς εἶπας, ὦ παῖ; ΑΝ. παῖδα σὴν, ἐμὴν δ' ὁρᾶν
ὅμαιμον· αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ
ἥδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις 325
εὑροῦσα λύπῃ δεύτερον μόλις βλέπω.

ΟΙ. ὦ τέκνον, ἥκεις; ΙΣ. ὦ πάτερ δύσμοιρ' ὁρᾶν.

ΟΙ. τέκνον, πέφηνας; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.

314. κυνῆ Θεσσαλὶς, a hat used by travellers to protect them from heat and rain. Soph. Inach. fr. 262. (Dind.) Γυνὴ τίς ἥδε; κυκλὰς Ἀρκάδος κυνῆς. See also Aristoph. in Av. 1203. For information on these hats, consult Thudichum's Sophocles, pp. 292–3.

Ib. πρόσωπα .. νιν, Cf. Matth. §. 421. Obs. 5.

316. Elmsley compares Eurip. Iph. T. 577. ἆρ' εἰσίν; ἆρ' οὐκ εἰσί; τίς φράσειεν ἄν;

Ib. ἢ γνώμη πλανᾷ; *an sententia fallit?* Reis. Hermann from La prefers γνώμῃ πλανῶ.

318. τάλαινα, *perii.* Br. Wund. uttered in the fear that Ismenë comes with bad tidings. *die gute,* Reis. *ich arme,* Donn.

319. φαιδρὰ, neut. plur. for adv. Matth. §. 446, 7.

319–20. ἀπ' ὀμμάτων, as Hermann observes (coll. Æsch. Ag. 247.), is to be united with σαίνει. *blando oculorum nutu* se cognoscendam præbet. Ell. ἀπ' ὀμμάτων = ὄμμασι. Mehlhorn's Anacreon, p. 107.

321. ἐστὶ δῆλον, supply ὄν. Neue. Reisig compares Trach. 11. Wunder translates δῆλον Ἰσμήνης κάρα, Ismenens leibhaftiges Haupt. In familiar English: *Ismene's very self,* &c.

322. παῖδα σήν, supply, *I say.*

324–5. Though these two verses present no single word of difficulty, yet collectively they present much. To me they appear as another of those forms in which Sophocles delights to use abstract for concrete nouns (infr. 331. 658. 863. 960.), and may be rendered, O father! sister! the two persons whom I would most gladly address, or, with whom I would most gladly hold converse: with difficulty, &c. Neue compares Aj. 54. λείας φρουρήματα.

326. λύπῃ, *on account of my painful feelings.* For construction, cf. infr. 332–3. προμηθίᾳ and πόθοισι.

ΟΙ. πρόσψαυσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ.
ΟΙ. ὦ σπέρμ' ὅμαιμον. ΙΣ. ὦ δυσάθλιαι τροφαί. 330
ΟΙ. ἦ τῆσδε κἀμοῦ; ΙΣ. δυσμόρου τ' ἐμοῦ τρίτης.
ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῇ, πάτερ, προμηθίᾳ.
ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγοις γ' αὐτάγγελος,
ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
ΟΙ. οἱ δ' αὐθόμαιμοι ποῖ νεανίαι πονεῖν; 335

329. πρόσψαυσον, *embrace me.*

Ib. θιγγάνω δυοῖν ὁμοῦ, *my arms are round you both at once.*

330. ὦ σπέρμ'—ὅμαιμον. a pause, before the wretched man can bring out the last word so pregnant with meaning. Cf. infr. 535.

Ib. ὦ δυσάθλιαι τροφαί, *infelix vivendi ratio.* Musg. Wund. And could so significant an exclamation as that recently uttered by Œdipus elicit so cold a response from Ismenë? but let us examine the words in detail.

Ib. δυσάθλιαι. Dindorf observes that this word is not to be found elsewhere. It was then most probably a coinage of Sophocles, and the terms of the composition allow us to translate not merely *wretched,* but *more than wretched,* or *thrice wretched.* Cf. Antig. 1276. πόνοι δύσπονοι.

Ib. τροφαὶ=τραφέντες. (cf. sup. 324.) *beings! creatures!*

331. τῆσδε κἀμοῦ (τροφαί). *She* and *I!*

Ib. δυσμ.—τρίτης, *and myself the ill-starred third.* The interchange of thoughts, too terrible for plain utterance between *father* and *daughter,* seems to be thus given with the most scrupulous delicacy.

332. τί δ' ἦλθες; Reisig refers to his Comment. Crit. p. 585.

Ib. σῇ προμηθίᾳ, *from anxiety on thy account.* Matth. §. 466, 2.

333. πότερα. On πότερα and πότερον in mere interrogations, see Neue ad Aj. 460. and Wunder ad Antig. 284. πόθοισι, *a desire to see me,* or, *regret for me.*

Ib. Sensus est: καὶ λόγοις γε, αὐτάγγελος αὐτῶν. Herm. *yes, and as far as words are concerned, myself their own narrator.*

335. Sensus videtur esse, *quo abierunt fratres tui, quibus, cum juvenes sint, laborare convenit?* Gaisf. It is no safe matter to quarrel with any interpretation of so sound and excellent a scholar as the learned dean of Christ Church, yet the answer of Ismenë in the verse following seems to imply, that we should read *sunt,* not *abierunt.* In such case we must read ποῦ, not ποῖ; and for such reading there *wants* not authority of MSS. or collateral illustration. Lb. ποῦ νεανίαι κυρεῖν. V. ποῦ νεανίαι πονεῖν. Eur. Orest. 1472. ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες; (In looking into Ellendt since this note was written, I find the learned lexicographer justifying part of the foregoing remarks. "Conjungo ποῖ πονεῖν, nec ἔβησαν sed εἰσὶν intelligo mente addi: *quousque aliis rebus indulserunt, illius ut rationem habere non possint?*")

Ib. νεανίαι πονεῖν. I understand: *having all those powers of youth and activity which labour requires:* the infinitive πονεῖν coming under that construction, which will be explained infr. 1213. With regard to the *labour* spoken of, it must be remembered that it did not consist merely

ΙΣ. εἴσ' οὗπέρ εἰσι. δεινὰ τἀκείνοις τανῦν.
ΟΙ. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις
φύσιν κατεικασθέντε καὶ βίου τροφάς.
ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
θακοῦσιν ἱστουργοῦντες, αἱ δὲ σύννομοι 340
τἄξω βίου τροφεῖα πορσύνουσ' ἀεί.
σφῷν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
σφὼ δ' ἀντ' ἐκείνων τἀμὰ δυστήνου κακὰ
ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας 345
τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
ἀεὶ μεθ' ἡμῶν δύσμορος πλανωμένη
γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασιν 350

in bringing an oracular declaration from Thebes to Colonos, but in the painful task of tracing Œdipus through a varied and obscure route (cf. infr. 362.), before he arrived at what was to be his χώρα τερμία.

336. εἴσ' οὗπέρ εἰσι, a formula for passing over in silence what the speaker does not wish to tell.

Ib. δεινὰ τἀκείνοις τὰ νῦν. As Œdipus takes no notice of a declaration, which in his long irritated state against his sons (infr. 441. &c.) his irascible feelings we should think would have caught at, this is not improbably said aside to Antigonë. In that case it would be better to adopt Schæfer's proposition, "Malim τἀν κείνοις. Schol.: νῦν δὲ τὰ ἐν ἐκείνοις ἐστὶ δεινά."

337. ἐν Αἰγύπτῳ. Cf. Herodot. II. 35. See also a long and interesting note by the Scholiast, where this reversing of the duties of the two sexes is ascribed to the tyranny of Sesostris, who wished thereby to render the manners of the Egyptians utterly effeminate.

340. σύννομοι, *wives*. Aristoph. Av. 209. ἄγε σύννομέ μοι. Soph. El. 600. συννόμου, *husband*. Ellendt refers to Wyttenb. ad Plut. de Amicit. Mult. p. 93. E. and Matth. ad Eur. Hippol. 976.

341. βίου τροφεῖα, *support of life*.

342. σφῷν. Seidler observes, that Œdipus here includes his children of either sex, *ex vobis utrisque*. For genitive case, see Buttmann's Lexil. I. 17, 4.

343. οἰκουρεῖν (οἰκουρὸς, οἶκος, οὖρος), *to keep the house*. Cf. Aristoph. Vesp. 970.

344. τἀμὰ δυστήνου. Matth. §. 466, 1.

346. κατίσχυσεν δέμας. Neue compares Aj. 1077.

348. γερονταγωγεῖν (γέρων, ἄγω), *to be an old man's guide and leader*. Cf. Arist. Eq. 1099.

349. νηλίπους (νη, ἦλιψ, πούς) = ἀνηλίπους, ἀνήλιπος, *bare-footed*, (ἦλιψ, a species of Doric shoe.)

μοχθοῦσα τλήμων, δεύτερ' ἡγεῖται τὰ τῆς
οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ δέ μου 355
πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην·
νῦν δ' αὖ τίν' ἥκεις μῦθον, Ἰσμήνη πατρὶ
φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
ἥκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. 360

ΙΣ. ἐγὼ τὰ μὲν παθήμαθ' ἅπαθον, πάτερ,
ζητοῦσα τὴν σὴν ποῦ κατοικοίης τροφὴν,

351. δεύτερα ἡγεῖσθαι. Phil. 1442. ὡς τἄλλα πάντα δεύτερ' ἡγεῖται πατὴρ Ζεύς.

351–2. τὰ τῆς οἴκοι διαίτης=τὴν οἴκοι διαίτην. Neue compares El. 261. τὰ μητρὸς (sc. ἡ μητὴρ) ἥ μ' ἐγείνατο.

352. εἰ, *dummodo*. Matth. §. 617. 4.

353. ἐξίκου, *advenisti*, proprie *pervenisti*. Cf. ad Phil. 197. El. 387. Wund. Sophocles is fond of compounding words with the preposition ἐξ, where the simple word would have been equally expressive. sup. 27. ἐξοικήσιμος. 285. ἐκφυλάσσειν. infr. 1526. ἐξάγιστα. (where, as Reisig observes, ἁγιστὰ would have done.) Aj. 997. ἐξιχνοσκοπεῖσθαι. 1258. ἐξελευθεροστομεῖν. Antig. 913. ἐκπροτιμᾶν, &c. &c.

354. μαντεῖα. The Scholiast refers to the oracle concerning the tomb of Œdipus; that wherever Œdipus was buried, he would be a benefactor to that country.

355. τοῦδε σώματος, supply περί. On ἐχρήσθη, see Matth. §. 495, a.

Ib. φύλαξ is not *guide*, nor is πρόσθεν (v. 353.) *oft*, as Dale translates: for Ismenë had been to her father but once previously during his wanderings, and the dutiful and affectionate Antigonë had been his guide. Ismene's office had been rather to keep close watch on proceedings at home, and notify to her father whenever any thing of an extraordinary nature, such as communications from the sacred shrine &c. occurred.

358. τίς στόλος (*expeditio*). Phil. 243. τίνι στόλῳ προσέσχες τήνδε γῆν; Wunder: *quæ te excivit domo expeditio?* i. e. cujus rei expediendæ causa domo existi?

359. οὐ κενή γε, *at least not empty*. Hart. I. 375.

359–60. ἥκεις κ. τ. ἑ. *non enim venisti, quin aliquid terroris mihi afferas*. Dœderl. "Differunt μὴ solum et μὴ οὐχὶ ita, ut illud *si non*, hoc autem *nisi* significet." Herm. οὐ γὰρ ἂν ἦλθες, μὴ οὐχὶ δεῖμά τι φέρουσα, i. e. εἰ μὴ δεῖμά τι (*something fearful*) ἔφερες. Ex abundantia κενή. Wund. On the particles μὴ οὐχὶ, see Ellendt II. 106. Matth. II. 1083. Hartung II. 171. (*quin*).

362. ζητοῦσα—τροφὴν, *dum investigarem, quo in loco versareris*, Br. *tuum ubi victum institueres*,

παρεῖσ' ἐάσω. δὶς γὰρ οὐχὶ βούλομαι
πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.
ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιν παίδοιν κακὰ 365
νῦν ἐστι, ταῦτα σημανοῦσ' ἐλήλυθα.
πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντί τε
θρόνους ἑᾶσθαι, μηδὲ χραίνεσθαι πόλιν,
λόγῳ σκοποῦσι τὴν πάλαι γένους φθορὰν,
οἵα κατέσχε τὸν σὸν ἄθλιον δόμον· 370
νῦν δ' ἐκ θεῶν του κἀξ ἀλιτηροῦ φρενὸς
εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακὴ
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χὠ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων 375
ἀποστερίσκει, κἀξελήλακεν πάτρας.
ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,

parares, coll. v. 92. Reis. Obscurius dicto τὴν σὴν τροφὴν, poeta explicandi causa addidit ποῦ κατοικοίης. Dind. The poet seems to have had in his eye *place of abode*, as well as *sustenance*. Par. 1. κατοικοίη στροφήν. Ald. La. κατοικοίης στροφήν.

363. παρεῖσ' ἐάσω. Reisig compares Aj. 754. ἀφέντ' ἐᾶν. Cf. Valck. ad Herodot. II. 30. Ell. *tacebo, omitto memorare.*

364. αὖθις πάλιν. Pind. Ol. I. 105. 6. Of repeated occurrence in Soph. and Aristoph.

367. ἔρως, Tyrwh. ἔρις, Libri. Dœderl. ἔριν, Reis. &c. For examples more select than Brunck's of this mode of using ἔρως, see Ilgen. Opusc. Philol. I. 27.

367–8. τε—μηδέ. As examples of οὐδὲ and μηδὲ thus interchanging with τε, Hartung (I. 209.) cites Eur. Iph. T. 680. Pindar Pyth. VIII. 51. Neue compares Aj. 836. cf. Matth. §. 609. 626.

Ib. χραίνεσθαι (*passive*) πόλιν, the city to be polluted by their presence, or command, as being of incestuous origin. Cf. Œd. T. 822. Aj. 43.

369. λόγῳ σκοποῦσι. Dœderlein compares Thucyd. II. 43. σκοποῦντας μὴ λόγῳ μόνον τὴν ὠφελίαν.

371. ἀλῖτηρος (ἀλείτης ἄλη) = ἀλιτήριος, a person or a mind laden with guilt. Cf. Thucyd. I. 126. Arist. Eq. 447. See further Ellendt in voc. and Klausen's Æsch. Theol. 19.

372. εἰσῆλθε τοῖν τρισ. Cf. Neue ad Electr. 493. Matth. §. 402. c. τρὶς ἀθλίοιν, Pors. Elms.

373. ἀρχῆς λαβέσθαι (ἀντιλαβέσθαι Schol.) Phil. 761. βούλει λάβωμαι δῆτα καὶ θίγω τί σου:

374. γεγὼς, redundant. Cf. Neue ad Aj. 1299.

377. ὁ πληθύων λόγος, *sermo frequens et multorum celebratus ore.* Ell. Æsch. Ag. 842. ὡς ἐπλήθυνον λόγοι. καθ' ἡμᾶς, *amongst us.*

τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει
κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον 380
τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
ταῦτ' οὐκ ἀριθμός ἐστιν, ὦ πάτερ, λόγων,
ἀλλ' ἔργα δεινά· τοὺς δὲ σοὺς ὅποι θεοὶ
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

ΟΙ. ἤδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς 385
ὥραν τιν' ἕξειν, ὥστε σωθῆναί ποτε;

378. κοῖλον Ἄργος, so termed because situated in a valley, and surrounded with mountains: *down in the hollow*, is a common designation for places among our own country people. Soph. Epig. fr. 197. τὸ κοῖλον Ἄργος οὐ κατοικήσαντ' ἔτι. Tham. 230. Ἀργεῖ κοίλῳ. On the subject of Argos, see Thudichum's Sophocles, p. 294.

379. καινόν. Dœderlein considers that a latent reproach is involved in this word, as marriages do not appear to have been common between the Thebans and the Argives.

380. Ἄργος. An accusative absolute. See Matth. 568. 3.

381. τιμῇ, *gloriously*. "Τιμὴ enim, κλέος, εὖχος, ut vel ex Homero notum, gloriam significat victoris." Herm.

Ib. κάθεξον. Ellendt understands, *about to possess*. Neue, comparing Antig. 604. τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασίᾳ κατάσχοι, prefers the sense of *ruling, constraining*.

Ib. βιβῶν=βίβασον. fut. part. of βιβάζειν, *about to exalt*. (*evehere*, Ell.) Sensus est: *Argis aut de Thebanis gloriam reportaturis, aut eos aucturis gloria*. Herm. The biblical form, which the latter meaning assumes, is much what might be expected among a people so closely connected with Phœnicia as the Thebans. Dœderlein illustrates the phrase by Hom. Od. XV. 829. Eur. Bacch. 930. Cic. pro Mil. 35. Add Hom. Il. IV. 443. οὐρανῷ ἐστήριξε κάρη. Soph. El. 752. οὐρανῷ σκέλη προφαίνων. Arist. Nub. 459. κλέος οὐρανόμηκες ἕξεις.

382. ἀριθμὸς λόγων, *mere words*. Cf. Elmsl. ad Eur. Heracl. 997.

383. ὅποι (*quatenus, quam in partem*). Reis. ὅπου (*ubi*) Elms. Donn. *when*, Dale. It appears to me that the word for consideration here and in two or three subsequent instances (v. 385. 394.) is the word θεοί: the sudden change in the *tone* of the actor's *voice* making, I think, something like this impression on the audience;—"But enough of human beings. Let us now to the *gods*. In what manner *your* sufferings will be compassionated and brought to a close by *them*, I have not been able to learn, but that they will in some way be alleviated—it may be, by restoring you to your lost home—I feel confident from some *present* oracles, not from those which I brought you on a former occasion." Libri, κατοικτιοῦσιν. Par. F. κατοικιοῦσιν.

385–6. ὡς .. ἕξειν. On this redundancy, see Matth. §. 539, 1.

Ib. ὥραν, *care*. Trach. 57. εἰ πατρὸς νέμοι τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν. Cf. Valck. ad Herodot. III. 155, 6.

ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
ΟΙ. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ', εὐσοίας χάριν. 390
ΟΙ. τίς δ' ἄν τι τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἄν;
ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
ΟΙ. ὅτ' οὐκ ἔτ' εἰμί, τηνικαῦτ' ἄρ' εἴμ' ἀνήρ;
ΙΣ. νῦν γὰρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν.
ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον ὃς νέος πέσῃ. 395
ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου.
ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἑρμήνευέ μοι.
ΙΣ. ὡς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως

388. τεθέσπισται. Cf. Plutarch de Mario, as quoted in Van Dale de Idololatr. p. 302. (Œdipus speaks with much earnestness.)

389. τοῖς ἐκεῖ . . ἀνθρώποις. Thebanis sc.

390. εὐσοίας (Hesych. εὐθενείας, σωτηρίας) χάριν. *out of regard to the preservation of the state.* Soph. Amph. fr. 124. τῶν τριῶν μίαν λαβεῖν εὔσοιαν ἀρκεῖ.

391. τοιοῦδ' ὑπ' ἀνδρός. Neue, Wund. τι τοιοῦδ' ἀνδρός. Herm. Dind. For the preposition, cf. infr. 411. 681. Matth. §. 592, 7. For the sentiment, cf. sup. 73. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις.

Ib. εὖ πράξειεν. Œd. T. 1005. ὅπως | σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.

392. Cf. sup. 247. Matth. II. 1004.

393. ἀνὴρ, emphatic. Aj. 1238. οὐκ ἀρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε; Brunck compares Aristoph. Eq. 391. 1254. Cf. Wunder ad Aj. 77. 512.

394. Wunder compares infr. 1565. πολλῶν γὰρ ἂν καὶ μάταν πημάτων ἱκνουμένων πάλιν σε δαίμων δίκαιος αὔξοι. The word θεοὶ is here pronounced by Ismenë in an emphatic tone which makes it the best guide no tmerely to the preceding reasoning, but to the whole Œdipodean destiny.

395. φλαῦρον, *useless, trivial.* Blomf. Gloss. Pers. 222. On ὃς with conjunct. see Matth. §. 527. 2. Dale:

What avails it
To raise in age the wretch whose youth they blasted?

397. βαιοῦ—χρόνου, *after a short time.* El. 478. οὐ μακροῦ χρόνου. Matth. §. 377, 2. On the redundancy of the entire expression, see Œd. T. 58.

399–400. The proceedings of the Thebans or Cadmeans, consequent on the oracles newly promulgated, but not perfectly understood, seem to have gone on this principle. If Œdipus was buried on a foreign

κρατῶσι μέν σου, γῆς δὲ μὴ 'μβαίνῃς ὅρων. 400

ΟΙ. ἡ δ' ὠφέλησις τίς θύρασι κειμένου;

ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.

ΟΙ. κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.

ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας

χώρας θέλουσι, μηδ' ἵν' ἂν σαυτοῦ κρατῇς. 405

ΟΙ. ἦ καὶ κατασκιῶσι Θηβαίᾳ κόνει;

ΙΣ. ἀλλ' οὐκ ἐᾷ τοὔμφυλον αἷμά σ', ὦ πάτερ.

soil, they had much to apprehend from the anger of his offended manes: to receive him on their own soil, and much more to bury him there, his parricidal crime forbad. A middle course consequently remained: to place him somewhere among those prior inhabitants of the country, who, though not incorporated with the Cadmeans, were yet among their dependencies. His person would thus be in their power, while living; and at death, if permission might not be obtained from the Delphic shrine to bury him among themselves, still his tomb would not be among actual enemies. Cf. infr. 785. See also on this subject Müller's Eumeniden, p. 170.

399. στήσωσι. Schol.: κατοικίσωσι.

400. κρατῶσι μέν σου. Schol.: ἀντὶ τοῦ ὅπως σχῶσί σε. Cf. infr. 405.

Ib. ἐμβαίνῃς ὅρων. Cf. Œd. T. 825. Matth. §. 379. 2.

401. κειμένου. Schol.: οἰκοῦντος. Ismenë evidently understands it in the sense of *buried*.

Ib. θύρασι (Elms. θύραισι, Libri), emphatic.

402. ὁ τύμβος δυστυχῶν. By this delicate euphemism on the part of Ismenë, the Scholiast understands a person *unhappily* buried, because buried in a foreign land. Donner accordingly translates δυστυχῶν, *in fremdem Lande*. Elmsley, Herm. and Ellendt interpret, *justis honoribus carens*. But, actual *soil* excepted, could not all funeral rites be satisfactorily paid even in a foreign country? "De *loco* potissimum sepulcri agitur." Dind.

403. γνώμῃ. There needs no oracular declaration, implies Œdipus, that if my remains are despoiled of their due sepulchral honours, the vengeance of my manes will fall upon my countrymen: mere human intelligence could tell *that*.

404. προσθέσθαι, *sibi adjungere*. Neue.

405. κρατῇς, Herm. Dind. Wund. κρατοῖς, Br. Elms. Matth. (§. 528. who renders ἵνα, *where*).

406. *Will they bury me in Thebes? will they cover me with Theban dust?* asks the resolute ex-monarch: *that* is the one and only question which I have to put to them.

Ib. κατασκιάζειν (σκιάζω), *to cover*. Hes. Th. 716. κατὰ δ' ἐσκίασαν βελέεσσι Τιτῆνας.

Ib. Θηβαίᾳ, highly emphatic.

407. ἐᾷ, sc. κατασκιάζεσθαι.

Ib. τοὔμφυλον αἷμα, *kindred blood*. Ismenë delicately hints at the paternal blood shed by Œdipus. Reisig compares Eur. Suppl. 148. Τυδεὺς μὲν αἷμα συγγενὲς φεύγων χθονός. A more appropriate illustration occurs Pindar Pyth. II. 59. ἐμφύλιον αἷμα

ΟΙ. οὐκ ἆρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
ΙΣ. ἔσται ποτ' ἆρα τοῦτο Καδμείοις βάρος.
ΟΙ. ποίας φανείσης, ὦ τέκνον, ξυναλλαγῆς; 410
ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας.
ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ;
ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον. 415
ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;
ΙΣ. ἄμφω γ' ὁμοίως, κἀξεπίστασθον καλῶς.
ΟΙ. κᾆθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
τοὐμοῦ πόθου προὔθεντο τὴν τυραννίδα;

πρώτιστος . . ἐπέμιξε θνατοῖς (Ixion sc.)

408. *Then they shall never be masters* (οὐ μὴ κρατήσωσιν) *of me*, the ex-monarch declares at the top of his voice. Infr. 450. ἀλλ' οὔτι μὴ λάχωσι τοῦδε συμμάχου. Phil. 381. οὐ μή ποτ' ἐς τὴν Σκῦρον ἐκπλεύσῃς. See Hart. II. 157.

409. Ismenë speaks modestly, and after a short pause. βάρος, *res molestias creans.*

410. In consequence of what occurrence (ξυναλλαγῆς. cf. Œd. T. 34.)? asks Œdipus, with great earnestness. On the word φανεὶς, cf. infr. 514. 974.

411. "In consequence of the wrath of your manes, when the people of Thebes stand (in hostile array) at your tomb." The poet's drift in all this is obvious enough; it was to make the tomb of Œdipus a perpetual bugbear to the Thebans; an intimation that their armies could never approach nearer to Athens than Colonos; that even *there* they would meet, if any faith was to be placed in oracles, a signal defeat. Compare the language of Œdipus, infr. 621 sq. Schæfer proposes, ὅτ' ἐνστῶσιν, *quando arma intulerint.* On the dative τάφοις, see Neue ad El. 174.

413. ἀνδρῶν—ἑστίας, *a legatis, qui redierant ab ara Delphica.* WINSEM. On the word θεωροὶ, see Dissen's Comment. in Pind. 388–9.

414. ἐφ' ἡμῖν, *concerning me.* Matth. §. 584. 8. (where the examples quoted belong to the genitive case) and §. 586, ε. The terms Θήβη and Θῆβαι are used by Sophocles promiscuously, both in dialogue and chorus. What then is the distinction between the two words? Reference is made, I think, in the former word, to that Thebë, sister of Ægina, and daughter of Asopus, of whom Pindar occasionally sings, and in concert with names most respected at Thebes; as, Ismenus, Melia, Cadmus, &c. Hymn. I. 2. See also Dissen ad Nem. III. 3. Isth. VII. 16.

418–19. παρὸς τοὐμοῦ πόθου, *in preference to regret for me.* παρὸς προὔθεντο, ex abundantia, as common

ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ, φέρω δ' ὅμως. 420

ΟΙ. ἀλλ' σί θεοί σφι μήτε τὴν πεπρωμένην
ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
ἧς νῦν ἔχονται κἀπαναίρονται δόρυ·
ὡς οὔτ' ἂν ὃς νῦν σκῆπτρα καὶ θρόνους ἔχει 425
μείνειεν, οὔτ' ἂν οὐξεληλυθὼς πάλιν
ἔλθοι ποτ' αὖθις· οἵ γε τὸν φύσαντ' ἐμὲ
οὕτως ἀτίμως πατρίδος ἐξωθούμενον
οὐκ ἔσχον, οὐδ' ἤμυναν· ἀλλ' ἀνάστατος
αὐτοῖν ἐπέμφθην κἀξεκηρύχθην φυγάς. 430

with Sophocles. Neue compares Eur. Herac. 201. ἡ γὰρ αἰσχύνη παρὸς τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται. To instances given elsewhere of the force of the possessive pronoun in Soph. add those cited by Reisig. Enarr. p. 76. also infr. 1413. Dale:

Yet those degenerate wretches, warned of this,
Could grasp at empire, and neglect a father.

420. φέρω, affero, nuncio. Vid. Lobeck ad Aj. 798. Herm. The word φέρω continually occurs in this sense in Sophocles. See Ellendt in voc. and Wunder ad Electr. 856.

421–2. μήτε—δ'. Hermann observes on the impropriety of Elmsley in changing δ' into τ', on account of the preceding μήτε: "Aperte e partitione commutatio fit in oppositionem." Neue compares Trach. 143.

423. Cf. Matth. §. 380. 4.

424. ἧς νῦν ἔχονται, *quam nunc conserere parant.* Br. On ἔχεσθαι with gen. in the sense of *adhering to,* see Wund. ad Philoct. 775.

Ib. κἀπαναίρονται (Schol.: κατ' ἀλλήλων ἐπαίρουσιν) δόρυ. The περὶ of the preceding verse seems to have an influence on this second member of the sentence: and *on account of which they lift up the spear.* See Pass. in voc. ἐπαναίρεσθαι. ἐπαναίρονται, Herm. Dind. ἐπαναιροῦνται, Neue, Gaisf. Wund. The latter appeals to Xen. Anab. V. 7. 21. the former refers to Antig. 907. Wunder illustrates the construction by Virg. Æn. IV. 71 sq.

425. σκῆπτρα καὶ θρόνους. Pind. Pyth. IV. 270. σκᾶπτον μόναρχον καὶ θρόνος. Cf. infr. 449. 1354.

Ib. ὡς non ἵνα hic significat, sed ἐπεί. Herm. Which explanation seems better than Wunder's reference to Matth. 628. 3. b.

426. μείνειεν, *bestehe, remain unmoved.* Donn. *ruhig ihn besitze, possess it in peace.* Germ. Pr.

Ib. πάλιν, La. Lb. V. cum Junt. 2. Gaisf. Wund. πόλιν, A. Ald. Herm. Dind.

428–9. ἐξωθούμενον οὐκ ἔσχον. infr. 888. βουθυτοῦντα . . ἔσχετ', *hindered from* &c. Matth. §. 555. 2. Cf. Wund. ad El. 550.

430. ἐξεκηρύχθην φυγὰς, proclaimed an exile by the herald. Æschin. 90, 26. ἐκκηρύττειν ἐκ τῆς πόλεως. Lys.

εἴποις ἂν ὡς θέλοντι τοῦτ' ἐμοὶ τότε
πόλις τὸ δῶρον εἰκότως κατήνυσεν.
οὐ δῆτ', ἐπεί τοι τὴν μὲν αὐτίχ' ἡμέραν,
ὁπηνίκ' ἔζει θυμὸς, ἥδιστον δέ μοι
τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν·
χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
κἀμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
τοτηνίκ' ἤδη τοῦτο μὲν πόλις βίᾳ 440
ἤλαυνέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπωφελεῖν,
οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν

173, 25. ἐκ τοῦ ἄστεος. Cf. Œd. T. 450. Antig. 7.

431. θέλοντι sc. ἐξορισθῆναι. Schol. Cf. Œd. T. 1436 sq.

Ib. τότε. cf. Wunder ad Aj. 631. Poppo ad Thucyd. I. 101.

433. τὴν μὲν αὐτίχ' ἡμέραν, *am jenen Tage.* Donn. On ἐπεί τοι, see Matth. §. 627. Hart. II. 353.

434. ἔζει (ζεῖν *effervescere*). Cf. Eurip. Hec. 1055. Dorville ad Char. p. 233. Jacobs ad Anthol. II. 2. 203. Pass. in ἐπιζεῖν.

436. ἔρωτος τοῦδ'. Schol. τοῦ ἀποθανεῖν. Herm. and Wunder understand it of *exile.* On the word ἔρως, implying *wish, desire,* see the latter ad Aj. 674.

Ib. ὠφελῶν = ὠφέλημα τοῦδε τοῦ ἔρωτος παρέχων, Herm. = ὠφελητὴς, Wund. whom see also ad Aj. 526. Reisig has given his explanation in Enar. p. 78.

437. χρόνῳ, *after a time,* = ἐν χρόνῳ μαχρῷ. Phil. 235. Cf. infr. 441. and Matth. §. 446. 8.

Ib. πέπων. Hesych.: ἔκλυτος, ἀσθενής. Jacobs.: μαλαχθεὶς, sicut ulcus, initio durum.

438. θυμὸν ἐκδραμόντα (ἐκτρέχειν metaph. ausschweifend, unmassig werden, *to be extravagant, excessive.* Pass.).

439. μείζω—τῶν = μείζω ἢ κατὰ τά. Matth. §. 451. to have inflicted greater punishment on me than my offences deserved.

440. τοτηνίκ' ἤδη, *just then.* On various adverbs, with which ἤδη is joined in Sophocles, see Ellendt in voc. I. 760. Cf. Hart. I. 235 sq.

440–1. τοῦτο μὲν (*partly*), οἱ δέ. Cf. Aj. 670–2. Herm. ad Viger. p. 702. Matth. §. 288. 2.

441. χρόνιον. Hesych. Reis. Wund. *after a length of time;* Ell. *for a length of time.* coll. Phil. 600. Elms. *in perpetuum.* The middle explanation is most agreeable to the usages of antiquity, when murder had been committed without premeditation. Dindorf supposes the adjective to have been added, because χρόνῳ, v. 437, is so far removed from the verb ἤλαυνε.

442. οἱ τοῦ πατρὸς, i. e. vere patris filii, nec degeneres, sed, ut ego in meum patrem, ita in me impii.

οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
φυγάς σφιν ἔξω πτωχὸς ἠλώμην ἐγώ.
ἐκ ταῖνδε δ' οὔσαιν παρθένοιν, ὅσον φύσις 445
δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
τὼ δ' ἀντὶ τοῦ φύσαντος εἱλέσθην θρόνους
καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
ἀλλ' οὔ τι μὴ λάχωσι τοῦδε συμμάχου, 450
οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
ὄνησις ἥξει. τοῦτ' ἐγῷδα, τῆσδέ τε
μαντεῖ' ἀκούων, συννοῶν τε τἆξ ἐμοῦ
παλαίφαθ', ἁμοὶ Φοῖβος ἤνυσέν ποτε.

Herm. Neue, by his note to Electra 341, seems to consider the expression as referable to a doctrine of the times, more particularly promulgated in the Eumenides of Æschylus, that children were far more the offspring of the father than the mother. On the infin. τὸ δρᾶν, cf. Neue ad Aj. 114. Matth. ad Eur. Hip. 49. and Gr. Gr. §. 543. 2.

443. ἔπους σμικροῦ χάριν, for want of a few words; i. e. a defence which a few words would have contained. Reisig refers to Heller in Programmate A. 1820. Matth. §. 576. *to avoid the necessity of saying a word.*

445–6. Reisig rightly observes that the participle οὔσαιν is by no means superfluous: *ab hisce quæ virgines sint.* ὅσον φ. δ. *as far as their sex will admit.*

447. γῆς ἄδειαν, *ein sichrer Sitz; a secure abode.* Donn. *tuta vita aliquo loco degenda.* Ell. Cf. Matth. 344. 1.

Ib. γένους ἐπάρκεσις, all that support and assistance which a person is entitled to receive from his relations. *Kindershülfe.* Donn.

448. τὼ δ'. Strongly emphatic, like the pronoun ταῖνδε 445. σφιν 444.

449. κραίνειν, cum acc. infr. 914. cum gen. Aj. 1050. Wund. (ad Phil. 139.) compares σκῆπτρον ἀνάσσεται.

450. οὐ μὴ λάχωσι. Matth. §. 517.

Ib. τοῦδε sc. ἐμοῦ, they shall never have *me* for an ally. Dindorf observes, that we must either read οὔτε with Elmsley, or the following οὔτε must be changed into οὐδέ. See also Dind. ad Antig. 699.

453–4. συννοῶν—παλαίφαθ'. I understand: "and comparing *my* (τἆξ ἐμοῦ=τὰ ἐμά, see Ell. I. 553.) oracles, which Phœbus formerly announced (ἤνυσεν, *edidit,* Dind.) to me;" viz. those which Ismenë brought on a former occasion. Wunder reads, ἀκούων συννοῶν τά τ' ἐξ ἐμοῦ.

454. παλαίφατος (πάλαι, φατὸς, φημὶ), *uttered at some time preceding,* but not necessarily, I imagine, a *very* long time. As applied to *oracular* declarations, cf. Od. IX. 507. XIII. 172. Pind. Ol. II. 72. In

πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
μαστῆρα, κεί τις ἄλλος ἐν πόλει σθένει.
ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου
προστάτισι ταῖς σεμναῖσι δημούχοις θεαῖς
ἀλκὴν ποιεῖσθαι, τῇδε τῇ πόλει μέγαν
σωτῆρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460
ΧΟ. ἐπάξιος μέν, Οἰδίπους, κατοικτίσαι,
αὐτός τε παῖδές θ' αἵδ'· ἐπεὶ δὲ τῆσδε γῆς
σωτῆρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.

Æschyl. Sept. c. Th. 763. it is applied to the Œdipodean curse, invoked on his children. In what sense this word, as it appears to me, is to be here understood, has been explained in the preceding verse. More learned men, however, see the matter in a very different light. Hermann, referring it to that old Delphic declaration, that Œdipus should be the assassin of his father, and husband of his mother, understands it of the annihilation of the whole guilty race, now about to be accomplished, and accordingly translates: *id ego scio et hujus audiens oracula, quum reputo, et per me quas Phœbus olim antiquas dictiones effectum dedit.* Ellendt takes the same view of the subject. Wunder subscribes apparently to Dœderlein's opinion on the subject: viz. that by these *παλαίφατα* are to be understood those curses which Œdipus had invoked on his children during his ill treatment at home, or when he was expelled from Thebes. For the constructional process by which this conclusion is come to, see the learned writer himself.

Ib. *ἤνυσεν, uttered.* Antig. 1178. *ὦ μάντι, τοὔπος ὡς ἄρ' ὀρθὸν ἤνυσας.*

455. *πρὸς ταῦτα, wherefore.* Cf. Œd. T. 426. Matth. 591, *β*.

456. *μαστῆρα, a searcher for, in search of.* Trach. 733. *πάρεστι μαστὴρ πατρός.* Eur. Bacch. 986.

457–9. *μου ἀλκὴν ποιεῖσθαι, defendere.* Ell. *Beistand gewahren,* Donn. Cf. infr. 1524.

458. *προστάτισι ταῖς,* Dind. (Præfat. ad poett. scen. p. 14.) Wund. *σὺν ταῖσι ταῖς* edd. vett. *ταῖσδε* Canter. *σὺν προστάταις* Herm. *πρὸς ταῖσι ταῖς* La. In his Annotations, Dindorf proposes, *θέληθ' ὁμοῦ* (*together with*) *προστάτισι κ. τ. ἑ.*, comparing Aj. 767. *θεοῖς μὲν κἂν ὁ μηδὲν ὢν ὁμοῦ κράτος κατακτήσαιτ'.*

Ib. *δημούχοις* (*ἔχω*). Applied to the *σεμναὶ θεαὶ*, as having accepted an habitation in the place. See Ellendt in voc. cf. infr. 1086.

460. *πόνους* sc. *δώσετε.* Elms. Qy. *a source of pain.* Hermann translates: me huic urbi magnum sospitatorem recipietis, inimicis autem ultorem.

461. *ἐπάξιος — κατοικτίσαι.* Cf. Œd. T. 777. El. 393. Trach. 855. Matth. §. 535.

463. *ἐπεμβάλλεις, ingeris.* Ell. *ultro offers;* dich aufwirfst zum Retter. Reis.

ΟΙ. ὦ φίλταθ', ὡς νῦν πᾶν τελοῦντι προξένει. 465
ΧΟ. θοῦ νῦν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἃς
τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.
ΟΙ. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.
ΧΟ. πρῶτον μὲν ἱρὰς ἐξ ἀειρύτου χοὰς
κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγών. 470
ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;
ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὔχειρος τέχνη,
ὧν κρᾶτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.
ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;
ΧΟ. οἰὸς νεαρᾶς νεοπόκῳ μαλλῷ λαβών. 475

465. προξένει. Schol. πρόξενος ἐμοὶ καὶ φίλος γίνου. Ell. præbe.

466. θοῦ καθαρμὸν = κάθαιρε. infr. 542. ἔθου φόνον = ἐφόνευσας. 1139. μῆκος ἔθου = ἐμήκυνας. Cf. Antig. 151. Trach. 1264. Aj. 13. El. 1334. &c. On the rare imperative θοῦ, see Matth. §. 213. 2.

467. κατέστειψας (καταστείβειν, *to tread*). Wunder, like the preceding editors of Sophocles, has admitted this most questionable reading into his text. The true one, preserved in Suidas (viz. κατάστεψον), and which Wunder has since defended with so much ingenuity and learning (see his "De Scholiorum in Soph. Trag. Auctoritate," p. 8 sq.), had not perhaps then occurred to him. The subject will be more fully entered into on another occasion.

469. ἀείρυτος = ἀείροος (ῥέω), *perennial, ever flowing*.

470. ἐνεγκοῦ, Elms. Libri vitioso accentu ἐνέγκου, Dind. an ἐνέγκου præstet, non ausim dicere. Herm.

Ib. δι' ὁσίων χειρῶν, *with holy hands*. Passow in διὰ A. 4. Matth. §. 396. 2.

Ib. θιγών. θιγγάνειν here implies *to take, to draw*. Ellendt expresses his surprise that Dœderlein should have rendered it *lavari*.

472. τέχνη, *workmanship*. Cf. Matth. §. 431. εὔχειρος ἀνδρὸς, supposed by the Scholiast to be Dædalus.

473. ἐρέφειν, *to crown, to cover*; frequent in Pindar. Ol. XIII. 45. δύο δ' αὐτὸν ἔρεψαν πλόκοι σελίνων. Pyth. IV. 426. στεφάνοισί μιν ποίας ἐρεπτόν. Ol. I. 110. Nem. VI. 73. Isth. IV. 93. Cf. Carmichael, p. 118.

Ib. λαβὴ (λαβεῖν), *ear* or *handle*. ἀμφίστομος (στόμα), *double*. "Analogia ansas significari postulat in utraque craterum parte pervias, ut manus inseri posset." Herm. On the *cadiscus*, a two-handed vessel, crowned with white wool, and belonging to Jupiter Ctesius, see Athen. XI. 473, c.

474. θαλλοῖς, *olive-branches*. Ib. κρόκαισιν, *woollen thread*. Musg. Pass. Wund. Are we not rather to understand, wool itself?

475. νεᾰρᾶς. Valcknaer supports the metre by substituting νεογνῆς, Hermann νεώρου. Elmsley reads οἰός γε νεαρᾶς. νεωροῦς, *newly born* (but not confining the sense too strictly), seems to me the preferable reading. Cf. infr. 730.

ΟΙ. εἶεν· τὸ δ' ἔνθεν ποῖ τελευτῆσαί με χρή;
ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἕω.
ΟΙ. ἦ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε;
ΧΟ. τρισσάς γε πηγάς. τὸν τελευταῖον δ' ὅλον.
ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε. 480
ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχῃ;
ΧΟ. τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν

Ib. νεόποκος (πέκω, πόκος), *new-shorn.* Cf. Antig. 1201. Supply ἔρεψον at the end of the verse. λαβὼν, nearly redundant, *having first taken it.* λαβὼν, Schæf. Gaisf. βαλὼν, Br. Dind. Wund.

476. τὸ δ' ἔνθεν (*the remaining part of the task*) ποῖ τελευτῆσαί με χρή, (*in what manner must I bring to a conclusion?*) Cf. El. 1307. ἀλλ' οἶσθα μὲν τἀνθένδε. Also 1339. Phil. 895. Œd. T. 1267.

477. πρὸς πρώτην ἕω. The Scholiast illustrates from the Chiron of Cratinus: ἄγε δὴ πρὸς ἕω πρῶτον ἁπάντων ἵστω, καὶ λάμβανε χερσὶν σχῖνον μεγάλην. Musgrave has collected a variety of illustrations from the Latin poets. See also Thudichum I. 294. I have elsewhere observed, that *imprecations* by the *Erinyes* were made to the *west*, or *setting sun.*

478. κρωσσὸς, *a pitcher.* Eur. Cycl. 89. Ion 1173.

Ib. χέω, *shall I pour?* subj. interr. as θῶ, infr. 480.

479. τρισσάς γε πηγάς. Schol.: ἀντὶ τοῦ, τὸ ὕδωρ ἀπὸ τριῶν πηγῶν. Cf. Electr. 895. The commentators generally, Heath, Hermann, Both, Dindorf, Müller (Eum. Æsch. p. 180.), suppose *three* libations to have been made. *Three* is certainly the more usual number in holy rites: the context, however, seems to me to imply that two libations only were used to the Eumenides; the one of water, poured out at three intervals or gushes, the second of water and honey, poured out at once and entire. Reisig evidently understands also, that two libations only were made. That the χοαὶ τρίσπονδοι (Antig. 431), are to be understood in a similar manner I do not undertake to say, but I think it not improbable.

480. τοῦ τόνδε πλήσας (*having filled this with what?*). Ib. θῶ. Hermann and Wunder, *statuam,* sc. ante quam libem. Donner, and the German prose translators, merely render: *with what shall I fill this?*

481. ὕδατος, μελίσσης. Schol. The copulative καὶ is to be supplied. Antig. 1079. ἀνδρῶν, γυναικῶν.. κωκύματα.

Ib. μελίσσης, i. q. μέλιτος Dind.

Ib. προσφέρειν, infin. for imperat. infr. 484. 490. Œd. T. 462. El. 9. Phil. 1411. Matth. §. 546. μέθυ. Cf. sup. 100. On μηδὲ, see Hart. I. 205.

482. γῇ μελάμφυλλος. Cf. sup. 16. infr. 676. Pind. Pyth. I. 27. Αἴτνας ἐν μελαμφύλλοις (Schol. πολυδένδροις· ἡ γὰρ τῶν δένδρων πυκνότης βαθεῖαν ἐργάζεται τὴν ὕλην) κορύφαις. *terra frondibus opaca.* Reis. Cf. Diss. Comment. in Pind. p. 168.

483. τρὶς ἐννέ', *thrice nine.* Porph.

τιθεὶς ἐλαίας, τάσδ' ἐπεύχεσθαι λιτάς.
ΟΙ. τούτων ἀκοῦσαι βούλομαι. μέγιστα γάρ. 485
ΧΟ. ὥς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον,
αἰτοῦ σύ τ' αὐτὸς, κεἴ τις ἄλλος ἀντὶ σοῦ,
ἄπυστα φωνῶν μηδὲ μηκύνων βοήν.
ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι 490
δράσαντι θαρσῶν ἂν παρασταίην ἐγώ·
ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ξέν', ἀμφὶ σοί.

de vit. Pythag. §. 17. *εἰς δὲ τὸ Ἰδαῖον καλούμενον ἄντρον καταβὰς, ἔρια ἔχων μέλανα τὰς νενομισμένας τριττὰς ἐννέα ἡμέρας ἐκεῖ διέτριψε, καὶ καθήγισε τῷ Διΐ, τόν τε στορνύμενον αὐτῷ κατ' ἔτος θρόνον ἐθεάσατο.*

Ib. *ἐξ ἀμφοῖν χεροῖν.* DALE: "with both thy hands." No: *on both sides, right and left.* Donner, more correctly: *zu beiden Seiten.*

483–4. *κλῶνας ἐλαίας.* Pausan. V. 15. 6. *θύουσι δὲ ἀρχαῖόν τινα τρόπον* (Elei sc.), *λιβανωτὸν γὰρ ὁμοῦ πυροῖς μεμιγμένοις μέλιτι θυμιῶσιν ἐπὶ τῶν βωμῶν· τιθέασι δὲ καὶ κλῶνας ἐλαίας ἐπ' αὐτῶν, καὶ οἴνῳ χρῶνται σπονδῇ.*

486–7. *ὥς* emphatic. *As* we term them *Eumenides, so* pray them to receive with hearts and minds suitable to their name (*ἐξ εὐμενῶν στέρνων*), &c. &c. For the genitive, see Matth. II. p. 998.

487. *σωτήριον.* Is this an active or passive adjective? Reisig adopts the former sense, and understands, "who is to be the saviour of our country." But this is a selfish consideration, not likely to have crossed the choral mind at such a moment. I understand, *to his own health and safety.* Cf. Æsch. Eum. 747. Ellendt, whom see, objects to the illustrations given by Hermann. Dindorf observes: "significatione passiva dictum pro *σῶν.*"

488. *ἀντὶ σοῦ, in your place.* Cf. Matth. 366. 1. Wund. ad Antig. 182.

Ib. *σύ τ' αὐτὸς,* Elmsl. from three MSS. *σύ γ',* vulgo.

489. *ἄπυστα* (*πυνθάνομαι*), pass. *of which nothing is heard.* Od. I. 242. *ᾤχετ' ἄϊστος, ἄπυστος.* (Nulli-visus, nulli-auditus.)

Ib. *μηκύνων βοὴν, elevating the voice;* or, *prolonging the discourse.* The majority of the commentators adopt the former sense: yet, that three precepts should be given, viz. to speak little, to speak low, and then to retire, without turning to look back on divinities so fearful, seems more agreeable to reason. How *brief* is the prayer which the Chorus themselves put into the mouth of Œdipus, or his substitute! Examples for the use of *μηκύνειν* in the latter sense are not wanting. El. 1484. *μηκύνειν λόγους.* Herodot. II. 35. *μηκυνέων τὸν λόγον.* Ellendt, adopting the first sense, says: "Perperam Dœderl. in Spec. p. 93. de longis precibus dici existimat."

490. *ἔπειτ' ἀφ. ἀστρ.* Virg. VIII. 102. fer cineres — transque caput jace; ne respexeris. Cf. Æsch. Choeph. 99. Orph. de Lap. 739.

ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων;
ΑΝ. ἠκούσαμέν τε χὤ τι δεῖ πρόστασσε δρᾶν.
ΟΙ. ἐμοὶ μὲν οὐχ ὁδωτά. λείπομαι γὰρ ἐν 495
τῷ μὴ δύνασθαι μήθ' ὁρᾶν, δυοῖν κακοῖν.
σφῷν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
ψυχὴν τάδ' ἐκτίνουσαν, ἣν εὔνους παρῇ.
ἀλλ' ἐν τάχει τι πράσσετον· μόνον δέ με 500
μὴ λείπετ'. οὐ γὰρ ἂν σθένοι τοὐμὸν δέμας
ἔρημον ἕρπειν οὐδ' ὑφηγητοῦ γ' ἄνευ.
ΙΣ. ἀλλ' εἶμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
χρῄσται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.
ΧΟ. τοὐκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'. ἢν δέ του 505
σπάνιν τιν' ἴσχῃς, ἔστ' ἔποικος, ὃς φράσει.
ΙΣ. χωροῖμ' ἂν εἰς τόδ'· Ἀντιγόνη, σὺ δ' ἐνθάδε
φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ

495. ὁδωτὰ (ὁδόω) plur. for sing. cf. Trach. 64. 949. 1118. Aj. 888. 1126. Phil. 524. 854. 1111. &c. &c. *that path is not for me to take.*

Ib. λείπομαι (τοῦ ὁδωτὰ εἶναι) sc. τοῦ πορεύεσθαι. Ell. For preposition at the end of the verse, cf. Œd. T. 555. Phil. 626.

496. μὴ δύνασθαι μήθ' ὁρᾶν, *want of strength and want of sight.*

Ib. Scribendum μηδ' cum Elmsleio. Dind. On μὴ—μήτε, see Matth. §. 609.

498–9. ἀρκεῖν ἐκτίν. Cf. Matth. II. 510.

499. εὔνους, *mit frommen Sinn.* Germ. P.

500. ἐν τάχει τι. "Nobis etwas schnell (*somewhat quickly*). Apte confert Dœderl. Aj. 854. σὺν τάχει τινί." Wund. Neue, considering τι as acc. to πράσσετον, compares infr. 732. El. 305

501. δέμας. Cf. El. 57.

502. ὑφηγητοῦ δίχα, Herm. Wund. ὑφηγητοῦ γ' ἄνευ, T. Farn. Gaisf. Dind.

504. χρῄσται, i. e. χρείη ἔσται. Schol. who illustrates by the Triptolemus of Soph. (fr. 537.),

χρῄσται δέ σ' ἐνθένδ' αὖτις.

(Where Dindorf observes, "rectius editor Romanus χρῇ 'σται.") Cf. Ellendt in voc. and see a learned and ingenious note by Dindorf on the subject.

505. τοὐκεῖθεν ἄλσους τοῦδε, *dort im Haine.* Donn. *there in the grove.* "Pro ἐκεῖ dici videatur τοὐκεῖθεν ἄλσους τοῦδε. Ell.

506. σπάνιν ἴσχῃς=σπανίζῃς. Cf. sup. 223. ἔποικος, *accola.* Ell.

507. Ἀντιγόνη, σὺ δ'. Aj. 1409. παῖ, σὺ δ'. El. 150. Νιόβα, σὲ δ'. Cf. Bernhardy, p. 73.

οὐδ' εἰ πονεῖ τις, δεῖ πόνου μνήμην ἔχειν.

ΧΟ. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακὸν, ὦ ξεῖν', ἐπε-
γείρειν· στροφ. α'. 510

ὅμως δ' ἔραμαι πυθέσθαι.

ΟΙ. τί τοῦτο;

ΧΟ. τᾶς δειλαίας ἀπόρου φανείσας
ἀλγηδόνος, ᾇ ξυνέστας.

ΟΙ. μὴ πρὸς ξενίας ἀνοίξῃς 515
τᾶς σᾶς, πέπον, ἔργ' ἀναιδῆ.

ΧΟ. τό τοι πολὺ καὶ μηδαμὰ λῆγον
χρῄζω, ξέν', ὀρθὸν ἄκουσμ' ἀκοῦσαι.

ΟΙ. ὤμοι.

ΧΟ. στέρξον, ἱκετεύω.

ΟΙ. φεῦ φεῦ.

510. δεινὸν, *grave*. Hermann compares Antig. 1096. τό τ' εἰκάθειν γὰρ δεινόν. The Scholiast compares Callimachus: τί δάκρυον εὖδον ἐγείρεις; Add Theognis 423. πολλάκι γὰρ τὸ κακὸν κατακείμενον ἔνδον ἄμεινον. See also Scholiast ad Plat. Phileb. p. 40. Metre: Tetram. chor. hyper. with base.

511. Metre: glyconic; as also 513, 514, 515, 516.

512. τί τοῦτο sc. ὁ βούλει πυθέσθαι. The Scholiast understands περὶ to be wanting in the next verse. Metre: amphibrach.

513–14. ἄπορος ἀλγηδὼν = ἀμήχανον ἄλγος. Electr. 140. a grief from which there is no means of extricating oneself. On φανείσας, cf. sup. 410.

514. ᾇ ξυνέστας (συνίστημι). "Aoristus propria *conveniendi aliquo* vi dictus est Trach. 28. λέχος Ἡρακλεῖ κριτὸν ξυστᾶσα. Tralate (Œd. Col. 514.) *conflictari* significat." Ell. Cf. Neue ad Aj. 611. Wund. ad Phil. 266.

515–16. πρὸς ξενίας τᾶς σᾶς, by the hospitality which you have shewn me.

516. Libri, τᾶς σᾶς. πέπονθ' ἔργ' ἀναιδῆ. Reis. Herm., τᾶς σᾶς. ἃ πέπονθ', ἀναιδῆ. Both. Dind. Wund. as here given. Sophocles loved a touch of common human nature, but a word so much of common life as πέπον, and which is no where else to be found in tragic Greek, is a bold innovation.

517. τό τοι πολὺ καὶ μηδ. λῆγ. *quæ late dissipata est neque desinit dissipari.* Wund. On the τοι, see Hart. II. 344. Metre: dim. chor. hyper. with anac.

518. ὀρθὸν ἄκουσ. ἀκ. = ὀρθῶς ἀκοῦσαι. Reis. Neue compares El. 1034. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

519. στέρξον, *ergieb dich darein.* Reis. For metre (cret. catal.), Dindorf compares Arist. Lys. 783. αὐτὸς ἔτι παῖς ὤν.

ΧΟ. πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρῄζεις. 520
ΟΙ. ἤνεγκον κακότατ', ὦ ξένοι, ἤνεγκον ἑκὼν μέν, θεὸς ἴστω,
τούτων δ' αὐθαίρετον οὐδέν. [ἀντ. α'.
ΧΟ. ἀλλ' ἐς τί;
ΟΙ. κακᾷ μ' εὐνᾷ πόλις οὐδὲν ἴδριν 525
γάμων ἐνέδησεν ἄτᾳ.
ΧΟ. ἦ μητρόθεν, ὡς ἀκούω,
δυσώνυμα λέκτρ' ἐπλήσω;

520. κἀγὼ γάρ. Supply ἐπειθόμην. For ὅσον σὺ προσχρῄζεις, Reisig compares Æsch. Prom. 642. 786. The metre similar to 513; but here ending in antispast.

521. ἤνεγκον κακότατ' (κακότητ' Ell.). Comparing infr. 963. and Hom. Il. II. 304. 352. III. 6. VIII. 541. XII. 332. XVII. 757. Od. IV. 273. XII. 231. 427. there seems little doubt that we are here to render, *I have occasioned, I have been the author of much evil and calamity.* Dœderlein, who puts a similar interpretation on the words, illustrates by Il. XII. 332. and Evenus ap. Stob. Flor. XLIX. p. 354.

πρὸς σοφίᾳ μὲν ἔχειν τόλμαν μάλα σύμφορόν ἐστι,
χωρὶς δὲ βλαβερὴ καὶ κακότητα φέρει.

Ib. ἤνεγκον ἑκών. ἄκων libri. ἄνων Herm. ἑκὼν Both. Both's emendation has been adopted by Wunder and Dindorf: the former observing that the expression is used *per oxymorum* (does Sophocles indulge in such Euripidean subtleties and "Spitzfindigkeiten?"), and implies, that Œdipus had been at once the *willing* and *unwilling* author of these crimes: *willing*, because he had not been actually compelled to commit them; *unwilling*, because no forethought nor consent could be implied in them. Dindorf in like manner understands the two verses together as equivalent to the Euripidean οὐχ ἑκὼν ἑκὼν (Iph. T. 512.), and the Homeric ἑκὼν ἀέκοντί γε θυμῷ. (Il. IV. 43.) Hartung's reading, ἤνεγκ', ἀέκων μὲν (II. 411.), comes nearer to the Triclinian books, and agrees better I think with the sense, and with two subsequent passages: 964. 987.

Ib. θεὸς ἴστω. Cf. Trach. 399. Eur. Androm. 37. Iph. T. 1046.

523. αὐθαίρετον. As this is the only instance in Sophocles, where the antistrophic form of the glyconic is at variance with the strophic, Hermann and Dindorf doubt the genuineness of this word.

524. ἐς τί; *quonam respectu? quamnam in partem miser fuisti?* Herm. *quousque progressus es?* Matth. II. 1008. who understands, ἦλθες.

525. κακᾷ μ' εὐνᾷ, Lb. Elms. Wund. Dind. κακᾷ μὲν εὐνᾷ, vulg. κακᾷ μ' ἐν εὐνᾷ, Br. Herm. and others.

526. γάμων ἄτᾳ. This appears to me like a Hebraism, i. e. *a most calamitous* or *polluted marriage*, the words to be put in apposition with εὐνᾷ. Antig. 862. ματρῷαι λέκτρων ἄται. Neue refers for the double dat. to his Œd. T. 27. Brunck translates: *nefario in toro civitas me inscium nuptiarum irretivit noxa.*

527–8. μητρόθεν δυσώνυμα conjungenda sunt, ita ut hæc verba rei

ΟΙ. ὤμοι, θάνατος μὲν τάδ' ἀκούειν,
ὦ ξεῖν'· αὗται δὲ δύ' ἐξ ἐμοῦ μὲν 530
ΧΟ. πῶς φής;
ΟΙ. παῖδε, δύο δ' ἄτα
ΧΟ. ὦ Ζεῦ.
ΟΙ. ματρὸς κοινᾶς ἀπέβλαστον ὠδῖνος.
ΧΟ. αὗται γὰρ ἀπόγονοι τεαί; στροφ. β'.
ΟΙ. κοιναί γε πατρὸς ἀδελφεαί. 535
ΧΟ. ἰώ. ΟΙ. ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν·
ΧΟ. ἔπαθες ΟΙ. ἔπαθον ἄλαστ' ἔχειν.

effectæ significationem habeant: *num torum tibi implesti, ut per matrem nefandus fieret?* Herm. (The Chorus may be considered as making a pause between every word, so fearful is the sense implicated in them.) The compounds of Sophocles commencing with δυς deserve much consideration. In general they form a contrast to the Pindaric εὐώνυμος (see Diss. ad Nem. VII. p. 464).

528. ἐπλήσω. Cf. Pass. ad ἀναπίμπλημι. Carmichael, p. 236.

529. θάνατος. Aj. 215. θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει. Antig. 933. θανάτου τοῦτ' ἐγγυτάτω τοῦπος ἀφῖκται.

530. ἐξ ἐμοῦ μέν, Elms. Herm. Dind. ἐξ ἐμοῦ . . Wund.

532. δύο ἄτα, *two pollutions.* Antig. 533. τρέφων δύ' ἄτα κἀπαναστάσεις θρόνων. "δύο ἄτα filias vocat propter incestum cum matre connubium." Dind.

533. ἀπ᾽βλαστον. El. 440. πασῶν ἔβλαστε. Neue.

534. ἀπόγονοι, *daughters.* The Chorus speak, not as ignorant of the fact, but in a sort of stupefaction, as Herm. observes. In this strophe, iambic the prevalent metre; here dim. iamb.

Ib. αὗται γὰρ ἀπόγονοι τεαί, Herm. ex conject. Wund. Dind. σαί τ' ἄρ' εἰσ' ἀπόγονοί τε καί, vulg.

535. "Aye, and their father's sisters too." (The dreadful truth is again elicited, with many a pause between.)

536. ἐπιστροφαί, *assaults.* Dœd. Cf. infr. 1045. Perhaps better, *turns and returns.* Metre: iamb. dochm. dim. iamb.

537. ἔπαθες, ἔρεξας (539), ἔθου φόνον (542), ἔκανες (549). The marked character of the dialogue in these passages,—the Chorus starting the text, and Œdipus immediately supplying the context,—would have been rendered by a modern Metastasio in a manner equally *vif* and striking. Dale has missed the peculiarity, partly, it should seem, from not perceiving it, and partly from his confusion as to the parties speaking, and giving some of them more than their respective portions.

Ch. Are these thy daughters then,
Daughters at once and sisters of their sire?
Œd. Alas!
Ch. Yes: thou dost well to weep.
The woes thou hast endured are infinite.
Œd. And e'en oblivion's solace is denied me.
Ch. And thou hast done &c.

ΧΟ. ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην
δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος 540
ἐπωφέλησα πόλεος ἐξελέσθαι.
ΧΟ. δύστανε, τί γάρ; ἔθου φόνον ἀντ. β'.
ΟΙ. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;
ΧΟ. πατρός; ΟΙ. παπαῖ, δευτέραν ἔπαισας ἐπὶ νόσῳ νόσον.
ΧΟ. ἔκανες ΟΙ. ἔκανον. ἔχει δέ μοι 545
ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ
φράσω.
καὶ γὰρ ἁλοὺς ἐφόνευσα καὶ ὤλεσα·
νόμῳ δὲ καθαρὸς, ἄϊδρις εἰς τόδ' ἦλθον.

The wide difference between the languor of the above version, and the liveliness of the original, need not be pointed out.

Ib. On ἄλαστ' ἔχειν see Matth. II. 925.

538. ἔρεξας. ἀνόσια they would have added, but Œdipus prevents them.

541. ἐπωφέλησα. Passow, adopting Hermann's acute but somewhat subtle exposition of this passage, translates: *I received a reward from the state* (viz. Jocasta), *to receive which I assisted her not* (viz. in the matter of the Sphinx); πόλει or πόλιν being to be understood after ἐπωφέλησα. Matthiæ (I. 426.) understands ἐπωφέλησα in the sense of ὤφελον, *O that!* and so Dind. "ἐπωφέλησα pro ὤφελον dixit, usu singulari." For Hartung's opinion, see Partikel-Lehre, II. 272.

Ib. ἐξελέσθαι (aor. 2. med. of ἐξαιρεῖν). Trach. 244. ταύτας—ἐξείλεθ' αὐτῷ (*sibi elegit*) κτῆμα καὶ θεοῖς κριτόν. In the present instance, says Ellendt, "*acceptum præmium* adsignificatur." See also Blomf. Gloss. Ag. 927. On the genitive πόλεος after ἐξελέσθαι see Bernh. p. 146.

542. τί γὰρ, *for what else but a wretch are you?* ἔθου φόνον = ἐφόνευσας.

544. ἐπὶ νόσῳ (Pind. Nem. VI. 100. πεμπτὸν ἐπὶ εἴκοσι) νόσον, *a blow added to a former blow.*

545–6. ἔχει δέ μοι πρὸς δίκας τι, *habet ea res mihi aliquid veniæ a facti justitia.* Herm. πρὸς δίκας τι ἔχειν = δίκαιον εἶναι. Matth. §. 590.

Ib. τί γὰρ (πρὸς δίκας ἔχει τι);

547. ἁλούς. I understand the word in its simplest sense, *caught, entrapped, circumvented.* Infr. 763. τί ταῦτα πειρᾷ κἀμὲ δευτέρου θέλεις | ἑλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἁλούς; Ant. 496. ἐν κακοῖσι ἁλούς. Dœderl. and Herm. *convictus.* (The latter observing that μὲν is to be supplied.) Dindorf connects καὶ γὰρ ἑάλων μὲν φονεύσας καὶ ὀλέσας, νόμῳ δὲ—. ἁλοὺς, ex conject. Herm. Wund. Dind. ἄνους, Pors. Elms. Gaisf. ἀγνὼς, Tyrwh. Br. ἄλλους, libri.

548. νόμῳ δὲ καθαρὸς, but pure as far as law and usage are concerned; because the *homicide* was committed in self-defence, and I had no knowledge that I was committing a *parricide.*

ΧΟ. καὶ μὴν ἄναξ ὅδ' ἡμὶν Αἰγέως γόνος
Θησεὺς κατ' ὀμφὴν σὴν ἐφ' ἁστάλη πάρα. 550

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
τὰς αἱματηρὰς ὀμμάτων διαφθορὰς
ἔγνωκά σ', ὦ παῖ Λαΐου, τανῦν θ' ὁδοῖς
ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.
σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα 555
δηλοῦτον ἡμῖν ὅνθ' ὃς εἶ, καί σ' οἰκτίσας
θέλω 'περέσθαι, δύσμορ' Οἰδίπου, τίνα
πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων
αὐτός τε χἡ σὴ δύσμορος παραστάτις.
δίδασκε. δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις 560
λέξας, ὁποίας ἐξαφισταίμην ἐγώ.
ὡς οἶδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος,

Ib. εἰς τόδ' ἦλθον. Wunder illustrates by Cic. ad Att. II. 17. nusquam huc venissent, nisi &c. Cf. Matth. §. 578. c.

549. καὶ μὴν ὅδ'. Antig. 526. καὶ μὴν ἥδ'.

550. κατ' ὀμφὴν σὴν, *in obedience to your invitation*, or *message*. Hermann's application of this word to the secrets which Œdipus was to communicate, seems more subtle than correct.

Ib. ἐφ' ἁστάλη, i. e. ἐφ' ἃ ἐστάλη. Dind. Wund. ὃς ἐστάλη, Herm. ἀπεστάλη, Libri. El. 404. χωρήσομαί τἄρ' οἷπερ ἐστάλην ὁδοῦ. Eur. Bacch. 454. ἐφ' ὅπερ ἐς Θήβας πάρει.

551. On the dramatic character of Theseus generally, and more particularly in reference to Sophocles, see Thudichum, p. 289.

553–4. ὁδοῖς ἐν ταῖσδ'. *Per vias hasce*. Reis.

555. σκευὴ, *attire*.

Ib. τὸ δύστηνον κάρα, alluding to his sightless eyes.

556. δηλοῦτον—ὃς εἶ. Ostendunt nobis esse te eum, qui es. Wund. Pind. Pyth. II. 131. γένοι' οἷος ἐσσὶ (where see Dissen).

558. προστροπή. Hesych. ἱκετεία. The deep connection of this word with persons, who came in *supplicatory* form, is well known to those conversant with the Eumenides of Æschylus. Infr. 1309. προστροπαίους —λιτὰς ἔχων. Passow renders προστροπὴν πόλεως ἔχειν, simply, *to make request*.

559. παραστάτις, *quæ adstat*. Trach. 889. ὡς δὴ πλησία παραστάτις. Here, *companion*.

560–1. δεινὴν — ἐγώ. Some strangely difficult business must be mentioned by you, from which I should turn away.

562. ἐπαιδεύθην ξένος, viz. at the court of Pittheus in Trœzenë, as Œdi-

ὥσπερ σὺ, χὥς τις πλεῖστ' ἀνὴρ ἐπὶ ξένης
ἤθλησα κινδυνεύματ' ἐν τῷμῷ κάρᾳ,
ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565
ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
ἔξοιδ' ἀνὴρ ὢν χὤτι τῆς ἐς αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρῆκεν, ὥστε βραχέα μοι δεῖσθαι φράσαι. 570
σὺ γάρ μ' ὅς εἰμι, κἀφ' ὅτου πατρὸς γεγὼς
καὶ γῆς ὁποίας ἦλθον εἰρηκὼς κυρεῖς·
ὥστ' ἐστί μοι τὸ λοιπὸν οὐδὲν ἄλλο, πλὴν

pus had been brought up at the court of Polybus. Pausan. I. 27. 8. The construction, as Hermann observes, is: ὡς οἶδά γ' αὐτὸς, ὡς ξένος, ὥσπερ σὺ, ἐπαιδεύθην, καὶ ἤθλησα κινδυνεύματα ὥς τις πλεῖστα ἀνὴρ ἀθλήσας. Brunck compares Virg. Æn. I. 628. On ξένος implying, *in a foreign land*, see Wund. ad Electr. 849.

563. ὥς τις πλεῖστ'. Cum *superlativo adjectivi* dicti ὡς unum exemplum reperi. Œd. Col. 563. *ut quis plurima:* i. e. *plurima, si quis alius, pertuli.* Ell.

564. ἀθλεῖν. Hom. Il. VII. 453. XV. 30. intransitive in the first instance; transitive in the second. κινδύνευμα. Antig. 42.

565. ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', i. e. ὥστε οὐδένα ἂν ξένον, ὄντα, ὥσπερ σύ. Hermann (not without the authority of excellent MSS.) reads οὐδὲν ὄνθ'. But would a noble-minded man like Theseus have used so humiliating an expression to a fallen monarch like Œdipus?

566. συνεκσώζειν, either, *to assist in preserving*, or, *to preserve in conjunction with* (glancing at Antigonë. cf. infr. 1632). On μὴ οὐ, see Matth. p. 1082.

567. ἀνὴρ=ἄνθρωπος, i. e. a member of the human race, in all its weaknesses, casualties, &c. Cf. Antig. 768. fgmm. 682. 708.

567–8. τῆς ἐς αὔριον μέτεστιν ἡμέρας. Cf. Bernh. 437. Kühn. §. 519, a.

569. τὸ σὸν . . λόγῳ. 'Your nobleness of mind conspicuous in a speech, however brief.'

570. παρῆκεν. The best commentators seem agreed in deriving this verb from παριέναι, *to permit.* Infr. 591. παρίεσαν. El. 1482. ἀλλά μοι πάρες κἂν σμικρὸν εἰπεῖν.

Ib. ὥστε δεῖσθαι ἐμοὶ (τὰ πράγματα) βραχέα φράσαι, *ut res mihi indigeat pauca dicere.* Herm. *ut mea res brevi oratione indigeat.* Ell. Wunder observes, that δεῖσθαι must either be considered as equivalent to δεῖν, which was Dœderlein's opinion, or that two constructions have been mixed: δέομαι βραχέων φράσαι and δεῖ μοι βραχέα φράσαι. For the former he compares Xen. Anab. V. 419. VII. 3. 10.

572. γῆς ὁποίας. For gen. cf. Electr. 324. Matth. §. 354. ζ.

Ib. ἦλθον=ἔφυν. cf. Bernh. p. 166.

εἰπεῖν ἃ χρῄζω, χὠ λόγος διοίχεται.
ΘΗ. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω. 575
ΟΙ. δώσων ἱκάνω τοὐμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.
ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;
ΟΙ. χρόνῳ μάθοις ἂν, οὐχὶ τῷ παρόντι που. 580
ΘΗ. ποίῳ γὰρ ἡ σὴ προσφορὰ δηλώσεται;
ΟΙ. ὅταν θάνω 'γὼ, καὶ σύ μου ταφεὺς γένῃ.
ΘΗ. τὰ λοίσθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἢ λῆστιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ.
ΟΙ. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται. 585
ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.

574. χὠ λόγος διοίχεται. Und die Red' ist schon am Ziel. Donn. *and the speech* (on my part) *is at an end.* Eur. Suppl. 530. χἡ δίκη διοίχεται.

577. σπουδαῖον (*quod expetatur non dignum.* Ell.) εἰς ὄψιν (*quod adspectum attinet.* Wund.) Matth. §. 578, c.

577–8. i. e. τὰ κέρδη παρ' αὐτοῦ μᾶλλον ἀγαθά ἐστιν ἢ καλὴ ἡ μορφή. Dœd. Neue compares Antig. 1050. ὅσῳ κράτιστον κτημάτων εὐβουλία.

579. ἀξιοῖς, *gloriaris.* Neue.

581. ποίῳ sc. χρόνῳ.

Ib. προσφορὰ, properly, *accession* (infr. 1270.); here, the κέρδος, or advantage, of which you speak.

Ib. δηλώσεται for δηλωθήσεται.

582. σύ μου ταφεὺς γένῃ. And *thou* hast paid me my sepulchral rites!

583–4. τὰ λοίσθι'—βίου. Generally: your request (viz. that I should be your ταφεὺς) can have respect only to the last stage of life: either you forget the intervening part, or set no value upon it. On τὰ ἐν μέσῳ, as accusative to λῆστιν ἴσχεις, see Matth. §. 421, 4. To the examples there given, Ellendt in voc. λῆστις adds Eur. Ion 733. πόλις ἔχει σκῆψιν ξενικὸν εἰσβολάν. Bacch. 1281. τὸ μέλλον καρδία πήδημ' ἔχει. Isoc. c. Callim. 448, 13. τὴν δίαιταν ἔξαρνον εἶναι.

584. λῆστιν ἴσχεις. To illustrations given above (v. 223.), add El. 214. οὐ γνώμαν ἴσχεις = οὐ γιγνώσκεις. See also Bernhardy, p. 125.

Ib. δι' οὐδενὸς ποιεῖσθαι, to set no value on. Matth. §. 580, b.

585. ἐνταῦθα (in your being my ταφεὺς) κεῖνα (those things of which you speak) συγκομίζεται (*are conjoined*). Donn. Erlang' ich jenes, kommt zugleich mir dieses zu. Germ. P. In Jenem liegt auch dieses inbegriffen. For the sense of ἐνταῦθα as here given, cf. Œd. T. 598. El. 21. &c. &c. Schol. διὰ τοῦ τέλους καὶ τὰ μέσα τοῦ βίου εὐτυχήσει· προσδοκῶν γὰρ σὺ ὠφελήσεσθαι παρ' ἐμοῦ, ὅταν ἀποθάνω, ζῶντά με γηροβοσκήσεις.

586. ἐν βραχεῖ sc. οὖσαν. Generally: *the favour you ask of me lies in a small compass*, or, *this is a very*

ΟΙ. ὅρα γε μήν· οὐ σμικρὸς, οὐκ, ἀγὼν ὅδε.
ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;
ΟΙ. κεῖνοι κομίζειν κεῖσ' ἀναγκάζουσί με.
ΘΗ. ἀλλ' εἰ θέλοντά γ', οὐδὲ σοὶ φεύγειν καλόν. 590
ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.
ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
ΟΙ. ὅταν μάθῃς μου, νουθέτει, τανῦν δ' ἔα.
ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὔ με χρὴ λέγειν.

small favour which you ask of me. El. 673. ἐν βραχεῖ ξυνθεὶς λέγω. On δὴ, see Hart. I. 281.

587. I understand Œdipus (who speaks with great solemnity and earnestness) to say: "but trivial as this affair of my sepulture may appear, there will be no small turmoil and contest about it." ἀγὼν, *discrimen,* Ell. *periculum,* Herm. μὴν, *yet,* Matth. p. 1069. Hartung (II. 388.) translates: O, sieh zu, nicht klein ist der Kampf, den du für mich übernimmst.

588. Do you speak in reference to your children (τὰ τῶν ἐκγόνων = τοὺς ἐκγόνους) or me?

589. κεῖνοι. The bitter and contemptuous feelings of Œdipus are fully evinced by the emphatic pronoun κεῖνοι, and the equally emphatic adverb κεῖσε.

Ib. ἀναγκάζουσι, Hart. (II. 308.) ἀναγκάσουσι, Dind. Some light may perhaps be thrown on this verse and the following, if instead of rendering ἀναγκάζειν by *command, compel,* as Hermann and other commentators do, we adopt the frequent Platonic sense of, *think necessary;* (Œdipus speaking with a bitter sneer.) As instances of this Platonic use of the word, Heindorf adduces Cratyl. 432, c. Sympos. 202, a. Parm. §. 14.

590. ἀλλ' εἰ θέλοντά γε, Elms. Dind. ἀλλ' εἰ θέλοντάς γ', Reis. Herm. Wund. Dœd. Matth. Hart. (II. 212.) With Elmsley's and Dindorf's reading, the general sense would seem to be,—"it may be, with your own consent—nor is it reputable for you to live in exile." If we read θέλοντες, "and if *eager, anxious* (cf. Plat. Theæt. 143, d. 1 Leg. 630, b. Charm. 154, e.) to bring you back to Thebes, why should you object? it surely is not becoming" &c. And much in the same way Dr. Gaisford understands the passage: "Nescio an præstet θελόντων, sc. pro θελέτωσαν, hoc sensu: *fac istos ita velle.*" θέλοιντ' ἄν, Par. B. T. Farn. θελοντά γ', Lb. θέλοιεν ἄν, Vat. Ven.

Ib. οὐδέ. Hartung (II. 122.) says we must read μήτε.

591. ἤθελον sc. φεύγειν.

592. ὦ μῶρε. "Oh most unwise!" Dale.

Ib. θυμὸς δ'. Hermann has well expressed the force of the particle, which Brunck had rejected: *vera dicis, sed ira in malis nihil prodest.* For construction, cf. El. 934. for sentiment, Phil. 1387. ὦ 'τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.

593. ὅταν μάθῃς μου. "La. μάθῃς με. quod minime damnem." Herm. ὅταν μάθῃς, με νουθέτει. Lb.

594. ἄνευ γνώμης, without information—till I have full knowledge of the circumstances.

ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά. 595
ΘΗ. ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
ΘΗ. τί γὰρ τὸ μεῖζον ἢ κατ' ἄνθρωπον νοσεῖς;
ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι 600
πάλιν κατελθεῖν μήποθ', ὡς πατροκτόνῳ.
ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάζει στόμα.
ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῆναι χθονί. 605
ΘΗ. καὶ πῶς γένοιτ' ἂν τἀμὰ κἀκείνων πικρά;
ΟΙ. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται

596. παλαιὰν ξυμφορὰν, viz. the murder of his father, and subsequent marriage with Jocasta.

598. The question of Theseus must be understood as expressing the utmost astonishment—a parricide! an incestuous! and yet apparently some still greater evil, something beyond the ordinary lot of mortality to communicate! Œdipus, who sees what astonishment his excited feelings have created, extenuates matters by his οὕτως ἔχει μοι. For Matthiæ's opinion of the construction, cf. §. 265. *Obs.* 4. I speak under correction, but it does not appear to me, that τι at the commencement of a verse does always imply an interrogative pronoun. Cf. Œd. T. 1471.

600. ἔστιν, *it is legal.*

601. κατελθεῖν, a term more particularly used of a person returning from exile. Cf. Arist. in Ran. 1165.

602. πεμψαίαθ' (cf. Neue ad Œd. T. 434.) = μεταπεμψαίαθ', *send for, fetch.* The sense would, I think, be improved by putting a note of interrogation here, as well as at δίχα. But if, as a parricide, says Theseus, you cannot enter your native land, to what purpose do they send for you? is it on condition that you dwell apart from the other citizens? Wunder illustrates this sense of ὥστε by Xen. Anab. V. 6, 26. Thucyd. IV. 37.

603. τὸ θεῖον στόμα. "non *vaticinia*, sed *deus vates*." Ell. In his Annotations, Dindorf observes, "Restituendum ἐξαναγκάσει ex La. Lb. B. T. V."

604. ἐκ χρηστηρίων, secundum oracula. Reis.

605. Schol. ἀντὶ τοῦ, ὑπὸ ταύτης τῆς χθονὸς πληγῆναι (*cladem accipere* Ell.)

606. τἀμὰ κἀκείνων, *I and they.* Eur. Phœn. 484. τοὐμόν τε καὶ τοῦδε. Cf. Matth. §. 268. Obs. 1.

Ib. πικρὰ, *at enmity* (with each other). Aj. 1359. ἦ κάρτα πολλοὶ νῦν φίλοι καὐθις πικροί. infr. 615.

607. sq. Cf. Klausen's Æsch. Theol. p. 20.

θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε·
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος· 610
θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.
καὶ πνεῦμα ταυτὸν οὔποτ' οὔτ' ἐν ἀνδράσιν
φίλοις βέβηκεν, οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται, καὐθις φίλα. 615
καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ
καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰὼν,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου· 620
ἵν' οὐμὸς εὕδων καὶ κεκρυμμένος νέκυς

608. κατθανεῖν. μὴν θανεῖν Philostr. V. Apoll. p. 353.

609. Cf. Aj. 646. 714.

610. Reisig refers to Œd. T. 25.

612. πνεῦμα, *animus*. Reis. figurate, quasi de "*spirante animo benevolo et amoris pleno*, cf. Markl. ad Eur. Suppl. 553." Ell. Dœderlein cites Eur. Iph. T. 1282. Neue, Æsch. Suppl. 27. Eur. El. 1151.

613. βέβηκεν, *versatur*.

615. τὰ τερπνὰ, *amicitiæ*. Wund. "Semel in arsi producitur πικρά." Ell.

616. εὐημερεῖν, *to be on good and friendly terms with a person*. Pass. εὐημερεῖν, nihil est aliud quam *tranquillum esse*. Herm.

617. καλῶς τὰ πρὸς σέ. Sic bene correxerunt scripturam omnium librorum καλῶς τε πρὸς σέ. Schæf. Wunder, considering the whole passage as corrupt, contents himself with the reading of the MSS.

617–18. ὁ μύριος χρόνος. Pind. Isth. IV. 36. μύριον χρόνον. (*immensum per tempus*. Diss.) Cf. Wund. ad Antig. 1047.

618. ἰὼν, *in its progress*. Dœderlein comparing infr. 1771. ἰόντα φόνον. Eur. Phœn. 1637. καὶ παρθενεύου τὴν ἰοῦσαν ἡμέραν μένουσα, translates, χρόνος ἰὼν, *postera ætas*. For the opinion generally, cf. El. 1365. Antig. 1064.

620. δόρει. On the use of this dative by Sophocles, instead of δορὶ, see Neue ad Aj. 1056, and a learned note by Wunder.

Ib. διασκεδῶσιν (διασκεδαννύναι), infr. 1341. Antig 287. γῆν ἐκείνων καὶ νόμους διασκεδῶν.

Ib. ἐκ σμικροῦ λόγου, *on light pretext*. Phil. 730. ἐξ οὐδενὸς λόγου, (*for no reason*.)

621. ἵνα. The commentators differ whether this is an adverb of *time* or *place*. Schæfer decides for the former, Hermann for the latter. Agreeing myself with Schæfer, I suppose this and the two following verses to be a sudden outburst on the part of Œdipus, who speaks abstractedly, and as it were to him-

ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεύς, χὠ Διὸς Φοῖβος σαφής.
ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τἀκίνητ' ἔπη,
ἔα μ' ἐν οἷσιν ἠρξάμην, τὸ σὸν μόνον 625

self. At v. 624, suddenly recollecting that the recent communication of Ismenë respecting the Theban slaughter, which is to take place near his tomb, if ever they approach it, is a state-secret to be *divulged* to one person only at a time, he catches himself up, and proceeds in a more composed tone. In this view of the case, ἵνα might be translated, *then is the time when* &c.

622. ψυχρὸς...θερμόν. For the opposition, cf. Antig. 88.

Ib. πίεται, *will drink*. See Buttmann and Carmichael in πίνω. Æsch. Eum. 936. πιοῦσα κόνις μέλαν αἷμα πολιτᾶν.

623. εἰ Ζεύς, in allusion to his prophetic powers.

Ib. Διὸς Φοῖβος. Cf. Aj. 172. 401. 450. 952. for the ellipse; Trach. 19. for the ellipse filled up. To instances given in a former play of Phœbus as the mere agent of Zeus in prophetic declarations, add Æsch. Sacerd. fr. 1. 2. ταῦτα γὰρ πατὴρ Ζεὺς ἐγκαθίει Λοξίᾳ θεσπίσματα. Eum. 19. Διὸς προφήτης δ' ἐστὶ Λοξίας. 684. κἄγωγε χρησμοὺς τοὺς ἐμούς τε καὶ Διὸς | ταρβεῖν κελεύω. See also infr. 792–3. and Klausen's Theol. Æsch. p. 74.

Ib. σαφὴς, *the author of oracles which* (infr. 792.), *from their clearness and want of ambiguity, may be depended on.* Cf. Œd. T. 390. 1011. Il. IV. 404. ἐπιστάμενος σάφα (i. e. ἀληθῶς) εἰπεῖν. (We are at present dealing with classic poetry, and wish not to intrude unnecessarily on the ideas connected with it: but the time will come when the subject of ancient oracles must be more closely looked into, and the reader's attention drawn to that Being, who considers all pretensions to prophecy as the most daring of invasions on his peculiar prerogative, and proclaims himself as "the Jehovah, who alone speaks truth and gives *direct* answers." Isaiah XLV. 19.)

624. ἀλλ' οὐ γάρ. The doctrine of ἀλλὰ γὰρ, with and without an intermediate word, has been explained by Hartung, I. 470. &c.

Ib. ἀκίνητα (α, κινέω), was verschweigen werden muss, *that which must not be divulged.* Pass. Antig. 1060. ὄρσεις με τἀκίνητα διὰ φρενῶν φράσαι. Cf. infr. 1526.

625. ἔα (sc. εἶναι) μ' ἐν οἷσιν ἠρξάμην, sc. εἶναι, i. e. *sine me consistere in iis, quæ dicere cœpi;* i. e. sufficiat dixisse quæ exponere cœpi. Wund. The political wisdom of this reserve is clear enough. The mysterious secret which is to be finally entrusted to Theseus, and to him alone, with right of communicating to one other person at his death, and so on for ever, is again held *in terrorem* over the Bœotians. How these intimations were received by those present in the theatre, it is not for us to say; but we can fancy some resident by the Theban river Ismenus nudging some dweller at Dircë, and observing: "All this is very fine; but did not our wise neighbours keep fast hold of the mountain-passes between them and us, as well as the bones of old Œdipus, the latter alone would not keep the tiles of Athens from rattling some fine morning about her ears." "Ἴττω Δεύς" (Arist. Ach. 911.), rejoins the man of Dircë

πιστὸν φυλάσσων· κοὔποτ' Οἰδίπουν ἐρεῖς
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.
ΧΟ. ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο. 630
ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι
τοιοῦδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἑστία;
ἔπειτα δ' ἱκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κἀμοὶ δασμὸν οὐ σμικρὸν τίνει. 635
ἀγὼ σεβισθεὶς οὔποτ' ἐκβαλῶ χάριν
τὴν τοῦδε, χώρᾳ δ' ἔμπαλιν κατοικιῶ.
εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν

(taking care, at the same time, that his vulgar dialect did not reach an Attic ear): "Jove knows thou art right; their state-safety is deposited in Phylë and [1]Deceleia, not in a few empty words whispered from father to son; but we may yet chance to find the cue of the road between Colonos and Athens, in spite of all the whispering."

625–6. τὸ σὸν πιστὸν (=τὴν σὴν πίστιν), or, as Ellendt expresses it, τὸ σὸν φυλάσσων, ὥστε πιστὸν εἶναι, *a tua parte fidem servans.* Wunder refers to sup. 585. for an explanation of the meaning. A better reference, I think, would be to 565 sq. where Theseus pledges himself to Œdipus for a safe and unmolested residence in his dominions.

628. θεοί. More particularly Zeus and Apollo. Cf. sup. 277. ψεύσουσί με, *facient ut mendax videar.* On εἴπερ, see Hart. I. 343.

630. ὡς τελῶν (*præstiturus*) ἐφαίνετο. Aj. 326. καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν.

631. ἐκβάλλειν, fere est Latine *repudiare.* Reis. Infr. 636. οὔποτ' ἐκβαλῶ χάριν. εὐμένειαν, *benevolence, good will.*

632. ὅτου, Dind. in text; ὅτῳ, in Annotat. ex Suida, in v. δορύξενος. ὅτῳ Wund. Gaisf.

634. δαιμόνων, i. e. Furiarum. Cf. Diss. ad Pind. Nem. V. p. 415. On the construction ἱκέτης δαιμόνων, see Wund.

635. δασμὸν, *payment for the protection received.*

637. The commentators fluctuate between ἔμπαλιν and ἔμπολιν. Those who, with Hermann, Gaisford, &c. prefer the former, will translate, *on the contrary* (Trach. 358. Herodot. I. 207. Valck. Hippol. 388. Diss. ad Pind. Ol. XI. p. 137). The latter word, adopted by Wunder from Musgrave's conjecture, needs no explanation. Dind. reads ἔμπαλιν in text, ἔμπολιν in Annotat. Cf. infr. 1156.

[1] Two of the five passes through Cithæron and Parnes, the great mountain barrier between Bœotia and Attica.

τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
τόδ' ἡδὺ, τούτων, Οἰδίπου, δίδωμί σοι 640
κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.
ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.
ΘΗ. τί δῆτα χρῄζεις; ἦ δόμους στείχειν ἐμούς;
ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρός ἐσθ' ὅδε,
ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι. 645
ΟΙ. ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.
ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.
ΟΙ. εἰ σοί γ' ἅπερ φὴς ἐμμενεῖ τελοῦντί μοι.
ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὔ σε μὴ προδῶ.
ΟΙ. οὔτοι σ' ὑφ' ὅρκου γ', ὡς κακὸν, πιστώσομαι. 650

638. ἐνθάδ', sc. in Colonos.

Ib. σε, i. e. the choral troop.

640. For τόδε with infinitive preceding, Reisig compares Trach. 458. τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν. Horat. Sat. 1. 1. 78. an vigilare metu exanimem—hoc juvat? See also Bernh. p. 283. Elmsley observes upon the inaccuracy of the poet's language in making τούτ. Οἰδ. δίδωμί σοι κρίναντι χρῆσθαι an apodosis to εἰ δ' ἐμ.—ἡδύ. "Eligendi enim optio ad utramque conditionem pertinet."

640–1. τούτων κρίναντι. See Bernh. p. 146. and cf. Œd. T. 640.

641. ξυνοίσομαι. Schol. συμπράξομαι, ὡς σὺ βούλει. For in this way (i. e. by leaving you to make your own election), I shall act in concert with your wishes, which ever way they tend. So El. 946. ξυνοίσω (Schol. συμπονήσω) πᾶν ὅσονπερ ἂν σθένω. 1465. συμφέρειν τοῖς κρείσσοσιν.

642. Cf. Klausen's Theol. Æsch. 82. On εὖ διδόναι cf. Œd. T. 1081.

644. εἴ μοι θέμις γ' ἦν, *si mihi fas esset*, Herm. *utinam*, Br.

646. κρατήσω, *victurus sum*. Hart. II. 275.

647. μέγ' ἂν—συνουσίας, sc. εἰ δύναιο κρατεῖν τῶν ἐχθρῶν ἐνθάδε μένων. Schol. Phil. 117. τοῦτό γ' ἔρξας δύο φέρει δωρήματα (*advantages*).

Great recompense thou nam'st for thine abode
In these our realms. Dale.

648. General meaning: *I* shall abide by *my* contract, if *you* remain steady to *yours*.

Ib. φὴς, *promise*. Cf. Œd. T. 1520.

Ib. "Res dicitur ἐμμένειν τινὶ, quam quis animo servat, ut in Æschyl. Prom. 534. ἀλλά μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη." Reis.

Ib. τελοῦντι, *about to perform*. Sup. 465. ὡς νῦν πᾶν τελοῦντι προξένει. 503. ἀλλ' εἶμ' ἐγὼ τελοῦσα. Cf. Matth. §. 555, *Obs.* 2. Kühn. §. 662.

649. τὸ τοῦδέ γ' ἀνδρὸς, as far as *I* am concerned. Matth. §. 283.

650. ὑφ' ὅρκου (cf. Antig. 223.) πιστοῦν, *to bind by an oath*. Phil. 811. οὐ μήν σ' ἔνορκόν γ' ἀξιῶ θέσθαι. Cf. Matth. §. 592. On οὔτοι, see Hart. II. 355.

ΘΗ. οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
ΟΙ. ἥξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῖσδ' ἔσται μελον.
ΟΙ. ὅρα με λείπων ΘΗ. μὴ δίδασχ' ἃ χρή με δρᾶν.
ΟΙ. ὀκνοῦντ' ἀνάγκη ΘΗ. τοὐμὸν οὐκ ὀκνεῖ κέαρ. 655
ΟΙ. οὐκ οἶσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγώ σε μή τινα
ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
θυμῷ κατηπείλησαν· ἀλλ' ὁ νοῦς ὅταν
αὑτοῦ γένηται, φροῦδα τἀπειλήματα. 660
κείνοις δ' ἴσως κεἰ δείν' ἐπερρώσθη λέγειν
τῆς σῆς ἀγωγῆς, οἶδ' ἐγώ, φανήσεται
μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.

651. "You would not gain more (πέρα) by my oath than by my promise (λόγῳ)." On the verb φέρειν (active for middle) see Matth. §. 496, 5.

653. ἥξουσιν ἄνδρες (viz. to carry him to Thebes).

Ib. τοῖσδε, emphatic; viz. the Chorus. ἔσται μέλον = μελήσει. Cf. infr. 1586. ἄνδρες, Herm. Wund. Dind. ἄνδρες, Br. Gaisf.

654. ὅρα με λείπων, sc. μὴ ἐκεῖνοι ἀπάξουσιν. Both.

655. ὀκνοῦντ' ἀνάγκη, "a man in terror *must*" (repeat his entreaties, he means to say, but the bold heart of Theseus does not allow him to complete his sentence). Schol. οὐ νεμεσητόν μοι, εἰ ὑπὸ δέους [ἐπὶ] τὰ αὐτὰ συνεχῶς λέγω· τὸν φοβούμενον γὰρ ἀνάγκη ταὐτὰ λέγειν.

657. πρὸς βίαν ἐμοῦ, *against my will*. Aj. 1327. πρὸς βίαν θάψειν ἐμοῦ.

658. πολλαὶ δ' ἀπειλαί. As in a former verse (63), ξυνουσία, it was seen, might from Sophoclean practice be considered the same as συνναίοντες, so here we have the assurance of the Scholiast that ἀπειλαὶ is equivalent to ἀπειλοῦντες. (Minas pro hominibus minantibus nominasse poetam animadvertit scholiasta. Dind.) On this frequent use of abstract for concrete nouns by Sophocles we shall dwell more largely in a future play.

659. θυμῷ, *passionately*. Cf. nos in Œd. T. 1526.

661. κείνοις (Thebanis sc.), emphatic. ἴσως, *profecto*, Reis. rather, *it may be*, with an ironical sneer. Hermann observes, that κείνοις is to be construed both with ἐπερρώσθη and φανήσεται.

Ib. ἐπιρρωννῦμι (ῥώννυμι), aor. 1. pass. ἐπερρώσθη λέγειν, *man ermuthigt, erdreistet sich, zu sagen*. Pass. Neue refers for the verb to Krueger Comm. Thucyd. p. 271. Translate with Hermann: "if their confidence should increase to such an extent, as that they should threaten heavily about bringing you back."

662. τῆς σῆς ἀγωγῆς. Supply περί. Schol.

663. πέλαγος, *voyage* for *journey*;

θαρσεῖν μὲν οὖν ἔγωγε, κἄνευ τῆς ἐμῆς
γνώμης, ἐπαινῶ, Φοῖβος εἰ προὔπεμψέ σε· 665
ὅμως δὲ κἀμοῦ μὴ παρόντος οἶδ' ὅτι
τοὐμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

ΧΟ. εὐίππου, ξένε, τᾶσδε χώρας στροφ. α'.

a natural metonymy in the language of so nautical a people as the Athenians. Both illustrates by Athenæus I. 13. Trach. 118. Æsch. Prom. 748. Eur. Hipp. 817. Suppl. 826.

Ib. οὐδὲ πλώσιμον. Schol.: ἀδιάβατον· δεδοίκασι γὰρ ἡμᾶς.

664–5. κἄνευ τῆς ἐμῆς γνώμης, *ne de me dicam.* Ell. *etiam si ego non spondeam tibi auxilium.* Herm. *etiam sine sententia* sive *auctoritate mea.* Wund. γνώμη, νοῦ διάθεσις. Hesych.

665. προπέμπειν, "proprie *mittere*, adsignificatur tamen tutela. Œd. Col. 665. Ell." Neue refers to v. 1667 of this play. El. 1155. 1158. Phil. 105. 1205. See also Wund. ad Antig. 1267. Phil. 105. Translate: "if you have come hither under the protection of Phœbus."

666. On ὅμως with participle, see Neue ad Aj. 15. Matth. §. 566.

668. The following ode is one of those productions of ancient tragedy, which leave an impression on young minds not likely to be eradicated by the more just but homelier lessons of Grecian comedy. How could it be otherwise? All that most easily catches youthful imaginations is in it: fruits, flowers, trees; shady groves, impervious to wind or sun; sparkling and meandering streams; the descant of the nightingale; the narcissus, the golden crocus, and, above all, that noblest of animals assigned to the use of man, and a delight in which is among the proverbial characteristics of youth. And the deities that haunt about this spot partake of its generally attractive character: the god of wine, the Muses, Aphroditë with golden reins in her hand, and consequently with a car of the same refulgent metal at her command. But where was the spot itself, into which so many delights were congregated? Preceding commentators, as if it were not glory enough for Colonos to have given birth to Sophocles, insist upon crowding them all into that little deme. Whether this has been done correctly, must be the subject of several succeeding notes. The predominant metre of the first strophe (better arranged by Wunder than by Dindorf) is Glyconean.

Ib. χώρας. Attica generally, but more particularly that noble plain, watered by the Cephisus, in which Athens and Colonos stood.

Ib. εὔιππος, *rich* or *plentiful in horses.* Ellendt. Εὖ in composition will bear two other significations: *famous for horses* (cf. Pind. Nem. V. 16. Ol. I. 36. Pyth. I. 79. 154. II. 108. IV. 491.), or, *skilled in the management of horses* (Ol. III. 69.); but the first is, no doubt, its proper meaning here. On the subject of Attic horses, the reader is referred to Boeckh's Economy of Athens (I. §. 14.): and if, from what he sees there, he should be led to infer, that εὔιππος was a bold term, even when applied to the Attic plain, he will doubtless consider it as something more than a poetical exaggeration when said of a little deme like Colonos. The persons

ἵκου τὰ κράτιστα γᾶς ἔπαυλα,
τὸν ἀργῆτα Κολωνόν· (ἔνθ' 670
ἁ λίγεια μινύρεται
θαμίζουσα μάλιστ' ἀηδὼν
χλωραῖς ὑπὸ βάσσαις,
τὸν οἰνῶπ' ἀνέχουσα κισσὸν

living there might be excellent bit and bridle makers (infr. 715.), but that they bred horses to any great extent, is matter for much doubt.

669. γᾶς. How we are frequently to deal with such words as γᾶς, χθονὸς, βροτῶν, ἀνδρῶν, ἀνθρώπων, in the Sophoclean writings, has been already more than once stated. They are words "ex abundantia," for which we are to give the best equivalent we can; and therefore while readily admitting Colonos to be "*preeminently* the best (γᾶς τὰ κράτιστα) location or habitation (ἔπαυλα) on the Attic plain (χώρας)," we still feel bound not to allow that deme to appropriate to itself what belongs to the plain generally. On the word γᾶς as a redundancy in Sophocles, cf. infr. 1662. See also Ellendt I. p. 362. Wunder ad Antig. 924. and Bernhardy's Wissent. Synt. p. 51. Elmsley, I believe, first gave the true interpretation of the passage.

Ib. ἔπαυλος (αὐλή), properly, *a stall for cattle.* Pass. τὰ ἔπαυλα, *solum quod habitatur.* Herm.

670. Κολωνὸν, in strict meaning, *a hill,* the same as κολώνη. (h. Hom. Cer. 273. 299. Hes. fr. XIX. 1.) For further information on the deme of that name, besides what has already been said in the prefatory remarks, the reader may consult Lessing's Life of Sophocles, pp. 15. 17. Reisig's Enarr. 3. 4. 5. 27–9. 98. 139. Kruse's Hellas II. 288 sq.

Ib. ἀργῆτα. Schol.: λευκόγεων. Allusion to the gravelly and chalky nature of that part of the Attic soil, and which so well fitted it for the growth of the olive. (Aptissimum vero genus terræ est oleis, cui glarea subest, si superposita creta sabulo admixta est, Columel. V. 8.) Cf. infr. 694–702. and see also Thudich. I. 283. Pindar (Pyth. IV. 13.) terms the island Thera, εὐάρματον πόλιν ἐν ἀργάεντι μαστῷ.

Ib. ἔνθα, *there.* Cf. infr. 1054. The general view here taken of the contents of this ode, (whether right or wrong, is of course left to the judgment of the reader,) obliges me to throw the next seven verses into a parenthesis. ἔνθ' ἁ, Pors. Herm. Seidl. Gaisf. Wund. Dind. ἔνθα libri.

671. λίγεια. *Suavi et canora voce præditus.* Ell.

Ib. μινύρομαι = μινυρίζω, I mourn with a low, gentle voice. Il. V. 889. Od. IV. 719. Pass.

673. χλωραῖς ὑπὸ βάσσαις = χλωραῖς ἐν βάσσαις, *in the green vallies.* Pind. Ol. III. 39. ἐν βάσσαις Κρονίου Πέλοπος. "ὑπὸ pro ἐν dictum respectu collium, quibus convalles subjacent." Erf.

674. οἰνῶπα, (Œd. T. 211.) Pliny (XVI. 34.) mentions three kinds of ivy; the white, the helix, and the dark, with a purple flower. The latter is here meant. See a learned note by Thudichum on the subject, I. 297.

καὶ τὰν ἄβατον θεοῦ 675
φυλλάδα μυριόκαρπον ἀνήλιον
ἀνήνεμόν τε πάντων
χειμώνων·) ἵν' ὁ βακχιώτας

Ib. ἀνέχουσα, *having over* or *above it.* Schol. ὑπὲρ ἑαυτὴν ἔχουσα τὸ φυτόν. The commentators, dissatisfied with this sense, vary in their explanations. Musgrave: *honorans,* sive *colens;* i. e. *frequentans, habitans.* Reisig.: *tenens superiorem partem.* Herm.: *sustinere ac tueri.* Ell.: *folia sibi imposita sustinentes,* inde *occultatæ eis et latentes.* It is beyond the limits of this work to enter into the reasoning on which these explanations are founded. From Par. B. Vat. τὸν οἰνώπαν ἔχουσα, it has been proposed to read τὸν οἰνωπὸν ἔχουσα, where ἔχουσα might be rendered, *possessing, inhabiting,* in the same high poetic sense, as *gods* are said ἔχειν, to possess such and such a place. On the word ἀνέχει in Pind. Pyth. II. 164. see Dissen; also Wunder ad Aj. 209. Dindorf proposes to read: τὸν οἰνῶπα νέμουσι κισσόν.

675. θεοῦ. All the commentators agree in understanding *Bacchus* to be here meant. I can only say that Pausanias (I. 30. 4.) speaks of an ἄλσος of *Poseidon* at Colonos, but ascribes none, that I am aware of, to Bacchus. I transcribe the passage: δείκνυται δὲ καὶ χῶρος καλούμενος Κολωνὸς ἵππιος, ἔνθα τῆς Ἀττικῆς πρῶτον ἐλθεῖν λέγουσιν Οἰδίποδα...λέγουσι δ' οὖν καὶ βωμὸν Ποσειδῶνος Ἱππίου, καὶ Ἀθηνᾶς Ἱππίας· ἡρῷον δὲ Πειρίθου καὶ Θησέως, Οἰδίποδός τε καὶ Ἀδράστου. τὸ δὲ ἄλσος τοῦ Ποσειδῶνος καὶ τὸν ναὸν ἐνέπρησεν Ἀντίγονος ἐσβαλών. (Att. I. 30. 4.) Cf. infr. 888. 1073. 1158. 1285.

676. φυλλάδα, i. e. the ἄλσος or τέμενος just mentioned. Cf. Trach. 754. ἔνθα πατρῴῳ Διὶ βωμοὺς ὁρίζει τεμενίαν τε φυλλάδα. Antig. 419. πᾶσαν αἰκίζων φόβην | ὕλης πεδιάδος. ἀνέχουσα, to be understood from the former verse. Herm.: Metre: tetram. dact.

Ib. μυριόκαρπον, *fecundissimum.* Ell.; who adds: Elmsley understood the epithet to apply to the laurel: Hermann correctly understands, of a grove thickly planted with various trees: "nec afficitur illud quidem eo quod πάγκαρπος δάφνη dicitur Œd. R. 83."

Ib. ἀνήλιον, safe from the beams of the sun, on account of the thickness of the umbrage. Pindar, describing the reverse (Ol. III. 41.), says, τούτων (δενδρέων sc.) ἔδοξεν γυμνὸς αὐτῷ κᾶπος ὀξείαις ὑπακουέμεν αὐγαῖς ἁλίου.

677–8. ἀνήνεμον—χειμώνων, *safe from storms of every kind, unbuffeted by wind or storm.* The construction has been explained in a former play. See also Kühn. §. 513. Anm. 3. infr. 786. 865. The commentators compare Trach. 146 sq. Od. V. 477. It seems not improbable to me, that Sophocles had in his eye a passage in the Eumenides of Æschylus 865 sq.

678. ἵνα. As ἔνθα (v. 760.) is, I think, to be referred to Colonos, so ἵνα appears to me to belong to the word χώρας. On paper, and to the eye, this particle undoubtedly appears at a very awkward distance from the word with which I propose to connect it; but Greek theatrical ideas, it must be remembered, did

ἀεὶ Διόνυσος ἐμβατεύει
θεαῖς ἀμφιπολῶν τιθήναις. 680
θάλλει δ' οὐρανίας ὑπ' ἄχνας ἀντ. α'.
ὁ καλλίβοτρυς κατ' ἦμαρ ἀεὶ
νάρκισσος, μεγάλαιν θεαῖν

not travel on demy and pica, but on the human voice, which, knowing its heavy responsibilities, took care to be provided accordingly. Where velocity was required, it could travel with unlimited [m] speed; where an emphatic word required to be marked, that word presently stood forth a head and shoulders above its peers. Through the most intricate sentence it wound its way, dropping lights and shadows just as the component parts required; and many a mystery of diction, which cost modern *eyes* so much difficulty, Greek *ears*, through the nice inflexion of the actor's voice, admitted at once, without any difficulty at all. What is the difficulty in the present case, compared with a passage in the Agamemnon, where the apodosis does not occur till twenty lines after the protasis? (177–198.)

Ib. βακχιώτης, *bacchator*. Ell., whose remarks on the word deserve attention throughout.

679. ἐμβατεύειν (βατεύειν). Strictly, when used of gods, says Passow, this word answers to the ἀμφιβαίνειν of Homer. Ellendt observes: "de locis sacris Deo et comitibus invisendis."

680. θείαις—τιθήναις, i.e. Nymphis. Eurip. Cycl. 4. Ὦ Βρόμιε—Νύμφας ὀρείας ἐκλιπὼν ᾤχου τροφούς. Hygin. Astron. Poet. II. 17. Liberum patrem—ut redderent nutricibus Nymphis. Musgr. For omission of prepos. σὺν, see Matth. §. 405, 2. θεαῖς, Elms. Dind.

Ib. ἀμφιπολῶν, *pererrans*, Herm. *peragrans*, Wund. *versatus circa*, Dœderl. "Quæ quidem propria verbi significatio est, ita tamen ut Nymphas circa Bacchum, non hunc circa Nymphas versari oporteat, quippe majorem Deum." Ell. Cf. Pind. Pyth. IV. 158. 272. with the observations of Passow and Dissen. See also Klausen's Theol. Æsch. p. 125.

681. ἄχνας. Schol. τῆς δρόσου. for ὑπὸ, cf. sup. 391.

682. καλλίβοτρυς schön traubig, *in beautiful clusters*. Pass.

Ib. κατ' ἦμαρ ἀεὶ, not one day, but every day. On this pleonasm, see Porson ad Eur. Phœn. 1422. and Wund. ad Phil. 780.

683. νάρκισσος. So named from its narcotic powers (Plin. XXI. 75. Plut. Symp. III. 1. Clem. Alex. 78. 27. Eustath. ad Il. I. 206.) Pausan. IX. 31. 6. νάρκισσον δὲ ἄνθος ἡ γῆ καὶ πρότερον ἔφυεν (ἐμοὶ δοκεῖν), εἰ τοῖς Πάμφω τεκμαίρεσθαι χρή τι ἡμᾶς ἔπεσι. γεγονὼς γὰρ πολλοῖς πρότερον ἔτεσιν, ἢ Νάρκισσος ὁ Θεσπιεὺς, κόρην τὴν Δήμητρός φησιν ἁρπασθῆναι παίζουσαν καὶ ἄνθη συλλέγουσαν· ἁρπασθεῖσαν δὲ οὐκ ἴοις ἀπατηθεῖσαν, ἀλλὰ ναρκίσσοις. The holy flowers, holy plants, &c., of

[m] As in the ἀπνευστὶ verses, for instance, which terminate a comic parabasis, and in words of such enormous length as that which occurs at the close of the Ecclesiazusæ of Aristophanes.

ἀρχαῖον στεφάνωμ', ὅ τε
χρυσαυγὴς κρόκος· οὐδ' ἄϋπνοι 685
κρῆναι μινύθουσιν
Κηφισοῦ νομάδες ῥεέθρων,
ἀλλ' αἰὲν ἐπ' ἤματι
ὠκυτόκος πεδίων ἐπινίσσεται

antiquity, form rather a subject for separate consideration than a passing note.

Ib. *μεγάλαιν θεαῖν.* Demeter and Kora. Pausan. VIII. 31. 1 *τὸ δὲ ἕτερον...θεῶν ἱερὸν τῶν Μεγάλων· αἱ δέ εἰσιν αἱ Μεγάλαι θεαὶ Δημήτηρ καὶ Κόρη.* Cf. I. H. Voss. ad Hymn. Cereris, p. 8.

684. *ἀρχαῖον.* SCHOL.: *ὅτι πρὶν ἢ τὸν Πλούτωνα αὐτὴν ἁρπάσαι, τούτῳ ἐτέρπετο.*

685. *κρόκος.* It appears from the Scholiast, that in his Niobë also Sophocles spoke of this flower, as sacred to Demeter. On holy flowers, holy fish, &c., much information will be found in Creuzer's Symbol.

Ib. *χρυσαυγὴς (αὐγή), glittering like gold.* Aristoph. Av. 1710. *ruber*, vel, *luteus.* REIS.

685–7. *οὐδ' ἄϋπνοι—ῥεέθρων.* The commentators on Sophocles seem shy of coming to close quarters with this difficult sentence. I understand generally: *οὐδ' ἄϋπνοι κρῆναι* (nor do sleepless fountains) *Κηφισοῦ* [n] *ῥεέθρων* (*for supplying the Cephisian streams*), *μινύθουσι* (dry up, or fail), *νομάδες* (being scattered here and there, breaking out first in one place and then in another, like nomad tribes, whether of men or cattle). Dindorf adopts Brunck's interpretation of this last word: rivos agrum pererrantes.

686. *μινῦθειν, to be diminished, to dry up.* Hes. Op. 242. 323. 407. On the transitive and intransitive uses of this verb, see Merrick ap. Wernick ad Tryphiod. p. 48.

687. *Κηφισοῦ.* The reader, who casts his eye on Kruse's Atlas, containing Attica and the Megarid, will find not less than three rivers of this name: the river here mentioned, which, rising in mount Parnes, flowed through the great Attic plain, and discharged itself into the sea near Phalerum; a branch of the same river, bearing the same name, and apparently springing from the Pentelicus; and a Cephisus, which rising near Cithæron, passed through the Eleusinian plain, and emptied itself into the Eleusinian gulf. This will account why, while Sophocles speaks of a Cephisus, whose springs never failed, other writers speak of a Cephisus, which in summer-time was quite dried up. Whether we are to write Cephisus or Cephissus, see Ellendt in voc. For an account of the river itself, see Kruse's Hellas II. 27.

688. *αἰὲν ἐπ' ἤματι, everlastingly from day to day.* DONN. *die post diem.* Xen. Hist. Græc. IV. 4. 9. *ἡμέρα ἐπὶ τῇ νυκτὶ ταύτῃ.* REIS.

689. *ὠκυτόκος (τίκτω), bearing easily and quickly,* i. e. *fecundating.* Cf. Herodot. IV. 35. *πεδίων* to be joined with *στερνούχου χθονὸς* (v. 691). For a refutation of *ὠκύτοκος,* as

n Bernhardy (p. 173.) makes *ῥεέθρων* a genitive depending on *νομάδες.*

ἀκηράτῳ ξὺν ὄμβρῳ 690
στερνούχου χθονός· οὐδὲ Μουσᾶν
χοροί νιν ἀπεστύγησαν, οὐδ' ἁ
χρυσάνιος Ἀφροδίτα.
ἔστιν δ' οἷον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω, στροφ. β'.

adopted by Hermann and Wunder, see Ellendt. ὠκύτοκος, Dind. in text. ὠκυτόκος in Annot.

Ib. ἐπινίσσεται (*accedit, superfunditur* Ell.), sc. πεδίων στερν. χθονός. Reisig imitates the beautiful dactylic flow of the verse by translating, *rieselt dahin, die Gefilde bewässernd.*

690. ἀκήρατος (α, κεράννυμι), *pure, unpolluted.*

691. στερνοῦχος (στέρνον, ἔχω). The ancients were fond of comparing earthly phænomena with those of the human body. Large and broad *plains* were assimilated to the *chest*, narrower places to the *neck*. Hes. Theog. 117. Γαῖ' εὐρύστερνος. Pind. Pyth. IV. 45. νώτων ὑπὲρ γαίας. Isthm. I. 10. τὰν ἁλιερκέα Ἰσθμοῦ δειράδ'. χθονὸς nearly redundant.

691–2. Μουσᾶν χοροί. "Elmsleius adscripsit Pausan. I. 30. ἐστὶ δὲ Μουσῶν τε βωμὸς, καὶ ἕτερος Ἑρμοῦ, καὶ ἔνδον Ἀθηνᾶς." Wund. But Pausanias is there speaking of the *Academy*, not of *Colonos*. A much more correct reference, I believe, would be to the kindred strain in the Medea of Euripides (820 sq.), and to consider the poet's Dionysus, Muses, and Aphroditë, as general rather than local divinities, belonging to Attica rather than Colonos, deities never to be so readily celebrated as during the genial Dionysian festivals, at which time alone dramatic representations took place. Klausen, still more liberal of divinities for Colonos, observes (Theol. Æsch. 75.), "Patrii Dii Coloni, Bacchus, Musæ, Venus, Jupiter, Minerva, Neptunus."

692. νιν. Schol.: τὴν Ἀττικήν. The commentators generally cling to Colonos: "Colonum maxime intellige." Wund. Dindorf much better: "Colonum et omnino terram Atticam."

Ib. οὐδ' ἁ, Wund. Dind. οὐδ' αὖ, Gaisf. οὐδὲ μὰν, Herm. Kühn. §. 696. 3, b. Hart. II. 381.

693. Ἀφροδίτα. Klausen, in his Æschylean Theology, says boldly, *Prospicit* (Venus sc.) *Colono*. Thudichum, evidently taken by surprise at the goddess's appearance here,—"since Pausanias refers to no Aphroditë, either in the Academy or at Colonos,"—supposes that one was to be found in the latter place in the time of Sophocles. "The goddess," continues the learned writer, had golden reins (Soph. Aj. 834. cf. Lobeck), and, without doubt, horses, not sparrows, as Sappho gives her."

Ib. χρυσάνιος (ἡνία), *having golden reins.* This epithet is ascribed to Ares (Od. VIII. 285.), to Artemis (Il. VI. 205.), and to Pluto by Pindar (Pausan. IX. 23, 2). The reins put into the hands of Helios (Aj. 847.) are characterised as χρυσόνωτοι, *having golden buckles.* For a note, profuse as usual of erudition, on the subject, see Lobeck's Ajax, p. 372. 2nd edit.

694. γᾶς Ἀσίας, here put for the *east*, as Peloponnesus is in the next verse put for the *west*. (Thudichum (I. 299.) understands the term in the narrower sense of Asia Minor.)

οὐδ' ἐν τᾷ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε
βλαστὸν 695
φύτευμ' ἀχείρωτον αὐτόποιον,
ἐγχέων φόβημα δαΐων,
ὃ τᾷδε θάλλει μέγιστα χώρᾳ, 700
γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·

Æschyl. (Eum. 673.) seems to put Scythia and Peloponnesus in a similar manner for *north* and *south*. For case, Neue refers to El. 900. Matth. 377, 1. The prevalent metre throughout the second strophë: choriambics with base.

695. Δωρίδι νάσῳ Πέλοπος. Thucyd. I. 12. Δωριῆς—ὀγδοηκοστῷ ἔτει (μετὰ Ἰλίου ἅλωσιν) ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον.

698. φύτευμα. Pindar, speaking of the olive-tree, as introduced at Olympia by Hercules (who derived it from the Hyperboreans), calls it φύτευμα ξυνὸν ἀνθρώποις στεφανόν τ' ἀρετᾶν. Ol. III. 34. The whole ode should be read in illustration of this part of the chorus. Consult also Pausan. I. 30, 2. Herodot. V. 82. Metre: two penthim. iamb.

Ib. ἀχείρωτον (χειρόω), nicht auszurotten, *not to be rooted up*. Pass. *nativus* Ell. Pollux II. §. 154., Σοφοκλῆς δὲ εἶπεν ἀχείρωτον τὸ ἀχειρούργητον: *non manu satum*, Reis. Dindorf, after observing that ἀχείρωτον can have but one meaning, that of *insuperabile, invincibile*, prefers the reading of La. and other MSS. viz., ἀχείρητον.

Ib. αὐτόποιον, *self-created*. The two adjectives in conjunction appear to me to imply: *not to be rooted up*, because it would replant *itself*.

699. The Scholiast, adverting to the curse which the Athenians laid upon friend or foe, who, in an invasion of Attica, should cut down the sacred olives, adds, δι' ὃ Λακεδαιμόνιοι τὴν λοιπὴν γῆν δῃοῦντες (Thucyd. II. 12.) τῆς μὲν Τετραπόλεως ἀπέσχοντο διὰ τοὺς Ἡρακλείδας· τῶν δὲ μορίων, διὰ τὰς ἀράς.

Ib. ἐγχέων φόβημα. Cf. Lowth ad Isaiah VIII. 12. Metre: dim. iamb.

700.

Yet are thy skies as blue, thy crags as wild;
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe, as when Minerva smiled,
And still his honied wealth Hymettus yields.

Childe Harold, c. 2. st. 87.

In the Herc. Furens of Euripides, *Theseus* is termed, ὦ τὸν ἐλαιοφόρον ὄχθον ἔχων (v. 1178).

701. παιδοτρόφος (τρέφω), Passow, confining himself to the literal meaning of the word, translates, *child-nourishing, rearing*, &c. Reisig applies it to the primal olive: "propaginem generans, quia ab ea, quæ est in Acropoli, pullularunt moriæ dictæ in Academia." An explication of Hesychius, as well as the quotation made from Pindar in a preceding note (698.), (and what thought but Pindar's would the Pindaric Sophocles more readily connect with the olive?), entitle us to give a nobler explanation to the word. "It was the custom," says that excellent lexicographer, "when a male child was born in Athens, to place a crown of

τὸ μέν τις οὔτε νεαρὸς οὔτε γήρᾳ
σημαίνων ἁλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὁρῶν
κύκλος
λεύσσει νιν Μορίου Διὸς, 705
χἁ γλαυκῶπις Ἀθάνα.
ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κράτιστον, ἀντ.β'.

olive before the door; when a female, a lock of wool; the respective duties of the two sexes being thus significantly pointed out: the one born to spin and knit, the other to achieve all those martial and intellectual employments, for excellence in which the olive crown was the reward, as the oil extracted from it was of use in the preparatory labours of the palæstra." Musgrave compares Eur. Ion. 1433. *στέφανον ἐλαίας ἀμφέθηκά σοι τότε, | ἣν πρῶτ' Ἀθάνας σκόπελος εἰσηνέγκατο.*

702. *τις, be he who he will. τὸ* emphatic.

Ib. *νεαρὸς*, ingeniously supposed to mean *Xerxes* by Reisig, who quotes Æsch. Pers. 779. (*Ξέρξης δ' ἐμὸς παῖς ὢν νέος νεοφρονεῖ*) to prove that he was young when he invaded Attica. *οὔτε νεαρὸς*, Libri, Dind. *οὐ νέωρος*, Wund. ex conject. (*νέωρος* as a dissyll.) *οὐ νέος*, Herm.

702–3. *γήρᾳ σημαίνων, senex imperator.* Herm. Reisig, with equal ingenuity, refers the expression to Archidamus, shewing from Thucyd. I. 80. (*καὶ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός εἰμι, ὦ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὁρῶ*), that he was advanced in life at the time of *his* invasion of Attica. The word *σημαίνων*, which the commentators fail to notice, is best illustrated from Homer, Il. I. 288. *πάντεσσι δ' ἀνάσσειν, | πᾶσι δὲ σημαίνειν.* 295. *ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε | σήμαιν'.*

703. *ἁλιώσει*, (*ἁλιοῦν, irritum reddere, extinguere*) i. q. *ἀφανιεῖ, exitio dabit* Ell. The allusion is to the well-known story told in Herodot. VIII. 55. *χερὶ πέρσας, ubi manu detruncaverit.* Wund.

704. *κύκλος, eye.* Cf. Klausen's Theol. p. 83.

Ib. *αἰὲν ὁρῶν*, Herm. Dind. Gaisf. *εἰσαιὲν* (vel *εἰς αἰὲν*), La. Lb. V. Wund. (who supposes some corruption in the antistrophic verse). *αἰὲς* Pors.

705. *λεύσσει νιν.* Cf. infr. 869. 1370. 1453. El. 175. Neue.

Ib. The Zeus Morius was the inspector and guardian of the *μόριαι*, or sacred olives. The trees themselves are said to have been so named from the fate (*μόρος*) which Halirrhotius, son of Neptune, brought upon himself. Enraged at seeing his father surpassed by Minerva in her production of the olive, the young man attempted to cut it down, but the axe fell upon himself, and causing his death (*μόρος*), gave another name to the tree itself. On the *μόριαι*, or sacred olives, see Thudich. I. 300.

706. Metre: glycon. cat. or Pherecratean.

707. *ματροπόλει.* Ellendt excellently explains: "de terra Attica, propter antiquitatem et incolentes *αὐτόχθονας* dictum." Cf. infr. 1480. See also Dissen ad Pind. Nem. V. p. 413. On the case, see Bernhardy, p. 79.

δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, * * αὔχημα μέγιστον,
εὔιππον, εὔπωλον, εὐθάλασσον. 711
ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς
τόδ' εἶσας αὔχημ', ἄναξ Ποσειδὰν,
ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
πρώταισι ταῖσδε κτίσας ἀγυιαῖς. 715

709. τοῦ μεγάλου δαίμονος, i. e. Poseidon.

709–11. δῶρον εὔιππον. On this conjunction of words, see Matth. §. 446. 3, c. Wunder refers its meaning to *excellence in management of horses*, and fitting them for war. By εὔπωλον he understands, *the excellence of the breed*. It may be observed, that when the ancients use the word ἵππος, it is generally in reference to the *mare*, not to the *horse*. (See inter alia Pind. Ol. I. 65. V. 50. VI. 21. Pyth. II. 15. IV. 30. Æsch. S. c. Th. 457. Soph. Electr. 703–5.) I translate, therefore, δῶρον εὔιππον, εὔπωλον, *the gift of producing noble mares and colts*. (Loud applause from the equestrian order.) For various emendations proposed by commentators, to get rid of the apparent tautology, (εὔμωλον, *Musgr.* εὔπλουτον, *Reis.* &c.), see Hermann. Two instances, however, in conjunction with the explanation above given, shew that no tautology is involved in the expression. Simmias ap. Hephæst. p. 75. ed. Gaisf. σοὶ μὲν εὔιππος, εὔπωλος, ἐχέσπαλος | δῶκεν αἰχμὰν Ἐνυάλιος εὔσκοπον εἶναι. Theoc. II. 48. τῷδ' ἐπὶ πᾶσαι καὶ πῶλοι μαίνονται ἀν' ὤρεα καὶ θοαὶ ἵπποι.

Ib. δῶρον εὐθάλασσον, *the gift of being commodiously situated on the sea*, or, *the gift of being favoured by the sea*. This interpretation (cf. Passow in voc. εὐθάλασσον) is submitted to the reader in lieu of that given by Reisig, Wunder, Thudichum, and Ellendt (the latter translating *nobile maris donum*), who refer the verse to the gifts of Neptune when contending with Minerva, in which contention the former is said to have first produced the [o] θάλασσα Ἐρεχθηΐς in the acropolis, and then a horse. See Herodot. VIII. 55. Apollodor. III. 14. Bentley ad Hor. Carm. 1. 7. (Shouts of applause from the nautic multitude.) Brunck and Dindorf agree in considering εὔιππον, εὔπωλον, εὐθάλασσον, as feminine adjectives to be construed: ματρόπολιν ἔχω εἰπεῖν εὔιππον, &c.

712. ὦ παῖ Κρόνου (i. e. Poseidon). Cf. infr. 1073. On the vocative, see Bernhardy, p. 74.

Ib. νιν, sc. ματρόπολιν. i. e. Attica.

713. εἶσα, aor. 1. of ἕω (*I place, I erect*). See Buttmann and Carmichael's "Irregular Verbs."

714. ἀκεστῆρα (properly, *healer*, here, *improving* (see Pass. in voc.), or *regulating*) χαλινόν. Hermann compares Pind. Ol. XIII. 95. φίλτρον ἵππειον. Dissen, v. 85. φάρμακον πραὺ τείνων ἀμφὶ γένυι. Add v. 27. of the same ode (which should be consulted throughout): τίς γὰρ ἱππείοις ἐν ἔντεσιν (*frenis*) μέτρα (*moderamen*) ἐπέθηκε; Pyth. IV. 42. ἄγκυραν...θοᾶς Ἀργοῦς χαλινόν.

715. πρώταισι ταῖσδε ἀγυίαις. That

[o] Apparently a salt-water spring.

ἁ δ' εὐήρετμος ἔκπαγλ' ἁλία χερσὶ παραπτομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων
Νηρῇδων ἀκόλουθος.
ΑΝ. ὦ πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον, 720

the streets of Colonos are here meant, is pretty evident, and the poet must have known far better than we can, what divinity the traditions of the place considered as the inventor of that curb which brings one of the noblest of the animal creation so completely under our power. It is observable, however, that in the Pindaric poems (Ol. XIII. 94.), it is Pallas who, by the present of a curb, enables Bellerophon to mount the fiery Pegasus; and Creuzer (Symbol. II. 783.) cites Pausanias for the fact, that the inhabitants of Barcë, in Lybia, professed to have learned from Poseidon the art of educating horses, and from Minerva that of bridling them. But to which ever deity the invention was due, loud shouts from the Coloniats, more particularly such as were of the equestrian order, followed this little compliment to their deme; the voice of Aristophanes cheering on the young knights who had yet their (intellectual) spurs to win, with—"εὖ, καλῶς, ἱππικῶς· σὺ δ' αὐτόθεν μοι χαῖρε, υἱὲ Σωφίλου" (cf. infr. 1137).

Ib. κτίσας. Neue refers to Trach. 898. Blomf. Gloss. Pers. 294.

716. εὐήρετμος (ἐρετμὸς), *ad remigandum aptus.* Blomf. Gloss. in Pers. 382. *remis bene instructa.* Wund. The reader will adapt the explanation to the sense, in which he takes the substantive πλάτα, literally, *an oar;* meton. *a ship.*

Ib. ἔκπαγλ', *admirably.* Cf. Antig. 1137. τὰν ἔκπαγλα τιμᾷς. (Wunder's ed.) Xen. Hier. 11. 3. This adverbial form, but in a different sense, occurs in Homer.

Ib. παραπτομένα (παράπτω, ἅπτω), *held fast, grasped.* So Pass., who understands πλάτα in the literal sense. Wunder, who understands πλάτα as *a ship,* translates: *prætervehitur* (quod litora legebant).

Ib. πλάτα. Schol. κώπη.

716–17. ἁλία θρώσκει. *bounds in the sea.* Hesych.: θρώσκει· πηδᾷ· ἀφάλλεται· κολυμβᾷ. Aj. 357. ἅλιον.. ἑλίσσων πλάταν. (Shouts from the nautic multitude.)

717–18. τῶν ἑκατομπόδων Νηρῇδων. Pindar, in his eighth Nemean Ode, proposing to erect a lofty pillar in honour of a certain family and phratria, says, in a very singular way, that he does it "on account of twice two glorious feet;" in other words, on account of *two* victorious persons belonging to that family; viz. Dinis and Megas. Can we doubt that Sophocles, with his Pindaric propensities, has here designated the *fifty* daughters of Nereus (cf. Hes. Theog. 240 sq. Kl. Theol. p. 139. Creuz. Symb. II. 432. Thudich. 302.) by a similar mode of speaking? Cf. Dissen's Comment. pp. 480. 608. Hermann understands the word in the sense of *multipedes,* Dœderlein in that of *swiftness:* "centum quasi pedibus properantes, ut ἑκατόγχειρ vires ac robur Briarei indicat." For Bernhardy's opinion, see Wissen. Synt. p. 57.

719. ἀκόλουθος. gl. Vict., ὅμοιος. Dœd., τὴν αὐτὴν κέλευθον ἔχουσα. (Shouts of the nautic multitude repeated.)

720. πέδον. infr. 736. τὸ Καδμείων πέδον. Would a word of so large

νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη.
ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν ; ΑΝ. ἆσσον ἔρχεται
Κρέων ὅδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.
ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας. 725
ΧΟ. θάρσει, παρέσται. καὶ γὰρ εἰ γέρων κυρῶ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
ὁρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας
φόβον νεωρῆ τῆς ἐμῆς ἐπεισόδου, 730
ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν.
ἥκω γὰρ οὐχ ὡς δρᾶν τι βουληθεὶς, ἐπεὶ
γέρων μέν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα.
ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην 735

extent be applied to a small deme like Colonos? On πλεῖστα (*valde*), see Wunder ad Phil. 252.

721. τὰ λ. τ. ἔπη, *these splendid commendations.* φαίνειν, *to ratify.* Trach. 239. εὐκταῖα φαίνων. On σοι δεῖ, cf. Matth. 411. Obs. 4.

725. τέρμα τῆς σωτηρίας, *completion of deliverance;* i. e. *complete deliverance.* Matth. II. p. 703. die Macht Heil zu verleihen, *the power to bestow salvation.* Pass. Eurip. Orest. 1336. σωτηρίας γὰρ τέρμ' ἔχεις ἡμῖν μόνη. Æsch. Eum. 400. τὸ τέρμα τῆς φυγῆς. Cf. Reisig's Enarr. p. 106. and Dissen's Comment. in Pind. p. 381.

726. καὶ γὰρ εἰ, i. e. εἰ γὰρ καί. On γέρων (ἐγὼ) κυρῶ, see Bernh. p. 275. Kühn. §. 627. Anm. 2.

729–30. ὀμμάτων φόβον, "because ὄμματα φοβεῖται may be said for 'betray fear.'" Matth. §. 380. 1. The commentators refer to Aj. 140 sq.

730. νεωρῆ, *newly risen.* Cf. El. 901. where I understand νεωρῆ to be joined with τετμημένον, *newly cut;* not as Jacobs, *newly placed.* Supply ἕνεκα before τ. ἐ. ἐπεισ.

731. ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτε. The change of mood and tense has been explained in my Aristophanes. Cf. Kühn. §. 469, 3. Matth. §. 511, 3. "ὃν refertur ad ἐμὲ, quod latet in ἐμῆς." Vauvill. Cf. Matth. 477, b. Bernhardy, p. 294.

732. δρᾶν τι. Cf. Wund. ad Phil. 674.

734. εἴ τιν' Ἑλλάδος. Elmsley compares Aj. 487. ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρὸς, εἴπερ τινὸς, σθένοντος ἐν πλούτῳ, Φρυγῶν.

735. τηλικόνδ', of such an age as

πείσων ἕπεσθαι πρὸς τὸ Καδμείων πέδον,
οὐκ ἐξ ἑνὸς στείλαντος, ἀλλ' ἀνδρῶν ὕπο
πάντων κελευσθεὶς, οὕνεχ' ἧκέ μοι γένει
τὰ τοῦδε πενθεῖν πήματ' εἰς πλεῖστον πόλεως.
ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
ἵκου πρὸς οἴκους. πᾶς σε Καδμείων λεὼς
καλεῖ δικαίως· ἐκ δὲ τῶν μάλιστ' ἐγὼ,
ὅσῳπερ, εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν
κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
ὁρῶν σε τὸν δύστηνον, ὄντα μὲν ξένον, 745
ἀεὶ δ' ἀλήτην, κἀπὶ προσπόλου μιᾶς
βιοστερῆ χωροῦντα, τὴν ἐγὼ τάλας
οὐκ ἄν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
ἔδοξ', ὅσον πέπτωκεν ἥδε δύσμορος,
ἀεί σε κηδεύουσα καὶ τὸ σὸν κάρα 750

to require the care and protection of his relations.

737. For ἐξ ἑνὸς στείλαντος, see Bernh. p. 228.; for ἀνδρῶν ὕπο κελευθεὶς, cf. infr. 850. Phil. 1143. ἀνδρῶν ὑπὸ πάντων, *das ganze Volk.* Donn.

A charge no private voice, but the whole state
Imposed on me. Dale.

738. ἧκε for προσῆκε. Schæfer compares Eur. Alcest. 298.

Ib. γένει, *on account of relationship.*

739. εἰς πλεῖστον πόλεως. Cf. Stallbaum ad Plat. Euthyphr. 12, c. vor allem mir zumeist, *myself above every body.* Donn. εἰς πλεῖστον, La. Lb. Herm. Dind. Wund. ἢ πλεῖστον or εἰ πλεῖστον, Libri. Dobree considers the whole verse as spurious, concocted out of 741–44.

742. δικαίως, *suo jure.* Ell.

Ib. ἐκ δὲ τῶν μάλιστ' ἐγώ. Elmsley compares Eur. Alcest. 274. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοί. Add Phil. 1243. ξύμπας Ἀχαιῶν λάος, ἐν δὲ τοῖσδ' ἐγώ. Τῶν = τούτων (cf. Matth. §. 286.) occurs perpetually in Pindar. For δὲ after prepos. see Hart. I. 190.

743–4. ὅσῳπερ—ἀλγῶ. Trach. 313. ἐπεί νιν τῶνδε πλεῖστον ᾤκτισα βλέπουσ', | ὅσῳπερ καὶ φρονεῖν οἶδεν μόνη. Matth. §. 455, 7.

Ib. πλεῖστον κάκιστος. Reisig compares Aristoph. Eccl. 1131. μᾶλλον ὀλβιώτερος. See Matth. §. 461. Kühn. §. 590.

746. ἀεὶ δ' ἀλήτην, i. e. ὄντα δ' ἀεὶ ἀλ. Neue.

Ib. ἐπὶ προσπόλου μιᾶς, *accompanied by one attendant,* viz. Antigonë. Matth. §. 584, η. *an der Hand Iemandes gehen.* Wund.

749. ὅσον πέπτωκεν. For omission of preposition, see Bernh. p. 203.

πτωχῷ διαίτῃ, τηλικοῦτος, οὐ γάμων
ἔμπειρος, ἀλλὰ τοῦ 'πιόντος ἁρπάσαι.
ἆρ' ἄθλιον τοὔνειδος, ὦ τάλας ἐγώ,
ὠνείδισ' εἰς σὲ κἀμὲ καὶ τὸ πᾶν γένος;
ἀλλ' οὐ γὰρ ἔστι τἀμφανῆ κρύπτειν, σύ νυν 755
πρὸς θεῶν πατρῴων, Οἰδίπους, πεισθεὶς ἐμοὶ
κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
τοὺς σοὺς πατρῴους, τήνδε τὴν πόλιν φίλως
εἰπών· ἐπαξία γάρ· ἡ δ' οἴκοι πλέον
δίκῃ σέβοιτ' ἂν, οὖσα σὴ πάλαι τροφός. 760

ΟΙ. ὦ πάντα τολμῶν κἀπὸ παντὸς ἂν φέρων
λόγου δικαίου μηχάνημα ποικίλον,
τί ταῦτα πειρᾷ κἀμὲ δεύτερον θέλεις

751. τηλικοῦτος. El. 613. ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν, | καὶ ταῦτα τηλικοῦτος; Cf. Matth. §. 436, 2. Kühn. §. 430. Anm. *so ripe of age.* Donn.

752. τοῦ 'πιόντος (cf. Œd. T. 393.) sc. οὖσα. (cf. Œd. T. 411.) Matth. §. 315. ἁρπάσαι=κατὰ τὴν ἁρπαγὴν, Matth. 535, a. Reisig understands ὥστε ἁρπάσαι. Translate with Matth. *a prey to the first comer.*

753–4. ἆρα (*nonne* cf. Œd. T. 822.) ἄθλιον τοὔνειδος (Eurip. Iph. A. 305. καλόν γέ μοι τοὔνειδος ἐξωνείδισας) ὠνείδισ'; Cf. Matth. §. 267.

755. ἀλλ' οὐ γὰρ ἔστι (*but seeing that it is not possible*), τἀμφανῆ, *things visible to every body.*

757. ἄστυ καὶ δόμους. Œd. T. 1430. τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ' ὁρᾶν μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά. At κρύψον, supply τοὔνειδος.

758–9. τήνδε τ. π. φ. εἰπ. *having bid a friendly adieu to.* Cf. Matth. 416, a.

759. ἡ δ' οἴκοι, sc. πόλις, i. e. *patria.* Ell. Pind. Pyth. VIII. 72. τὸ δὲ οἴκοθεν, *filius.*

760. δίκῃ, *justly.* For examples, see Ellendt I. 432.

761. πάντα τολμῶν = πάντολμος (Æsch. S. c. Th. 673). Arist. Nub. 375. ὦ πάντα σὺ τολμῶν. Reis.

Ib. ἀπὸ παντός. infr. 807. ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ | δίκαιον ὅστις ἐξ ἅπαντος εὖ λέγει. Antig. 312. οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν. See also infr. 1000. and cf. Matth. 572.

Ib. ἂν φέρων = ὃς ἂν φέροις. Matth. §. 598, b. Bernh. 391. Hart. II. 322.

762. λόγου — μηχάνημα, *aliquam justitiæ speciem.* Herm. And so the editors of the German prose translation: *einer jeden Sache weisst du den Schein der Gerechtigkeit anzuhängen.* The word ποικίλος has been illustrated in my Knights of Aristoph. Translate, *craftily.*

763–4.
Why seek to lure me to those scenes again,
Where if beguiled, severest woes await me? Dale.
Cf. infr. 784–5.

ἑλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἁλούς;
πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονὸς,
οὐκ ἤθελες θέλοντι προσθέσθαι χάριν·
ἀλλ' ἡνίκ' ἤδη μεστὸς ἦν θυμούμενος,
καὶ τοὐν δόμοισιν ἦν διαιτᾶσθαι γλυκὺ,
τότ' ἐξεώθεις κἀξέβαλλες, οὐδέ σοι 770
τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον·
νῦν τ' αὖθις, ἡνίκ' εἰσορᾷς πόλιν τέ μοι
ξυνοῦσαν εὔνουν τήνδε καὶ γένος τὸ πᾶν,
πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
καίτοι τίς αὕτη τέρψις ἄκοντας φιλεῖν; 775
ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
πλήρη δ' ἔχοντι θυμὸν ὧν χρῄζοις, τότε
δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι·
ἆρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις; 780

765. οἰκείοις, *of my own making.* Aj. 260. τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθη, | μηδενὸς ἄλλου παραπράξαντος, μεγάλας ὀδύνας ὑποτείνει. Cf. Antig. 1176.

766. ἐκπεσεῖν χθονὸς, *to be ejected from my country.* Aj. 1177. κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονός.

767. προσθέσθαι χάριν = ἐπιχαρίζεσθαι Ell. Cf. Antig. 40.

768. μεστὸς, *full, satiated.* μεστὸς ἦν θυμούμενος (Schol. κορεσθεὶς τοῦ θυμοῦ), *when my anger had satiated itself to fulness.* Cf. Matth. 550, b. Kühn. §. 659. IV. The imagery is derived from a vessel full to an overflow.

770. Cf. Eurip. Phœn. 1605. 1642. In a subsequent part of the play (and it is necessary to bear it in mind, as some justification of the harsh language of Œdipus,) this proceeding, as well as other indignities, are more particularly ascribed to his eldest son Polynices.

771. τὸ συγγενὲς τοῦτο, i. e. ἡ συγγένεια αὕτη, *this relationship of which you talk.* Cf. sup. 738.

773. γένος τὸ πᾶν. Schol. τὸ Ἀττικόν.

774. σκληρὰ μαλθακῶς λέγων. Antig. 1046. ὅταν λόγους | αἰσχροὺς καλῶς λέγωσι. Cf. infr. 782.

775. ἄκοντας, *against their will.* (Emphatic.)

776. λιπαρεῖν, to entreat earnestly. Œd. T. 1435. infr. 1201.

777. ἐπαρκεῖν, *satisfacere suppeditando* vel *præbendo,* Ell.

778. πλήρη — θυμόν. Phil. 324. θυμὸν—πληρῶσαι.

780. ἆρ', i. e. *nonne?* Cf. sup. 753. Œd. T. 822. Aj. 277. 1282. El. 614. 790. 816. &c.

τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοὶ,
λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά.
φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
ἥκεις ἔμ' ἄξων, οὐχ ἵν' εἰς δόμους ἄγῃς,
ἀλλ' ὡς πάραυλον οἰκίσῃς, πόλις δέ σοι 785
κακῶν ἄνατος τῆσδ' ἀπαλλαχθῇ χθονός.
οὐκ ἔστι σοι ταῦτ'· ἀλλά σοι τάδ' ἔστ', ἐκεῖ
χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί·

781. τοιαῦτα μέντοι. Cf. infr. 997. and Hart. II. 396.

782. λόγῳ — ἔργοισιν, terms of opposition continually occurring in the Greek tragedians. El. 1359. ἀλλά με | λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί. On the article as used in this verse, see Matth. §. 268, 1.

783. κακὸν, sc. ὄντα. (cf. Wund. ad Antig. 469. Matth. §. 549, 6, 3. Kühn. §. 656, 3.)

I will speak,
That to these strangers I may prove thee villain. DALE.

785. πάραυλον, *vicinum*, ELL. Aj. 892. τίνος βοὴ πάραυλος (*near*) ἐξέβη νάπους ;

785–6. πόλις — χθονός. "That your city may escape without feeling the evils which impend over it from this land."

785. σοι. On this dative see Neue ad El. 764. Matthiæ, §. 389, g.

786. ἄνατος (=ἄνευ ἄτης HERM.) κακῶν. Cf. sup. 677. ἀνήνεμον χειμώνων. El. 1002. ἄλυπος ἄτης, &c. On the pleonasm ἄνατος ἀπηλλαχθῇ, cf. Aj. 1019. Antig. 399. &c.

Ib. τῆσδε, Scal. Wund. Dind. τῶνδε, Libr. Herm. Gaisf.; the latter observing that χθονὸς is redundant, and translating: *ut civitas immunis evaderet eorum malorum, quæ patriæ imminere prædixerat oraculum.*

Ib. κακῶν τῆσδε χθονός. On this construction, cf. Wunder ad Phil. 191. Neue ad Antig. 10. Matth. §. 375.

787. On τάδε, as implying a single thing, see Neue ad El. 1124. Wunder ad Phil. 1326. Bernh. 280. On demonstrative pronouns, as used in order to announce a noun which follows, whether in the masculine or feminine gender, see Matth. §. 472, 2, e.

788. χώρας. This genitive may belong to ἐκεῖ in the preceding verse (sup. 170. Matth. §. 472, 2.), or to ἀλάστωρ (Trach. 1092. βουκόλων ἀλάστορα). The *ears* of the audience perhaps connected it with both.

Ib. ἀλάστωρ (ἄλαστος for ἄληστος, λήθω, λαθεῖν). Like the word προστροπαῖος, this word has two senses, a passive and an active one. In the first, it implies a person guilty of some crime *never to be forgotten*, more particularly *murder*; one who pollutes every person approaching him, and is to be shunned by all mankind. In its active sense, it implies one who *forgets not* to take revenge for the guilt committed; hence the *avenging* or punishing power, the word δαίμων omitted or added at pleasure. See Pass. and Ellendt in voc. and cf. Klausen's Theol. Æsch. 56. (As the ex-monarch, with uplifted hand, pronounces these and the following words at the top of his voice, he rises from his seat, and

ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. 790
ἆρ' οὐκ ἄμεινον ἢ σὺ τἀν Θήβαις φρονῶ;
πολλῷ γ', ὅσῳπερ καὶ σαφεστέρων κλύω
Φοίβου τε καὐτοῦ Ζηνὸς, ὃς κείνου πατήρ.
τὸ σὸν δ' ἀφῖκται δεῦρ' ὑπόβλητον στόμα,
πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795
κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
ἀλλ', οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς
οὐδ' ὧδ' ἔχοντες ζῷμεν, εἰ τερποίμεθα.

stands before the spectators as if he were already that *alastor*, or *avenging spirit*, which he threatens to be at some future day to Thebes.)

789–90. τῆς ἐμῆς χθονὸς, most emphatic.

789. ἔστιν, *licet*.

790. ἐνθανεῖν, TO DIE THEREON. Cf. Æschyl. S. c. Th. 728. χθονὰ ναίειν διαπήλας, ὁπόσαν | καὶ φθιμένους ἂν κατέχειν. 818. ἕξουσι δ' ἣν λάβωσιν ἐν ταφῇ χθόνα, | πατρὸς κατ' εὐχὰς δυσπότμους φορούμενοι.

791. A pause, then in a tone of the bitterest irony: "And who now is best advised of the future destinies of Thebes; you or I?" On ἆρ' οὐκ, see Hart. I. 454.

792. σαφεστέρων. To the illustration of this word, drawn from the greatest of the Hebrew prophets (sup. 623.), add, from the same source, VIII. 20. including context, 19–22.

794–5. "But *you* are a speaker of mere fallacies, uttering them indeed without stint or limit." Cf. Matth. II. p. 705.

Ib. ὑπόβλητον. SCHOL. οὐκ ἀληθὲς, ἀλλὰ πεπλασμένον. Aj. 481. ὑπόβλητον λόγον ἔλεξας. Ib. 188. ὑποβαλλόμενοι. The Scholiast derives the word from the practice of introducing supposititious children into Attic families.

795. στόμα, πολλὴν ἔχον στόμωσιν, ein Mund, der viele Redekraft hat, *a mouth which has much power of talk*. PASS. Reisig compares Arist. Nub. 1102. ὅπως εὖ μοι στομώσεις αὐτόν. Cf. Dissen ad Ol. VI. p. 71.

Ib. ἐν δὲ τῷ λέγειν, *but through*, or, *in consequence of your oratory*.

796. A similar sentiment occurs in the Antigonë:

ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας
ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους. 313.

where see Hermann for construction.

797. οἶδα πείθων. Kühn. §. 653 sq.

799. εἰ τερποίμεθα. Wunder adopts Brunck's translation: *si ita vivere nos juvat*. Reasoning from the excited feelings of Œdipus, and comparing Philoct. 1043–4., I should be disposed to give a stronger turn to the word τερποίμεθα. Reisig compares El. 354. οὐ ζῶ; κακῶς μέν, οἶδ'· ἐπαρκούντως δέ μοι.

ΚΡ. πότερα νομίζεις δυστυχεῖν ἔμ' εἰς τὰ σά, 800
ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;
ΟΙ. ἐμοὶ μέν ἐσθ' ἥδιστον, εἰ σὺ μήτ' ἐμὲ
πείθειν οἷός τ' εἶ, μήτε τούσδε τοὺς πέλας.
ΚΡ. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805
ΟΙ. γλώσσῃ σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
δίκαιον ὅστις ἐξ ἅπαντος εὖ λέγει.
ΚΡ. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
ΟΙ. ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
ΚΡ. οὐ δῆθ', ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα. 810

800–1. Donner translates: "do you think that the words just uttered will prepare greater misfortune for you or for me?" Hermann, Ellendt, Wunder, and Neue, quote the Scholiast: ἐν τῷ μὴ πείθεσθαί σε μᾶλλον σὺ δυστυχεῖς ἤπερ ἐγώ; The preposition εἰς (*in respect to*, cf. Matth. §. 578, c.) has been largely illustrated by me in other plays; cf. sup. 524. The word δυστυχεῖν appears to me to refer to 795–6: "You talk of *evils* to ensue from speaking: I ask whether, from the present speech, most evils will ensue to *you* or *me?*" Creon, it must be remembered, has already Ismenë in his power, and meditates the capture of Antigonë.

804. τῷ χρόνῳ, *by lapse of time.*

804–5. φῦναι φρένας, *to beget wisdom.* El. 1462. μηδὲ πρὸς βίαν | ἐμοῦ κολαστοῦ προστυχὼν φύσῃ φρένας. Æsch. S. c. Th. 608. φρενῶν βίᾳ (*in spite of his better sense,* or *wisdom.*)

805. λῦμα τῷ γήρᾳ τρέφει, *your existence is a reproach to old age,* or, literally, *you exist as a reproach to old age.*

806. δεινὸς, *strong in any thing, adapted, fitted for any thing.* Matth. II. 918. Cf. Philoct. 1307. for sentiment.

807. ὅστις—λέγει, *qui ex omni causa probabiliter dicendi materiam petit.* Herm.

Who smoothly talks on right and wrong alike,—
Can such a man be virtuous?
Dale.

Ib. ἐξ ἅπαντος. On the difference of preposition, here and sup. 761, see Matth. II. 996.

808–9. Creon observes: "Much speaking, and speaking to the purpose, are two things widely different." Œdipus retorts: "You forsooth are a man, who can speak briefly, and yet speak to the purpose."

Ib. τε—καί. Elmsley illustrates by Æsch. Prom. 927. Xen. Hier. I. 2. Eurip. Alcest. 546. Neue by Plat. Phædr. 237, d. Protag. 340, a. 359, e. Phædon. 58, c. See further, Hart. I. 100. 117. Before τὰ καίρια supply τὸ εἰπεῖν.

Ib. τὸ καίρια, Musgr. Schæf. Gaisf. τὰ καίρια, MSS. Herm. Wund. Dind. τὸ τὰ καίρια, Br. See Matth. on the subject, §. 268. Obs. 1.

810. οὐ δῆτα (τούτῳ) ὅτῳ &c., *who*

ΟΙ. ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.
ΚΡ. μαρτύρομαι τούσδ', οὐ σέ, πρός γε τοὺς φίλους
οἷ' ἀνταμείβει ῥήματ', ἤν σ' ἕλω ποτέ.
ΟΙ. τίς δ' ἄν με τῶνδε συμμάχων ἕλοι βίᾳ; 815
ΚΡ. ἦ μὴν σὺ κἄνευ τοῦδε λυπηθεὶς ἔσει.
ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
ΚΡ. παίδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
ΟΙ. ὤμοι. ΚΡ. τάχ' ἕξεις μᾶλλον οἰμώζειν τάδε. 820
ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε τ' οὐ μακροῦ χρόνου.

has a mind like yours. On ἴσος καὶ σοί, see Bernh. 96. Hart. I. 150.

811. πρὸ τῶνδε, *in the name of these persons,* i. e. the Chorus. Cf. Œd. T. 10.

812. ἐφορμῶν. "Non ab ἐφορμᾶν ducendum, sed ab ἐφορμεῖν." Dind. "ἐφορμεῖν, de nave proprium, sed ita non dicitur Sophocli. *Instare, adesse* significat, cum *custodiendi* et *præscribendi* molestia." Ell.

813–14. I understand generally, and from the text as arranged by Wunder, not by Herm. Dind. Gaisf.: "If ever you come into my power (ἤν σ' ἕλω ποτέ), be these (Coloniats) my witnesses, not you, who pretend to speak in their name, what reply you make to one who wished to be your friend."

813. πρός γε τοὺς φίλους, *amicis,* i. e. *mihi, cognato tuo.* Wund. πρὸς δὲ τοὺς φίλους, Herm. Dind. Gaisf., who place a full stop at σε, and understand an interruption at σ' ἕλω ποτέ.

815. τῶνδε συμμάχων βίᾳ, *these allies* (viz. the Chorus) *being unwilling.*

816. κἄνευ τοῦδε. Schol.: καὶ χωρὶς τοῦ λαβεῖν σε εἰς Θήβας, viz. without yourself being carried off. (Creon speaks with a scornful sneer, knowing that Ismenë is already in his hands, and on her way to Thebes.) Dindorf, who reads τῶνδε in his text, adopts the emendation of Musgrave, viz. τοῦδε, in his notes. Cf. Œd. T. 1158.

817. ποίῳ σὺν ἔργῳ, *in consequence of what proceeding?* Infr. 1663. σὺν νόσοις, *in consequence of disease.* Cf. Œd. T. 635. Ant. 172. Bernh. p. 214.

Ib. ἀπειλήσας ἔχεις. Infr. 1140. θαυμάσας ἔχω. 1474. συμβαλὼν ἔχεις, and numerous other places in Sophocles.

819. ἔπεμψα, have sent away; viz. to Thebes. Cf. infr. 1274.

Ib. τὴν δ', Antigonë sc.

820. οἰμώζειν. Creon forms his verb from the ὤμοι, just uttered by Œdipus. So in the Eumenides 117. Χόρος. (Μυγμός). Κλυτ. μύξοιτ' ἄν. 121. Χόρος. (ὠγμός). Κλ. ὤζεις; ὑπνώσσεις;

821. τήνδε τ' (ἕξω), pointing to Antigonë. τήνδε τ', Both. τήνδε γ', Libri.

ΟΙ. ἰὼ ξένοι, τί δράσετ᾽; ἦ προδώσετε;
κοὐκ ἐξελᾶτε τὸν ἀσεβῆ τῆσδε χθονός;
ΧΟ. χώρει, ξέν᾽, ἔξω θᾶσσον· οὔτε γὰρ τὰ νῦν
δίκαια πράσσεις οὔθ᾽ ἃ πρόσθεν εἴργασαι. 825
ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.
ΑΝ. οἴμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
θεῶν ἄρηξιν ἢ βροτῶν; ΧΟ. τί δρᾷς, ξένε;
ΚΡ. οὐχ ἅψομαι τοῦδ᾽ ἀνδρὸς, ἀλλὰ τῆς ἐμῆς. 830
ΟΙ. ὦ γῆς ἄνακτες. ΧΟ. ὦ ξέν᾽, οὐ δίκαια δρᾷς.
ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἐμοὺς ἄγω.
ΟΙ. ἰὼ πόλις. στροφ.
ΧΟ. τί δρᾷς, ὦ ξέν᾽; οὐκ ἀφήσεις; τάχ᾽ εἰς
βάσανον εἶ χερῶν. 835
ΚΡ. εἴργου. ΧΟ. σοῦ μὲν οὔ, τάδε γε μωμένου.
ΚΡ. πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.

826. ὑμῖν, (speaks to his attendants).

829. τί δρᾷς. Schol.: to Creon, who is dragging away Antigonë.

830. τῆς ἐμῆς, (*as being his niece, and committed to his guardianship*). Antig. 45. τὸν γοῦν ἐμὸν καὶ τὸν σὸν (ἀδελφόν). Cf. infr. 832. τοὺς ἐμοὺς, where Antigonë is again meant. infr. 942. τῶν ἐμῶν ζῆλος.

833. ἰὼ πόλις. Exclamations of this kind must often be rendered by a periphrasis, "citizens! to you I make appeal!" Dale translates, "O Athens! Athens!" but the appeal is to men of Colonos, not to men of Athens. The same translator, who has much confused the characters here, puts this appeal into the mouth of Antigonë. Every reader of taste must perceive that it belongs to Œdipus, and that the stage-effect is much benefited by allowing Antigonë to be mute till she is about to be actually forced away (infr. 844). Dindorf, who in his text had ascribed this verse to Antigonë, in his notes restores it to Œdipus.

834. Metre: dim. dochm.

834–5. εἰς βάσανον εἶ χερῶν. Schæfer compares infr. 1297. οὔτ᾽ εἰς ἔλεγχον χειρὸς οὔτ᾽ ἔργου μολών. Metre: dochmiac.

836. εἴργου (speaks to the Chorus, who are laying hands on him). *Away! take off your hands.* Metre: dim. dochm.

Ib. σοῦ μὲν οὔ (*I will not take off my hands from you*) μωμένου (μάω, cf. Matth. §. 243.), *contriving, attempting.* On the particle γε, see Hartung, I. 477.

837. πόλει, i. e. *Thebes.* μαχεῖ—πημανεῖς, Pors. Elmsl. Dind. πημαί-

ΟΙ. οὐκ ἠγόρευον ταῦτ' ἐγώ; ΧΟ. μέθες χεροῖν
τὴν παῖδα θᾶσσον. ΚΡ. μὴ 'πίτασσ' ἃ μὴ κρατεῖς.
ΧΟ. χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. 840
ΧΟ. προβᾶθ' ὧδε, βᾶτε βᾶτ', ἔντοποι.
πόλις ἐναίρεται, πόλις ἐμά, σθένει.
προβᾶθ' ὧδέ μοι.
ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξενοι ξένοι.
ΟΙ. ποῦ, τέκνον, εἶ μοι; ΑΝ. πρὸς βίαν πορεύομαι. 845
ΟΙ. ὄρεξον, ὦ παῖ, χεῖρας. ΑΝ. ἀλλ' οὐδὲν σθένω.
ΚΡ. οὐκ ἄξεθ' ὑμεῖς; ΟΙ. ὦ τάλας ἐγώ, τάλας.

νεις, Herm. Wund. Neue. infr. 893. πημήνας. Aj. 1314. πημανεῖς.

838. οὐκ ἠ. τ. ἐ. Did I not tell you (that men would come from Thebes to do what Creon is now doing)? A great improvement in the arrangement of the dramatic characters will be found here by comparing Wunder's text with that of Brunck. The learned writer's views have justly been adopted by Herm. and Dind.

839. μὴ 'πίτασσ' ἃ μὴ κρατεῖς. Ellendt observes, that it is doubtful whether κρατεῖν has here an accusative, or whether we are to understand κρατεῖς ἐπιτάσσειν, *are competent to command.*

840. χαλᾶν, *to let go*; λέγω, *I command.* infr. 856. μὴ ψαύειν λέγω. (Cf. Wund. ad Phil. 101.)

Ib. σοὶ δ' ἔγωγε (λέγω) ὁδοιπορεῖν.

841. ὧδε, *here.* Metre: dim. dochm., as also verse following.

842. πόλις ἐναίρεται. The Chorus exclaim, that by this violent proceeding of Creon (σθένει), the state and its liberties are infringed. If chronology would in the least have admitted of such an observation, I should have said that the scuffle between Philocleon and the Chorus in the "Wasps" of Aristophanes was a parody on this proceeding in the present drama. Here, as there, it might be asked, "and how was this conflict conducted? Were the Chorus on the stage, instead of the orchestra? or had the Greek Chorus a *double* body; one to perform the active part upon the stage, while the real Chorus remained quiescent in the orchestra? or finally, did Greek conventional feeling admit of such a proceeding as that before us being done by supposition?" Had the treatise of Sophocles on the "Chorus" reached us, these questions might have been answered; at present they can only be asked.

Ib. πόλις ἐμά. Antig. 1140. πάνδημος ἀμὰ πόλις. Wund. Edit.

846. οὐδὲν (=οὐ, cf. Ell. II. 428.) σθένω, *I am unable, I have no power* (to reach forth my hands).

847. οὐκ ἄξεθ' ὑμεῖς; (addressed to his guards or attendants, who carry Antigonë off the stage.)

848–9. οὐ μὴ ὁδοιπορήσεις. On the irony of this future with οὐ μή, see Hartung, II. 157.

ΚΡ. οὔκουν ποτ' ἐκ τούτοιν γε μὴ σκήπτροιν ἔτι
ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις
πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ 850
ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὢν ὅμως,
νίκα. χρόνῳ γὰρ, οἶδ' ἐγὼ, γνώσει τάδε,
ὁθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
δρᾷς, οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
ὀργῇ χάριν δοὺς, ᾗ σ' ἀεὶ λυμαίνεται. 855
ΧΟ. ἐπίσχες αὐτοῦ, ξεῖνε. ΚΡ. μὴ ψαύειν λέγω.
ΧΟ. οὔτοι σ' ἀφήσω, τῶνδέ γ' ἐστερημένος.
ΚΡ. καὶ μεῖζον ἆρα ῥύσιον πόλει τάχα
θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.

848. ἐκ τούτοιν—σκήπτροιν, i. e. Ismenë and Antigonë, who acted as his *staffs* and *supporters*. Eur. Hec. 280. ἥδ' ἀντὶ πολλῶν ἐστί μοι παραψυχὴ, πόλις, τιθήνη, βάκτρον, ἡγεμὼν ὁδοῦ. For the prepos. cf. Phil. 91. ἐξ ἑνὸς ποδός. Schæf. ad Dionys. p. 295. Matth. §. 574.

851. ταχθεὶς τάδ' ἔρδω. Phil. 6. ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὑπό.

Ib. τύραννος, *of royal race*. Reis. That he was not the *king* of Thebes, as Ellendt makes him, seems clear from former passages of the play. 367. sq. 425, &c.

853. ὁθούνεκ'=ὅτι, Matth. II. 1114. αὐτὸς αὑτόν. Id. §. 489, 2. Bernh. 287.

854. βίᾳ φίλων. infr. 943. Antig. 59.

855. ὀργῇ χάριν δοὺς, *gratifying your anger*. infr. 1182. αὑτοῦ φρένι χάριν παρασχεῖν. For further examples, see Elmsl. ad Eur. Bacch. 720. (as Creon prepares to leave the stage, the Chorus lay hands on him.)

856. ἐπίσχες, *halt, stop*, (Phil. 539. ἐπίσχετον, μάθωμεν. El. 1369. εἰ δ' ἐφέξετον. Eur. Hip. 567. ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω,) αὐτοῦ, *on the spot where you are*. Cf. sup. 192.

858. ῥύσιον. Hesych.: τὸ ἕνεκα ἐνεχύρου κατεχόμενον, something detained as a pledge, and which may be recovered by paying the price for it: here applied sneeringly to Œdipus, whom Creon meditates to carry off, as well as his daughters. πόλει, *Thebes*.

859. τιθέναι, to lay down as a pledge. Passow, art. 8. Wunder's version, *redemptionis pretium solves*, which is also that of Musgrave and Reisig, does not strictly accord with the definition of Hesychius. A distinction seems to be in Creon's mind between his neices and their father. The former he considers as his property, the latter as pledge or booty, which may be redeemed.

Ib. ἐφάπτεσθαι, *manus injicere*. Ell.

ΧΟ. ἀλλ' ἐς τί τρέψει; ΚΡ. τόνδ' ἀπάξομαι λαβών. 860
ΧΟ. δεινὸν λέγεις. ΚΡ. ὡς τοῦτο νῦν πεπράξεται,
ἢν μή μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθῃ.
ΟΙ. ὦ φθέγμ' ἀναιδὲς, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;
ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἵδε δαίμονες
θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι, 865
ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας
πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.

860. ἐς τί τρέψει; *quo te convertes?* i. e. *quid facies?* Wund. τόνδ', strongly emphatic.

861. πεπράξεται, Matth. §. 498. Hermann proposes to get rid of the particle ὡς, (which is not recognized in the ancient MSS., and which Triclinius appears to have foisted into the text,) by reading δεινὸν λέγοις ἄν. For Matthiæ's opinion, see Gr. Gr. §. 628, 5.

863. ὦ φθέγμ' ἀναιδὲς, may perhaps be rendered, *O man of shameless speech!* Electr. 1225. ὦ φθέγμ' ἀφίκου, (of which in its proper place;) so infr. 960. ὦ λῆμ' ἀναιδὲς, *O man of shameless audacity!* Antig. 746. ὦ μιαρὸν ἦθος. (applied to Hæmon.). Cf. Aj. 14. (At the conclusion of this verse, I understand some gesture or movement on the part of Œdipus, indicative of a desire to vent a solemn imprecation on the head of Creon. The latter, justly fearful of a curse uttered in the presence of the Furies, begs him in a state of great agitation to forbear.)

864. αὐδῶ σιωπᾶν. *Silence, I charge thee!* On looking into Dale, I find he has used the very same words. But why translate words at all of which the meaning is so obvious? I answer, because the version, which first flies to young lips on such occasions, is generally of the homeliest kind; because the dignity of ancient tragedy, being compromised by such renderings, does not always subsequently exercise its due impressions; and because it is of much consequence that impressions of intellectual dignity and beauty should be formed early in young minds as well as rules of grammar and laws of prosody.

Ib. μὴ γὰρ, *O that not!* αἵδε δαίμονες, the Furies. "Eas aut imaginibus suis quasi inhabitantes demonstrat, aut certe præsentes, ut quarum prope lucum assiderat." Ell.

865. ἄφωνον ἀρᾶς. (cf. sup. 677. 786. Matth. §. 339.) I understand: without voice and power to pronounce this curse, which I was about to pour upon you. Reisig proposes to substitute τῆσδε σῆς ἀρᾶς ἔτι, ὃς, &c. "ut sit exsecratio *tui*."

Ib. τῆσδε τῆς, ed. Lond. a. 1747. Herm. Wund. Dind. τῆσδε γῆς, Libri. σοί γε τῆσδ', Br.

866. ὅς. See Bernh. p. 293.

866–7. The commentators differ widely in their explanations of these verses. All of them agree with the Scholiast in understanding Antigonë by the word ὄμμα, as being her father's *eye*. The next consideration is the adjective ψιλόν. Does this agree with με or ὄμμα? Dœderlein and

τοιγὰρ σέ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
ὁ πάντα λεύσσων Ἥλιος δοίη βίον
τοιοῦτον, οἷον κἀμέ, γηρᾶναι ποτέ. 870

ΚΡ. ὁρᾶτε ταῦτα, τῆσδε γῆς ἐγχώριοι;

ΟΙ. ὁρῶσι κἀμὲ καὶ σέ, καὶ φρονοῦσ' ὅτι

Wunder refer it to the pronoun, but differ in their sense of it; the former interpreting by *inermis*, the latter by "*oculis privatus*," "so that the words which follow," continues the learned editor, "viz. πρὸς ὀμμ. τ. πρ. may serve as an explanation of the adjective ψιλόν." Jacobs, objecting to the word ὄμμα thus "nakedly placed, and especially when ὄμμασιν τοῖς πρόσθεν follows," joins ψιλὸν with ὄμμα, and understands by it the miserable and destitute condition of Antigonë. Hermann interprets by "*vilis oculus*." "Est enim illa (Antigonë sc.) oculus quidem, sed quia alienus, potissima carens virtute oculi, ut eo Œdipus ut suo et semper ut velit uti possit." Whether Œdipus, with all his proverbial sagacity, argued in this subtle way, I leave others to judge. It is painful to trouble the reader with additional explanations; but to myself none of the foregoing seem altogether satisfactory. Whoever traces the word ψιλὸν through Passow's explanations, will find in it a general sense of nudity, destitution, and unprotectedness, with which senses, whether in a primary or metaphorical sense, the reader will find the following passages in Sophocles exactly correspond: Antig. 426. Aj. 1123. Phil. 953. and infr. 1029. Considering therefore the word ὄμμα as one which a blind man would naturally use of any person that was a light, a guide and a support to him, I understand by ψιλὸν ὄμμα, not *Antigonë*, but *Ismenë*, carried off by Creon's troops while engaged in the cathartic rites of the grove, and where of course she was wholly unprotected, and to whom the mind of Œdipus naturally turns, now that he was additionally deprived of his ὄμματα τὰ πρόσθεν, or Antigonë. How much *both* were in his mind, when uttering these words, the mere repetition of the word ἀποσπάσας, in a subsequent verse (895), will, I think, suffice to shew: Κρέων ὅδ', ὃν δέδορκας, οἴχεται τέκνων | ἀποσπάσας μου τὴν μόνην ξυνωρίδα. It may be added, that Ellendt interprets ψιλὸν, "*infirmum, non idoneum defensioni*, a similitudine ψιλοῦ, *levis armaturæ hominis*." For the double accus. in the sentence, cf. Matth. §. 418.

869. Not having dared to curse Creon by the Erinyes, the blind old man curses him by Helios; but why by the *giver of light*, instead of the *author of darkness*, when the object of his prayer is, that he may be old and blind, like himself? Reisig, with much acuteness and ingenuity of illustration, shews that the ancients were accustomed to consider the same deity as capable of shewing his power in exactly contrary ways, according as he operated by his presence or his absence. Neue, with his usual propriety of reference, points to El. 824. ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων | Ἅλιος, εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι;

870. οἷον κἀμὲ, i. e. ἔδωκε γηρᾶναι. Matth. §. 427. Bernh. 299.

ἔργοις πεπονθὼς ῥήμασίν σ' ἀμύνομαι.
ΚΡ. οὔτοι καθέξω θυμὸν, ἀλλ' ἄξω βίᾳ,
κεἰ μοῦνός εἰμι, τόνδε, καὶ χρόνῳ βραδύς. 875
ΟΙ. ἰὼ τάλας. ἀντ.
ΧΟ. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ
τάδε δοκεῖς τελεῖν.
ΚΡ. δοκῶ. ΧΟ. τάνδ' ἄρ' οὐκ ἔτι νέμω πόλιν.
ΚΡ. τοῖς τοι δικαίοις χὠ βραχὺς νικᾷ μέγαν. 880
ΟΙ. ἀκούεθ' οἷα φθέγγεται; ΧΟ. τά γ' οὐ τελεῖ.
* * * * * ΚΡ. Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὔ.
ΧΟ. ἆρ' οὐχ ὕβρις τάδ'; ΚΡ. ὕβρις· ἀλλ' ἀνεκτέα.
ΧΟ. ἰὼ πᾶς λεὼς, ἰὼ γᾶς πρόμοι,

873. I should not have thought of adverting again to an opposition so common in tragic Greek as that between ἔργα and ῥήματα, if I did not see that Dale's version had missed it:

—they know what wrongs I have endured,
While but in words I vent my powerless vengeance.

I should rather translate:

they know, my sufferings
Are *deeds*, but my revenge mere *words*.

Ib. σ' ἀμύνομαι. Antig. 643. ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς. Thucyd. I. 42. ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι. Cf. infr. 1128.

874. καθέξω (*restrain*) θυμόν. El. 1011. κατάσχες ὀργήν. Pind. Isthm. III. 3. κατέχει κόρον.

875. χρόνῳ, *age*. Sup. 374. Antig. 681. Plat. Soph. 234, d. (Creon seizes on Œdipus.)

876. For metre, cf. strophe 833 sq.

879. τάνδ' ἆρ' οὐκ ἔτι νέμω πόλιν, "Then I consider this state as no longer a state, mistress of her laws, and able to protect herself from violence." The force of this declaration seems much weakened by reading νεμῶ instead of νέμω, as Reisig, Dindorf, and other commentators do.

880. τοῖς δικαίοις, *in a just cause*. Soph. Phil. 1251. Eurip. Heracl. 331. σὺν τῷ δικαίῳ. For the dative without preposition, Neue compares Thucyd. IV. 62. εἴ τις βεβαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται. Cf. Matth. §. 400, 5.

Ib. βραχὺς, *homo opibus nullis valens*, Ell. Musgrave compares σμικρὸν, infr. 958. and Eur. Heracl. 614.

882. Dindorf proposes to fill up the lacuna by putting a comma at τελεῖ, and supplying εἰ Ζεὺς ἔτι Ζεύς.

883. ἆρ' οὐχ ὕβρις τάδ'; *if this is not insolence, what is?* Eur. Troad. ταῦτα γὰρ γέλως πολύς. The formula has been largely illustrated in my Aristophanes. See also Kühn. §. 423. Anm. For examples of τάδε, as applied to a single thing, see Ellendt II. 276.

884. γᾶς πρόμοι. Wunder rightly

μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν 885
περῶσι * * δή.

ΘΗ. τίς ποθ' ἡ βοή; τί τοὔργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
οὗ χάριν δεῦρ' ἧξα θᾶσσον ἢ καθ' ἡδονὴν ποδός. 890

ΟΙ. ὦ φίλτατ', ἔγνων γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.

ΘΗ. τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.

ΟΙ. Κρέων ὅδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα. 895

ΘΗ. πῶς εἶπας; ΟΙ. οἷά περ πέπονθ' ἀκήκοας.

observes, that Theseus only is meant. How much the Chorus must have elevated their voices, or how conveniently Theseus was within *dramatic* distance to hear this appeal, will appear in the course of two or three verses.

885–6. ἐπεὶ πέραν περῶσι.

"Far, far e'en now, they pass the bounds of right." Dale.

The northern minstrel would, I think, have suggested *bounds* of another kind:

" She's o'er the [p] *border*, and awa' Wi', &c. &c."

ἐπεὶ I translate, *otherwise*, and περῶσ' I understand as a future verb. The distinction between πέραν and πέρα has been nicely discriminated by Hermann. See also Passow in voc. Buttmann's Lexil. and Diss. ad Pind. Nem. VII. p. 461. Hermann, Gaisford, and Wunder, fill up the lacuna, as Elmsley proposed, thus: περῶσ' οἵδε δή. On the particle, see Hart. I. 249.

887. τί τοὔργον, *quid hoc rei est?* Ell. On the preposition ἐκ, (*ob*) see Kühn. §. 599.

888. βουθυτοῦντα ἀμφὶ βωμόν. Cf. infr. 1495. βούθυτον ἑστίαν ἁγίζων. See also Trach. 609.

Ib. ἔσχετ', *inhibuistis, moram injecistis*, Musg. stört, *disturbed*, Germ. Prose. Cf. Matth. p. 961.

889. ἐπιστάτῃ (ἐφίσταμαι), here, *tutelar deity*.

890. θᾶσσον ἢ καθ' ἡδονὴν ποδός. Donn: *schneller, als den Fuss erfreuen mag*. El. 1503. μὴ μὲν οὖν καθ' ἡδονὴν θάνῃς. Neue refers to Phil. 206. στίβου κατ' ἀνάγκαν ἕρποντος.

891. γάρ. On the use of this particle after vocatives, see Tafel's Dilucid. Pindar. I. 164.

895. ξυνωρὶς, properly, *a chariot with two horses*; hence, *a pair*; here, Ismenë and Antigonë. Eur. Phœn. 1101. ζῇ σοι ξυνωρὶς εἰς τόδ' ἡμέρας τέκνων. Med. 1142. πρὶν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα.

896. οἷς περ. See Hart. I. 341.

[p] This would be the case when Creon's troop reached the Pythian temple at Œnoë (cf infr. 1047), which latter place Thucyd. (II. 18.) describes as the border-ground between Attica and Bœotia. Cf. Müller's Dorians, I. 267.

ΘΗ. οὔκουν τις ὡς τάχιστα προσπόλων μολὼν
πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεὼν
ἄνιππον ἱππότην τε θυμάτων ἄπο
σπεύδειν ἄπο ῥυτῆρος, ἔνθα δίστομοι 900
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοὶ,
ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένῳ γένωμαι τῷδε, χειρωθεὶς βίᾳ.
ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγὼ,
εἰ μὲν δι' ὀργῆς ἧκον, ἧς ὅδ' ἄξιος, 905
ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερός.
νῦν δ' οὔσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,

897. τις . . προσπόλων. Theseus speaks to one of the attendants on his royal person.

898. τούσδε βωμοὺς, *the adjoining altar.* So infr. 1020. ἐν τόποισι τοῖσδε. 1057. τούσδ' ἀνὰ χώρους. On the primary and secondary senses of ὅδε, see Ellendt in voc.

899–900. θυμάτων ἄπο σπεύδειν, *to quit the sacrifice and hasten.*

900. ῥυτὴρ (ῥύω, ἐρύω), a strap, or thong in the horse's bridle, which was drawn tight, or hung loose, according as the animal was to proceed leisurely or at speed. From Il. XVI. 475. (τὼ δ' ἰθυνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν), it would appear, says Passow, that the word was originally used of the cords in which chariot horses were confined. To ride with the bridle loose, was termed ἀπὸ ῥυτῆρος ἐλαύνειν. On the preposition, cf. Neue ad El. 1127. Matth. §. 572. translates: "far from the reins;" i. e. "without reins, with loose reins." Hence: *at full speed.*

900–1. δίστομοι (Antig. 119. ἑπτάπυλον στόμα. Eur. Suppl. 411. ἑπταστόμους πύλας) ὁδοὶ, *two roads,* συμβάλλουσι, *meet.* This σχιστὴ ὁδὸς will be explained more fully infr. 1044.

Ib. ἔμποροι, *travellers.*

902. "παρέρχομαι. Proprie *prætereo:* ὡς μὴ παρ. αἱ κόραι, adsignificata *evadendi notione, ingredior.*" Ell.

903. ξένῳ. The Scholiast understands *Creon;* Schneider, *Œdipus.*

904. τοῦτον. *Creon* sc. On the union of τοῦτον and ὅδε in the same sentence, see Ellendt in Ὅδε III. d. Ellendt (II. 453.) has apparently fallen into the mistake of supposing the former part of the verse to be addressed to Creon, instead of the πρόσπολος.

905. εἰ μὲν δι' ὀργῆς ἧκον. Schol.: εἰ ἐν ταύτῃ τῇ ὀργῇ ἦν. Cf. Bernh. p. 235. Matth. §. 580, c.

907–8. The reasoning of Theseus is clear enough. He (Creon) has laid hands, in a strange land, on what does not belong to him: we will now lay hands on him; nor shall he be restored to his country, till they (Antigonë and Ismenë) are restored to our country. Cf. infr. 933 sq.

907–8. οὔσπερ — τούτοισι. Cf. Matth. §. 474, a.

τούτοισι κοὐκ ἄλλοισιν ἁρμοσθήσεται.
οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
κείνας ἐναργεῖς δεῦρό μοι στήσῃς ἄγων· 910
ἐπεὶ δέδρακας οὔτ' ἐμοῦ καταξίως,
οὔθ' ὧν πέφυκας αὐτὸς οὔτε σῆς χθονὸς,
ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
κἄνευ νόμου κραίνουσαν οὐδὲν, εἶτ' ἀφεὶς
τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπεισπεσὼν 915
ἄγεις θ' ἃ χρῄζεις καὶ παρίστασαι βίᾳ.
καί μοι πόλιν κένανδρον ἢ δούλην τινὰ
ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.
καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920

Ib. οὕσπερ, Br. Wund. Dind. ὥσπερ, Libri, Reisig. Herm. Gaisf., who understand οὕτω before τούτοισι.

908. ἁρμοσθήσεται, *illigabitur*, Neue (Eur. Bacch. 231. καὶ σφᾶς σιδηραῖς ἁρμόσας ἐν ἀρκύσιν). Ellendt translates: *secundum quam sibi ipse scripsit regulam judicabitur.*

909. οὐ γάρ ποτ' ἔξει, *for you shall not depart.* (The rapid and lively character of this speech, Theseus first addressing one of his attendants (904), then turning to the Chorus, and now addressing himself personally to Creon, will not escape the discerning reader.)

910. ἐναργεῖς, vor Augen, *before my eyes*, Donn.

913. ὅστις=ὅς. Sup. 263. infr. 962.

914. ἀφείς. Infr. 1537. τὰ θεῖ' ἀφείς.

915. τὰ τῆσδε γῆς κύρια (*leges et morem publicum civitatis*, Ell.), Matthiæ (§. 438.) considers as equivalent to τὸν κύριον.

916. ἄγεις, *juxta te statuis, ut sit penes te:* ergo *potiris*, Reis. *carry off.* Infr. 923. 927.

Ib. παρίστασαι (παρίστημι). Schol. καταδουλοῖς καὶ ὑποχείριον (σοι) ποιεῖς.

917. πόλιν κένανδρον ἢ δούλην. Reisig compares Eur. Herac. 244–6. εἰ γὰρ παρήσω τόνδε συλᾶσθαι βίᾳ ξένου πρὸς ἀνδρὸς βωμὸν, οὐκ ἐλευθέραν οἰκεῖν δοκήσω γαῖαν, κ. τ. ἑ.

918. τῷ μηδενί. Aj. 1114. οὐ γὰρ ἠξίου τοὺς μηδένας. Cf. Matth. §. 437. Hartung. II. 130.

919. On the phrases παιδεύειν τινὰ κακὸν, γενναῖον, &c., see Matth. §. 420, 3. Hemsterh. ad Arist. Plut. 4. Musgrave ad Eur. El. 379. Phil. 1360. οἷς γὰρ ἡ γνώμη κακῶν | μήτηρ γένηται, τἄλλα παιδεύει κακούς. (A strong emphasis on the word Θῆβαι, alike honourable to Theseus and the poet.)

920. οὐ γὰρ φιλοῦσιν, it is not *her* wont or custom.

οὐδ' ἄν σ' ἐπαινέσειαν, εἰ πυθοίατο
συλῶντα τἀμὰ καὶ τὰ τῶν θεῶν, βίᾳ
ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
οὔκουν ἔγωγ' ἂν, σῆς ἐπεμβαίνων χθονὸς,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς,
οὔθ' εἷλκον οὔτ' ἂν ἦγον· ἀλλ' ἠπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὑτοῦ, καί σ' ὁ πληθύων χρόνος 930
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινὰ,
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις

922. συλῶντα τἀμὰ καὶ τὰ τῶν θεῶν, *spoliantem terram meam eamque diis sacram.* Wund.

Ib. τἀμὰ, *terram meam*, non *res meas.* Neue.

923. φωτῶν ἀθλίων ἱκτήρια=φῶτας ἀθλίους ἱκτηρίους. Matth. §. 442, 4. Neue, referring to v. 832, evidently considers *Œdipus* only to be meant in the plural noun φῶτας. If a single person only is intended, I should rather refer it to Ismenë, who had actually been carried off by the troops of Creon, while performing supplicatory rites in the sacred grove. Referring to former notes on the subject of double and triple participles, and the use of possessive pronouns, &c., I throw out for consideration, whether the two verses might be rendered: *plundering myself and the goddesses*—i. e. the Eumenides (τἀμὰ καὶ τὰ τῶν θεῶν)—*by forcibly carrying off those who were supplicants to them.* On turning to the German translators to see what support I could meet for this interpretation, I find Solgen, Thudichum, and Donner, all translating as has been here proposed: *mich beraubend und die Götter*, Thudich. Donn. *mich und selbst die Götter plündernd*, Solg.

926. ἄνευ, *without the consent of.*

Ib. ὅστις ἦν, *whoever he might be.*

927. ἠπιστάμην. Supply ἂν from preceding verse.

929. ἀξίαν οὐκ οὖσαν (sc. αἰσχύνεσθαι).

930. τὴν αὐτὸς αὑτοῦ. Cf. Neue ad Aj. 1132. Matth. §. 468, 6. Bernh. 287.

Ib. πληθύων χρόνος. Cf. sup. 377.

931. Antig. 281. μὴ 'φευρεθῇς ἄνους τε καὶ γέρων ἅμα, a union which ought not to be found, the proper duty of *age* being to confer wisdom, not to take it away.

934. μέτοικος, what a *metic* was in comic Greek, the readers of Ari-

εἶναι βίᾳ τε κοὐχ ἑκών· καὶ ταῦτά σοι 935
τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.
ΧΟ. ὁρᾷς ἵν' ἥκεις, ὦ ξέν' ; ὡς ἀφ' ὧν μὲν εἶ,
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.
ΚΡ. ἐγὼ οὔτ' ἄνανδρον τήνδε τὴν πόλιν λέγων,
ὦ τέκνον Αἰγέως, οὔτ' ἄβουλον, ὡς σὺ φῆς, 940
τοὔργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι
οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι

stophanes are well aware. Here perhaps the word, which will occur frequently for illustration in future plays, implies little more than an *inhabitant;* a sense of *captivity* included. Dale translates boldly, but not amiss to the sense,

Or in the land will I detain thee, bound
A slave reluctant.

935. βίᾳ τε κοὐχ ἑκών. It is usual to compare such formulæ as Œd. T. 1275. πολλάκις τε κοὐχ ἅπαξ. El. 885. ἐξ ἐμοῦ τε κοὐκ ἄλλης, &c. &c. On the particles τε καὶ, see Hart. I. 102.

936. General sense: and what I *say* I *mean*. Ἀπὸ τῆς γλώσσης=τῇ γλώσσῃ. Cf. Matth. §. 396. Blomf. Gloss. Agam. 786. and Diss. Comment. in Pind. p. 62.

937–8. ἀφ' ὧν μὲν εἶ—κακά. Hermann understands this as said of the *Thebans*, not of the *parents of Creon*. Reisig had previously observed, that the expression referred not only to parentage, as in Œd. T. 415, but appeared to comprehend what was observed at v. 912. οὔθ' ὧν πέφυκας αὐτὸς, οὔτε σῆς χθόνος. See also the eulogium on Thebes, 919–20. Like so many other passages in Sophocles, every word almost is put in opposition to, and made to contrast with, some other word or words. "Thy words and outward bearing (φαίνει) are such as might be expected from the quarter whence you came, for they are just and honourable—thy deeds are those of self-convicted villainy.

939. In considering the speech of Creon, we must remember that we are dealing with a practised sophist, who answers what he thinks convenient, and omits what it is less convenient to reply to; glossing here, and fabricating there; using every art to justify himself, and raise hatred against the ex-monarch.

Ib. ἄνανδρον. Reply to the κένανδρον of Theseus at v. 917. ἀνὴρ emphatic in both cases.

940. ἄβουλον. Reisig and Wunder refer this also to the passage pointed out in the preceding verse. To myself it appears, that the cunning sophist merely *imagines* Theseus to have said this, in order that he may be provided with a peg for his εὔβουλον πάγον at v. 947.

941. γιγνώσκων. Heller: γνώμην ἔχων, νομίζων. Eur. Cycl. 421. ἄλλην ἔδωκα κύλικα, γιγνώσκων ὅτι τρώσει νιν οἶνος καὶ δίκην δώσει τάχα. Herm. ad Ion. 590.

942. αὐτοὺς (Schol. τοὺς Ἀθηναίους) may be elicited from the word πόλιν, v. 939. Cf. Bernh. 288. Matth. §. 434, 2. Diss. ad

ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βίᾳ.
ἤδη δ', ὁθούνεκ' ἄνδρα καὶ πατροκτόνον
κἄναγνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι 945
ξυνόντες εὑρέθησαν ἀνόσιοι τέκνων.
τοιοῦτον αὐτοῖς Ἄρεος εὔβουλον πάγον
ἐγὼ ξυνῄδη χθόνιον ὄνθ', ὃς οὐκ ἐᾷ
τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·
ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν. 950
καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς
αὐτῷ τ' ἀρὰς ἠρᾶτο καὶ τῷμῷ γένει·
ἀνθ' ὧν πεπονθὼς ἠξίουν τάδ' ἀντιδρᾶν.
θυμοῦ γὰρ οὐδὲν γῆρᾶς ἐστιν ἄλλο πλὴν
θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἅπτεται. 955

Pind. Nem. VI. p. 432. For αὐτοὺς ἐμπέσοι, see Matth. §. 426. Hermann observes, "videtur Sophocles more suo quod insolentius esset prætulisse."

942–3. ζῆλος τῶν ἐμῶν ξυναίμων, *eager emulation for my relatives.* On ἂν ἐμπέσοι, see Hart. II. 264.

943. ὥστε—βίᾳ, *to foster them against my consent.*

945. δεξοίατ', Elms. Herm. Wund. Dind. δεξαίατ', Libri.

945–6. γάμοι τέκνων, *matris cum filio connubium.* Herm. ξυνόντες ἀνόσιοι, perhaps, *unholily consorted.* Reisig refers to infr. 1133. (ᾧ τίς οὐκ ἔνι | κηλὶς κακῶν ξύνοικος;) Neue to Antig. 372. Add El. 610. Aj. 610. On the subject of marriage between near relatives, see Thudichum I. 303.

947. On the Areopagus as a criminal court, much information will be gathered from Thudichum I. 304., and still more from Müller's Eumeniden. See also Klausen's Theol. Æsch. p. 129.

948. χθόνιον. Schol.: αὐτόχθονα, *native to the soil.* Aj. 202. γενεᾶς χθονίων ἀπ' Ἐρεχθειδᾶν. Herm.: ἐγχώριον.

950. ᾧ πίστιν ἴσχων = πιστεύων, *confiding in which.* El. 735. τῷ τέλει πίστιν φέρων.

951–2. πικρὰς—ἀρὰς ἠρᾶτο. Antig. 427. ἀρὰς κακὰς ἠρᾶτο. For the fact, cf. sup. 868.

954–5. These two verses, the connexion of which with the preceding is not at first very apparent, must be explained out of the dramatic character of Creon, which is a mixture of the moralist, the rhetorician, and the hypocrite. "As for any anger displayed on this occasion, why should it create surprise? It is a passion born with us, which grows with our growth, and the old age or termination of which (Æsch. S. c. Th. 679.) is synonymous with death; for the dead alone," continues our moralist, laying his hand on his breast, "are insensible to pain and provocation, and consequently are

πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
ἐρημία με, κεἰ δίκαι' ὅμως λέγω,
σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
καὶ τηλικόσδ' ὢν, ἀντιδρᾶν πειράσομαι.

ΟΙ. ὦ λῆμ' ἀναιδὲς, τοῦ καθυβρίζειν δοκεῖς, 960
πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε;
ὅστις φόνους μοι καὶ γάμους καὶ ξυμφορὰς
τοῦ σοῦ διῆκας στόματος, ἃς ἐγὼ τάλας
ἤνεγκον ἄκων. θεοῖς γὰρ ἦν οὕτω φίλον,
τάχ' ἄν τι μηνίουσιν εἰς γένος πάλαι. 965
ἐπεὶ καθ' αὑτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
ἁμαρτίας ὄνειδος οὐδὲν, ἀνθ' ὅτου

insensible to anger." The explanation has been generalised, that the application may be made to Œdipus as well as Creon, if the reader so pleases. For various opinions collected from the ancients on the subject of anger, see Thudichum I. 303. 340.

955. *θανόντων — ἅπτεται.* Wunder compares El. 1170. *τοὺς γὰρ θάνοντας οὐχ ὁρῶ λυπουμένους.* Dale translates with his usual elegance:

Resentment knows no soothing balm of age,
Calmed but in death, it only fails to rouse
The long departed.

957. *ὅμως.* Cf. Matth. §. 566, 3.

Ib. *ἐρημία,* alluding to the want of his body-guard, or attendants.

958. *σμικρὸν, infirmum, nullis opibus valentem.* Ell. Aj. 158. *καίτοι σμικροὶ μεγάλων χωρὶς σφαλερὸν πύργου ῥῦμα πέλονται.*

960. *ὦ λῆμ' ἀναιδές.* "Audacious and shameless." Cf. sup. 863.

Ib. *τοῦ* (i. e. *τίνος*) *καθυβρίζειν.* Phil. 1363. *οἵ γέ σου καθύβρισαν.* With dat. Aj. 153., with acc. El. 522.

961. *τόδε.* Cf. infr. 968. 1504. Neue ad Aj. 1156.

962. *ξυμφοράς.* Reisig and Wunder refer to v. 949. Does not the expression *ἤνεγκον ἄκων,* infr. 964., evince that something worse than bodily pains and privations was uppermost in the thoughts of Œdipus?

963. *διῆκας* (*διέναι, emittere, edere*). "*Memorasti,* adsignificata facti impudentia." Ell.

964. *ἤνεγκον ἄκων, was the unwilling author of.* Cf. sup. 521, 2.

965. *τάχ' ἄν τι μηνίουσιν.* "Si resolves, habebis, *οἱ τάχ' ἄν τι μηνίοιεν.*" Herm. Cf. Matth. 599, c. Hart. II. 322. Klausen's Æsch. Theol. p. 26.

966. *καθ' αὑτὸν, in respect to myself, as far as I am personally concerned.* Matth. §. 489, II. Bernh. p. 287. *γε italicises* as it were the word preceding.

Ib. *ἐμοί.* On this dative, see Bernhardy, p. 79. Kühner, §. 568, 2, a.

967. *ἁμαρτίας ὄνειδος, reproachful*

τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν, 970
πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοὶ,
ὃς οὔτε βλάστας πω γενεθλίους πατρὸς,
οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
εἰ δ' αὖ φανεὶς δύστηνος, ὡς ἐγὼ 'φάνην,
εἰς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
μηδὲν ξυνιεὶς ὧν ἔδρων εἰς οὕς τ' ἔδρων,
πῶς γ' ἂν τό γ' ἆκον πρᾶγμ' ἂν εἰκότως ψέγοις;
μητρὸς δὲ, τλῆμον, οὐκ ἐπαισχύνει γάμους
οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν,
οἵους ἐρῶ τάχ'. οὐ γὰρ οὖν σιγήσομαι, 980

guilt, a guilt with which I can justly be upbraided. Cf. infr. 984. den Flecken eines Frevels. Donn. *ἀνθ' ὅτου.* Antig. 1068. Matth. §. 480, c.

969. *ἐπεὶ* (*sin minus*) *δίδαξον.* Cf. El. 352. and Passow in voc.

969–70. *θέσφατον* (*θεὸς, φημὶ*) *χρησμοῖσι, predicted by oracles.* Infr. 1472. *θέσφατος βίου τελευτή.* The subst. plur. *τὰ θέσφατα* is far more common than the adjective.

970. *ὥστε.* Cf. infr. 1350. add examples collected by Schæfer, Matth. §. 534, 3. and Kühner, §. 825. Anm. 4.

Ib. *παίδων*=*παιδός.* Cf. Œd. T. 713. Electr. 838. (where, by *γυναικῶν,* Eriphylë alone is meant.)

972–3. *βλάστας γενεθλίους* (*the germ of life*) *πατρὸς εἶχον.* Antig. 980. *ματρὸς ἔχοντες ἀνύμφευτον γονὰν* (*deriving their birth from a mother married to her misfortune*).

973. *ἦ* for *ἦν*; a restoration which Elmsley every where makes. On *οὔτε, οὐ,* see Hart. I. 198.

974–5. But if I clearly came into conflict with my father, as I clearly did, from an unfortunate accident, (*δύστηνος*), and not from premeditated malice, &c. Phil. 760. *δύστηνε δῆτα διὰ πόνων πάντων φανείς.*

976. *εἰς.* Cf. Matth. 415. *Obs.* 2.

977. *πῶς γ' ἄν.* For the double *γε,* Hermann refers to Phil. 441., Neue to Antig. 747. Dindorf, on the contrary, referring to his observations ad Steph. Thes. II. 537, b., asserts, that Elmsley has very properly cancelled the first *γέ.* Matthiæ (p. 1065.) and Hartung (I. 376.) retain the double *γέ.*

978. *τλῆμον.* El. 121. *παῖ δυστανοτάτας* (Schol.: *τῆς ἐξολεστάτης· οὐ γὰρ ἐπὶ οἴκτου ἐστὶν ὁ λόγος*) *Ἠλέκτρα ματρός.* Phil. 363. *οἱ δ' εἶπον, οἴμοι, τλημονέστατον* (*most shameless*) *λόγον.*

980. *οὐ γὰρ οὖν σιγήσομαι.* Now I will speak, Dale. For the grammar, see Hart. II. 17. Matth. (§. 625.) observes that *οὖν* is used, even where in English no inference is expressed.

σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
ἔτικτε γάρ μ' ἔτικτεν, ὤμοι μοι κακῶν,
οὐκ εἰδότ' οὐκ εἰδυῖα· καὶ τεκοῦσά με,
αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
ἀλλ' ἐν γὰρ οὖν ἔξοιδα, σὲ μὲν ἑκόντ' ἐμὲ 985
κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν
ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.
ἀλλ' οὐ γὰρ οὔτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
γάμοισιν οὔθ' οὓς αἰὲν ἐμφέρεις σύ μοι
φόνους πατρῴους ἐξονειδίζων πικρῶς. 990
ἓν γάρ μ' ἄμειψαι μοῦνον ὧν σ' ἀνιστορῶ.
εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε
κτείνοι παραστὰς, πότερα πυνθάνοι' ἂν, εἰ
πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως;

981. εἰς τόδ' ἀνόσιον στόμα, *this unholy language.* Ellendt renders στόμα, *loquelam;* "adsignificata *impudentia* dictorum."

984. αὐτῆς ὄνειδος, *as her shame,* παῖδας (cf. Matth. §. 432.) ἐξέφυσέ μοι. "Quo exemplo ab notione rei mente comprehensæ (*abstract*) ad id, quod experientia noscitur (*concrete*) transitio præstruitur, velut ἅταν ἐπάγων ἀνὰ τὰν εὐρώδη Τροίαν, δύστανον ὄνειδος Ἑλλάνων." Aj. 1189. Ell.

985. οὖν. For examples of this construction of οὖν, see Ellendt II. 435. Hart. II. 15.

986 δυστομεῖν, with acc. of person and thing: see Passow in voc. Kühn. §. 559. Bernh. p. 121. Br. δυσστομεῖν.

988. ἀκούσομαι κακός. Phil. 1313. ἤκου' ἄριστα. Cf. Matth. §. 307.

989. αἰὲν ἐμφέρεις. Perpetuo *ingeris,* Reis. No reader of the least taste need be reminded, that we are not here looking to a matter of fact, but to poetry and passion, both which allow themselves the utmost exaggeration. Creon, as Reisig acutely remarks, had but *once* reproached Œdipus with the murder of his father, and then merely by the word πατροκτόνον. "Quid ergo? Exaggeratio est oratoria acerbe facta."

991. ἓν με μοῦνον. On the double accusative, see Matth. §. 421. *Obs.* 1.

992. τὸν δίκαιον. The irony of the term will be understood by referring back to vv. 880. 957. &c. See also infr. 996. 1000. *thou paragon of justice,* Dale. Cf. Matth. §. 276.

Ib. αὐτίκ' (*at this moment*), ἐνθάδε (*on this very spot*).

993. κτείνοι, *should wish to kill.* This mode of speaking was illustrated at Œd. T. 1420. Schæfer compares Aj. 1126. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με. Cf. infr. 1008.

994. πατήρ σ' ὁ καίνων. For the enclitic pronoun thus placed, Seidler

δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον 995
τίνοι' ἂν, οὐδὲ τοὔνδικον περιβλέποις.
τοιαῦτα μέντοι καὐτὸς εἰσέβην κακὰ,
θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν 1000
λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.
καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλὸν,
καὶ τὰς Ἀθήνας, ὡς κατῴκηνται καλῶς·
κᾆθ' ὧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, 1005

and Dœderlein compare Eur. El. 262. σ' ἡ τεκοῦσα. Hom. Batr. 13. τίς δέ σ' ὁ φύσας. See also Herm. ad Aj. 1007.

995. δοκῶ μὲν, *immo.* As examples of this formula, applied to confirming consequences, and denying contraries, Hermann ad Eurip. Suppl. 794. refers to this passage, and also to Soph. El. 61. 547.

Ib. τὸν αἴτιον, *den Droher, the person threatening you.* Donn. *the person in fault.* Why φιλεῖς, and not φιλοῖς, is here used, see one of those acute remarks so usual to Hermann.

997. τοιαῦτα μέντοι, *talia profecto,* Wund., who compares sup. 781. τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί.

998. For οἷς, (*to which things said by me,*) followed by ἐμοὶ, Neue refers to Aj. 1062. Wunder, observing that τοῖς λόγοις ἀντειπεῖν τινι is equivalent to τοῖς λόγοις τινὸς ἀντειπεῖν, refers to some observations of his at v. 113. of this play.

1000. The ironical pause which Œdipus makes before pronouncing the words οὐ δίκαιος, will be best understood by referring back to vv. 742. 760. 880. &c.

1000–1. ἅπαν καλὸν λέγειν νομίζων, *quidvis dictu honestum esse existimans,* Musgr. Cf. sup. 807. The Scholiast, by explaining ἀθυρόστομος ὤν, had perhaps Aristophanes in his eye. Ran. 838.

1001. ῥητὸν ἄρρητόν τ' ἔπος. Neue refers to Jacobs ad Achill. Tat. VI. 5.

1002. τῶνδ' ἐναντίον, *in the presence of these* (pointing to the Chorus); or, as Dale still better renders, *in this presence.*

1004. κατῴκηνται, *administered.* This sense of the verb οἰκεῖν, and its compounds, was largely illustrated by me in the "Ranæ" of Aristophanes. Infr. 1534. αἱ δὲ μυρίαι πόλεις, κἂν εὖ τις οἰκῇ. The ironical sneer in the words καλῶς and καλὸν (sup. 1003.) grow out of the feelings involved in the word καλὸν (1000).

1005. τοῦδ' ἐκλανθάνει, *you forget this, you allow this to escape you.* Ellendt observes that the middle voice of ἐκλανθάνω bears no other sense. On εἶτα, see Matth. §. 566, 3.

ὀθούνεκ', εἴ τις γῆ θεοὺς ἐπίσταται
τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει,
ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ
αὐτόν τ' ἐχειροῦ, τὰς κόρας τ' οἴχει λαβών.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ 1010
καλῶν ἱκνοῦμαι καὶ κατασκήπτω λιταῖς
ἐλθεῖν ἀρωγοὺς ξυμμάχους θ', ἵν' ἐκμάθῃς
οἵων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.

ΧΟ. ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυνάθειν. 1015

ΘΗ. ἅλις λόγων· ὡς οἱ μὲν ἐξηρπασμένοι
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡ. τί δῆτ' ἀμαυρῷ φωτὶ προστάσσεις ποιεῖν;

1007. τιμαῖς. In conjunction with some remarks on this word in a former play (Œd. T. 789. &c.) cf. Æsch. Eum. 204. 218. 313. 397. 854. cf. sup. 278. τιμὰς, Libri, Dœd. Schn. Neue. τιμαῖς, Turneb. Wund. Dind.

1008. "κλέπτειν est in universum *furtim* quasi, h. e. *clam* s. clandestino dolo *aliquid facere:* vel *auferre* et *adimere*, vel *præripere et occupare*, vel *explorare* et quasi captare, (ἁρπάζειν, ut apud Soph. Aj. 2. ubi vid. Lobeck, p. 219. Cf. Perizon. ad Ælian V. H. III. 47.") Ast ad Plat. I. Rep. 334, a. On the *wish* here implied in the participle, see Matth. §. 503.

1011. καλῶν. For καλεῖν, in the sense of ἐπικαλοῦμαι, *imprecor, obtestor*, Ellendt compares Phil. 737. (where Dind. reads βοὰς) 1324. Cf. infr. 1376. 1389. 1391.

Ib. ἱκνοῦμαι. Ellendt, after deriving the *figurative* sense of *supplication* in this verb from approaching and falling at a person's feet, observes, that it is never used but in the present tense. Sup. 275. Phil. 469. 932. Aj. 588.

Ib. κατασκήπτω λίταις. Tralate dictum: *graviter obtestando precor, efflagito precibus*, Ell. I *storm* them with entreaties, Donn.

1012. ἀρωγοὺς ξυμμάχους θ', Herm. Dind. ex Paris. 2886. Ell. ἀρωγοὺς ξυμμάχους, Gaisf. Wund. Neue.

1014. χρηστὸς, denkt edel, *is noble in his thoughts*, Donn.

1015. ἄξιαι δ' ἀμυνάθειν (ἀμυναθεῖν, Elms. Dind. in Annot.), Œd. T. 777. Matth. §. 535, b.

1016. οἱ ἐξηρπασμένοι (Schol.: οἱ θεράποντες Κρέοντος), *ravishers*, Burt. Matth. Wund. Ellendt. *raptæ puellæ*, Elms. Herm. "Verum medium suam et legitimam significationem tuetur, *sibi* enim *suisque usibus* Creon rapuerat. Pinguiter judicat Blomf. Gloss. Æsch. Ag. 252." Ell. See examples in Bernhardy, p. 346.

1017. ἔσταμεν, *stand still*. Arist. Eq. 865. ὅταν μὲν ἡ λίμνη καταστῇ.

1018. ἀμαύρῳ. The commenta-

ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δέ με
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις 1020
τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξῃς ἐμοί·
εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.
ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μή ποτε
χώρας φυγόντες τῆσδ' ἐπεύχωνται θεοῖς.
ἀλλ' ἐξυφηγοῦ· γνῶθι δ', ὡς ἔχων ἔχει, 1025
καί σ' εἷλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλῳ
τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.

tors are divided between this word and ἀφαυρῷ, a marginal reading in Turnebus. Gaisford (coll. Eur. Herc. F. 228. ἀμαυρὸν σθένος), Matthiæ, Wunder, and Dindorf, adopt the former; (Matthiæ translating, *cujus splendor regius obscuratus est* (cf. sup. 880. 957–8); Brunck, Schæf., Herm., Ell. and Passow, adopt the latter; Ellendt observing: "Creon enim nec *ignobilis* nec *obscurus, infirmum* autem ἀμαυρὸς nunquam significavit."

1019. (προστάσσω σοι) ὁδοῦ κατάρχειν (*viam præire*, Ell.) τῆς ἐκεῖ (quod etsi pro ἐκεῖσε dictum esse videatur, non est tamen aliud quidquam nisi *illius viæ*. Id.) Wunder: jubeo te in eam me viam educere, in quam puellæ abductæ sunt.

Ib. πομπὸν δέ με χωρεῖν. I understand this adj. in an *active* sense, and having the accusative με after it, as σε φύξιμος, Antig. 789. Therefore: *to go, escorting me*, i. e. *having me for your companion*. On referring to Ellendt, I find both this learned lexicographer and Erfurdt taking much the same view of the case. Wunder translates: *ego vero tibi comes esse volo*. Libri, Gaisf. Dind. Wund. δέ με. Br. δ' ἐμοί. Elms. δέ μοι (coll. Eur. El. 669.). Herm. δ' ἐμέ.

1020. ἐν τόποισι τοῖσδ'. An Orten hier, Donn. (meaning in the vicinity).

1021. τὰς παῖδας ἡμῶν. Cf. Wunder ad Aj. 1283. τὰς παῖδας ἡμῖν, Elms. τὰς παῖδας, ἦ μὴν, Both. τὰς παῖδας, ἥκων, Herm.

1022. ἐγκρατεῖς sc. τῶν παίδων, Elms. Phil. 75. τόξων ἐγκρατὴς, where Ellendt, I think, wrongly translates, *potens*.

1023–4. οὓς οὐ μὴ—ἐπεύχωνται, *whom your servants will not have to thank the gods that they have escaped, and that they have got clean out of these territories*. For remarks on the construction, see Hermann in loco, Elmsley's Medea 1120. ἐπεύχωνται, (which Dindorf in his Annotations considers to be a solecism,) Herm. Matth. Gaisf. Hart. ἐπεύξωνται, Schol. Neue, Reis. Elms. Dœd. Dind. Wund. ἐπεύξονται, Br. ἐπεύχονται, Libri.

1025–6. γνῶθι—τύχη.

The doom for others destined now is thine,
And Fate, at length, in thine own toils hath snared thee. Dale.

1026–7. δόλῳ κτήματα=κτηθέντα, *things obtained by craft*. Plato Cratyl. 423, b. δήλωμα τῷ σώματι. Phil. 46, a. τὰς τῆς ψώρας ἰάσεις τῷ τρί-

κοὐκ ἄλλον ἕξεις εἰς τόδ'· ὡς ἔξοιδά σε
οὐ ψιλὸν οὐδ' ἄσκευον ἐς τοσήνδ' ὕβριν
ἥκοντα τόλμης τῆς παρεστώσης τανῦν· 1030
ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε.
ἃ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
ἑνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
νοεῖς τι τούτων, ἢ μάτην τανῦν τέ σοι
δοκεῖ λελέχθαι, χὥτε ταῦτ' ἐμηχανῶ; 1035

ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὢν ἐρεῖς ἐμοί·
οἴκοι δὲ χἠμεῖς εἰσόμεσθ' ἃ χρὴ ποιεῖν.

ΘΗ. χωρῶν ἀπείλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
ἔκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,

βειν, &c. cf. Kühn. §. 585. Anm. 1. Bernhardy, p. 105.

1028. κοὐκ ἄλλον ἕξεις εἰς τόδ'. (τόδ', A. Ald. Reis. Herm. Dind. τάδ', La. Lb. B. T. V. Gaisf. Wund.) The sense of this somewhat difficult passage may, I think, be attained by placing a strong emphasis on the preceding word σώζεται, and then on the word τόδε; the whole sense of Theseus's mind being this: "things may be *gained* by unrighteous treachery, but they are not *preserved* by it: in *gaining* your booty, you have had assistance; in *preserving* it, you shall have none: for as to your coming here without assistants," continues the Attic monarch, casting his eye round, "*that* is of course out of the question." A simpler and perhaps better mode will be to refer the τόδε to v. 1019, or v. 1025 sq. and understand: "And in respect to the matter of which I speak, I will have no agent but yourself." The Sophoclean use of the words τόδε and τάδε, as fixing the thoughts on an entire sentence, has been already noticed in Œd. T. 1158. and elsewhere.

1029. ἐς τοσήνδ' — τανῦν, "*facti audacia* cum *mentis*, qua genitum est, *superbia* conjungitur." Ell.

1031. πιστὸς ὢν = πιστεύων. Schol. Cf. Kühn. §. 409, 3. Anm. 1.

1034. νοεῖς τι τούτων; erkennst du's? Donn.

1034–5. τανῦν τε χὥτε, i. e. τὰ νῦν τε καὶ τότε, ὅτε. *nunc ut tum.* Neue compares El. 676. νῦν τε καὶ πάλαι.

This dost thou comprehend, or is it said
In vain, as when this insult first was planned? Dale.

1035. χὥτε ταῦτ' ἐμηχανῶ, *et quæ Chorus dixit tibi, quum hæc molirere.* Wund. But how had Theseus become cognizant of what the Chorus said on that occasion? he was not present on the stage.

1037. εἰσόμεσθ'. cf. Matth. §. 203, 3.

1036. μεμπτὸν, which will meet with a rebuke from me. (cf. infr. 1695.) ἐνθάδ' ὢν, while you are *here, on this spot.*

1038. χωρῶν ἀπείλει νῦν, "*on, and threaten as you go,*" (obliging Creon to precede him.) The emphasis on the participle χωρῶν.

ἢν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι, 1040
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.

ΧΟ. εἴην ὅθι δαΐων στροφ. α'.

1042. ὄναιο (ὀνίνημι). *Passivum* solum dicitur (medium non agnoscimus). Ell. Carmichael (p. 216.) admits mid. ὀνίναμαι, *I derive benefit*. For Kühner's idea of μέρος understood, see §. 526. Anm. 2.

1044. sq. The Chorus foreseeing that a collision will ensue between the troops of Creon and those of Theseus, speculate as to the spot where it will take place, and wish themselves spectators of the combat. They feel a presentiment that their own brave compatriots will be the victors, that Creon will be captured (how he escapes from Theseus, *poetry* is not called upon to mention), and the virgin daughters be restored to their sorrowing parent. Prayers to Zeus, to Pallas Athenë, to Artemis and Apollo for assistance, form the conclusion of the ode. From the above sketch of the Choral strain, it is evident that whatever other difficulties may occur in its consideration,—and they will be found neither few nor trifling,—a good map is indispensable for carrying us through some portion of them. Kruse's Atlas of Attica and the Megarid is the one which will be here used for the purpose. From that map it appears to me, that the best course which Crëon's forces, consisting of chariots as well as horsemen, could take for carrying off their prey, was to make instantly for the Gephyræ, by which they would not only cross the Cephisus, but find themselves on the "holy road," which led to Eleusis (λαμπάδες ἀκταί). Pursuing this route for a time, they would come to a spot near the Eleusinian gulf, where two roads meet (cf. sup. 900.), the one leading to Eleusis, which they would avoid, the other forming part of the "holy road" to Delphi, and which they would pursue to the Pythian temple at Œnoë. After passing this, they would find a direct road to Thebes, through the pass at Eleutheræ, and through the recesses of Mount Cithæron. The first object of the Colonian and Attic troops would naturally be to get the start of their opponents, and intercept them at the point where the two roads, just mentioned, meet. Failing this, they would pursue on the road to Delphi; and the Chorus suggest the Pythian temple at Œnoë as the spot where the combat will take place. And much geographical and philological difficulty would have been spared to editors of Sophocles, had the Chorus allowed the combat to occur at either of the above places; but as Reisig and Wunder have supposed a second mode of reaching Œnoë, and conclude that the Chorus give Creon the choice of either road, we shall find ourselves obliged to seek for a road, which Kruse's map does not enable us to find,—for a snow-mountain, which will not make its appearance,—and for a pasture-ground, which seems equally averse to fix its exact locality, but which in return presents us with an epithet prolific of disputation:—of

ἀνδρῶν τάχ' ἐπιστροφαὶ
τὸν χαλκοβόαν Ἄρη
μίξουσιν, ἢ πρὸς Πυθίαις, 1045

all which difficulties something will be said as they respectively occur. At present it will be sufficient to add, that in the first strophë of this ode, the prevalent metre is glyconic, relieved by iambics.

1044–5. *δαΐων ἀνδρῶν ἐπιστροφαί.* The commentators generally refer the last of these three words to the *turn* which the *Theban* ravishers would have to make when commencing their attack on the Athenians assaulting them behind. But if the Athenian troops had, according to Theseus's directions, previously made themselves masters of the pass, where the two roads met, the *turn* would rather have been made by the Attic troops. As a military term, the word *ἐπιστροφαὶ* may receive illustration from my "Frogs" of Aristoph. v. 1067. Translate generally, *where warlike men turning themselves about.*

1046. *χαλκοβόας (βοὴ), with brazen voice.* Schol.: *στερεοβόαν, μεγαλόφωνον,* coll. Il. V. 783. *χαλκεοφώνῳ.* Virg. Æn. VI. 625. *ferrea vox.* For other epithets of the god, see Klausen's Theol. p. 128.

1046–7. *Ἄρη μίξουσιν.* Homer more commonly uses the verb *συνάγειν* in this sense. Il. II. 381. *ἵνα ξυνάγωμεν ἄρηα.* V. 861. *ἔριδα ξυνάγοντες Ἄρηος.* But it was the delight of Sophocles to invent novelties of expression, and to put his commentators, and perhaps his contemporaries, to great difficulties thereby.

1047–9. *πρὸς Πυθίαις ἢ λαμπάσιν ἀκταῖς.* As the Scholiast informs us that the word *ἀκταῖς* belongs equally to the two preceding adjectives, it is better to consider the sense of the substantive, before we attend to the adjectives belonging to it. What is the strict meaning of the word *ἀκτή,* has been explained in a subsequent note (infr. 1240.): it was a triangular promontory, running some way into the sea, and so forming a peninsula of more or less extent. But it is not unfrequently applied to a sea-shore of any kind; and as Eleusis lay on the gulf of the same name, there is no difficulty in understanding Eleusis by the words *λαμπάδες ἀκταί.* But how will that term apply to the Pythian temple at Œnoë, which was situated a considerable way in-land? They are joined by a *zeugma,* say the commentators. A zeugma often connects two very distant notions in the Greek writings, and this must certainly be admitted to be among the most distant; but we are not without means of escape. In a former play (Œd. T. 184.) the word *ἀτκὴ* was found to imply an *altar:* and if an *altar,* it might by a well known rule in Greek, imply a *temple* also; and the translation would then be, *near the Pythian or Eleusinian temple.* On an inspection of Kruse's Atlas, the reader will find that the latter temple lay almost as near the Holy Road as the former; and as one of the Scholiasts understands the word *ἀκτὴ* here as equivalent to the word altar (*Ἀκταῖς· τὸ βωμὸν* [*λέγει*]), we seem justified in rendering the word *ἀκταῖς, temples.*

1047. *Πυθίαις.* The most memorable fact connected with this Pythian temple at Œnoë, has been preserved by the Scholiast, who observes, that sacrificial rites took

ἢ λαμπάσιν ἀκταῖς,
οὗ Πότνιαι σεμνὰ τιθηνοῦνται τέλη 1050
θνατοῖσιν, ὧν καὶ χρυσέα

place there every day when the Delphic θεωρία was celebrated. (θύει δὲ ὁ μάντις, ὅταν μὲν τὰ εἰς Δελφοὺς πόμπιμα γένηται, καὶ θεωρία πέμπηται, ἐν Οἰνόῃ καθ' ἑκάστην ἡμέραν ἐν τῷ Πυθίῳ.) Cf. Müller's Dorians, I. 267.

1049. λαμπάσιν ἀκταῖς, *the torch-lighted shore*, or, *temple*. Why Eleusis should be thus termed, the reader of Aristophanes need not be informed. The nightly ceremonies which there took place, and the prodigious blaze of torches usual on such occasions (Ran. 340. ἔγειρε φλογέας λαμπάδας ἐν χερσὶ τινάσσων. 350. σὺ δὲ λαμπάδι φέγγων προβάδην ἕξαγ' κ. τ. ἑ.), sufficiently justify the epithet.

1050. Πότνιαι. Demeter and Kora.

ἥκετ' εὔφρονες, ἵλαοι,
πότνιαι, ἄλσος ἐς ὑμέτερον·
οὗ δὴ ἀνδράσιν οὐ θεμιτὸν εἰσορᾶν
ὄργια σεμνὰ θεαῖν, ἵνα λαμπάσι φαίνετον ἄμβροτον ὄψιν.
μόλετον, ἔλθετον, ἀντόμεθ', ὦ
Θεσμοφόρω πολυποτνία.

Arist. Thes. 1148.

Διαβεβηκότι δὲ ἤδη τὸν Ἀσωπὸν, καὶ τῆς πόλεως δέκα μάλιστα ἀφεστηκότι σταδίους, Ποτνιῶν ἐστιν ἐρείπια, καὶ ἐν αὐτοῖς ἄλσος Δήμητρος καὶ Κόρης. Pausan. IX. 8. 1.

Ib. τιθηνέω (τιθήνη), properly said of the duties discharged by a nurse to an infant. h. Hom. Cer. 142. Schol.: ἐπιμελοῦνται, καὶ ἀξιοῦνται θεραπείας.

Ib. τέλη=τελετὰς, *mysteries*. Both words have been illustrated in my Wasps and Frogs of Aristophanes. Metre: dip. iamb. choriamb. dip. iamb.

1051. ὧν. To which of the preceding nouns, Πότνιαι, τέλη, θνατοῖσιν, does this relative belong? Herm. and Dœd. (for Hartung's opinion, see I. 127.) decide for θνατοῖσιν: the former observing, that the obligation of silence in regard to these mysteries lay as much upon the Eumolpidæ, as the other portion of the community. They consequently join κλῆς προσπόλων, and translate: "mortalibus, quorum linguam coercet aurea antistitum Eumolpidarum clavis, i.e. quibus antistites Eumolpidæ taciturnitatem imponunt." Without impugning the excellence of this version, I may perhaps be excused for suggesting, that by referring the relative ὧν to Πότνιαι, we get a larger insight into the religious policy of Athens. As the task of superintending and conducting religious ceremonies in that metropolis was often vested in particular families,—as in that of the Eumolpidæ for the Eleusinian mysteries,—so a power seems to have lain with these persons of interpreting sacred books in their possession, and occasionally admitting innovations in the rites, (cf. infr. 1526.)—a piece of state-policy of unquestionable value. The golden key therefore upon the tongue of the Eumolpidæ might imply the right of *unlocking* as well as *shutting*, of opening new rites in the administration of the mysteries, (which certainly did not remain invariably the [q] same) as well as enjoining silence upon former ones. From the hymn of Callimachus to Ceres, it appears that a *key* was worn on the shoulder of the priestess who officiated in her mysteries. That the key was re-

q See observations to that effect in the "Introduction" to my Frogs of Aristophanes.

κλῆς ἐπὶ γλώσσᾳ βέβακε
προσπόλων Εὐμολπιδᾶν·
ἔνθ' οἶμαι τὸν ἐγρεμάχαν
Θησέα καὶ τὰς διστόλους 1055
ἀδμῆτας ἀδελφὰς
αὐταρκεῖ τάχ' ἐμμίξειν βοᾷ
τούσδ' ἀνὰ χώρους·
ἤ που τὸν ἑφέσπερον ἀντ. α'.

cognized among the Jews as emblematic of unlimited power to shut and open both in civil and religious cases, is clear from more than one passage in Isaiah. Thus when the high office of Shebna is to be transferred to Eliakim, it is said of the latter:

And I will lay the key of the house of David upon his shoulder:
And he shall open, and none shall shut;
And he shall shut, and none shall open. XXII. 22.

And in a still more exalted instance:

And the [r] government shall be upon his shoulder. IX. 5.

See also on this subject Dissen's Comment. in Pind. p. 283.

1053. Εὐμολπιδᾶν. On this distinguished family, see Heyne ad Apollod. p. 338. Aristides in Orat. Eleusin. I. 451. Creuzer's Symbol. IV. 355. sq. 442. sq. 482. sq. Thudichum I. p. 308. Both and Wunder throw this and the preceding verse into one, to which Dindorf in his Annotations assents. Metre: tetram. epitr. catal.

1054. ἐγρεμάχαν (ἐγείρω, μάχη), *fight-awakening;* epithet applied to Pallas in the Homeric hymn to Ceres, v. 424. In the present instance, Triclinius substituted it for ὀρειβάταν, the old reading.

Ib. ἔνθα, *there* (emphatic). Metre doubtful.

1055. διστόλους (στέλλω). *two.* Cf. Pass in μονόστολος.

1056. ἀδμὴς (α, δαμάω) = ἄδμητος, *untamed:* metaphorically used of *virgins.* Od. VI. 109. πάρθενος ἀδμής. Cf. infr. 1321.

Ib. ἀδελφὰς, Br. Dind. Gaisf. ἀδελφεὰς (Wund. A. B. Ricc. V.) considered as a trisyllable.

1057. αὐταρκεῖ (ἀρκέω) βοᾷ, *pugnam assequendo consilio satis facturam,* i.e. fortem. Ell. βοᾷ, *pugnæ.* Dind.

Ib. ἐμμίξειν, sc. τοῖς πολεμίοις. Metre: dochm. and dip. iamb.

1258. τούσδ' ἀνὰ χώρους. Added as explanatory of the adverb ἔνθα, under the supposition that that word had dropped from the hearers' minds. Hermann, however, proposes to carry the words on to the antistrophe, translating as follows: *ibi puto mox dimicatum iri: illis in locis, nisi forte occidentem versus aufugerunt.* Metre: adonic.

1059–60. ἤ που (*perchance it may be*) πελῶσι (*they will approach, or reach*). Before involving ourselves in the local difficulties with which we shall presently have to deal, it may be asked, do these words so much

r That is, the ensign of government; the sceptre, the sword, the key, or the like, &c. Lowth.

πέτρας νιφάδος πελῶσ' 1060
Οἰάτιδος ἐκ νομοῦ,

indicate a choice of road, as further pursuit in one already chosen? To me they appear to mark the latter; to Wunder and Reisig, whose object it now becomes to make Creon's horsemen and charioteers reach Œnoë by a different route, they necessarily indicate the former.

1059. τὸν ἐφέσπερον (χῶρον.) Ell. ἐπὶ τὸν ἕσπερον. Schol. Cf. Bernhardy, p. 184.

1060. πέτρας νιφάδος. The Scholiast, by a set of premises drawn from the ancient writer Ister, comes, in Reisig's opinion, to the following conclusion, that νιφὰς πέτρα=λεία πέτρα=Αἰγάλεων. Reisig is wrong in his opinion, says Hermann; Ister and the Scholiast come to no such conclusion: but distinguish clearly between the two places. Wunder allows the Scholiast to be right in understanding Mount Ægaleos by the πέτρα νιφὰς, but quarrels with the etymology by which the Scholiast arrives at his conclusion. But where was this Mount Ægaleos? In Kruse's map it stands so much more south than would in any way have suited Creon's purpose, that Wunder proceeds to quarrel with Kruse's and Müller's geography, and asserts that they ought to have substituted Ægaleos for Corydalus, part of that mountain-chain which separated the Eleusinian and Attic plains. He accordingly marches the Theban troops up to Acharnæ, turns them between the Icarian and Corydalian, or what he considers the Ægalean mount, and having got them on the western (ἐφέσπερον) side of this, the Eleusinian plain and the "holy road" are before them, and then—"on go the chariots, on go the horsemen"—for Œnoë. And here the learned writer is content to drop them. But where was the νομὸς Οἰᾶτις, from which the preposition ἐκ shews that they had previously come? Here new difficulties await us, but before we encounter these, the grammar of the verb πελῶσ' must be attended to.

Ib. πελῶσ'. Schol. γρ. πελάζουσι, which Elmsley and Hermann correct into πελάσουσι. (πελῶσ'=πελάσουσι. Matth. §. 181. 2. a.) See further a learned note by Ellendt on the subject, and cf. Wunder ad Electr. 483.

1061. Οἰάτιδος, Dor., for Ionic Οἰήτιδος. "Οἰῆτις," says O. Müller (Ersch. Encyclop. VI. 225. not. 21.), "is derived from Οἶον, an Attic deme, situated near Deceleia;" and the learned writer cites Harpocration as his authority. "The analogies of language forbid," says Wunder very justly, "any such derivation. Οἰᾶτις or Οἰῆτις must be derived from Οἴα or Οἴη, a deme of Œneis, near Mount Ægaleos." And he too cites Harpocration for his purpose: adding, however, his own conviction, "that whatever the question of deme and analogy might be, the pasture-ground in question lay to the north of Athens, and not far from Acharnæ." "No!" the learned Hesychius would have said, had he been still living, "Οἰᾶτις has nothing to do with any deme whatever; for νομὸς signifies *pasture-ground*, and οἰᾶτις, *fed down by sheep*[s]:" and with this explanation

[s] Hesych.: Οἰάτιδος ἐκ νομοῦ· Σοφ. Οἰδ. ἐπὶ Κολ., τῆς προβατευομένης ἐκ νεμήσεως· οἱ δὲ, ἀπὸ Οἴης τοῦ δήμου. κακῶς. οὐ γὰρ ἐγγὺς κεῖται.

πώλοισιν, ἢ ῥιμφαρμάτοις
φεύγοντες ἁμίλλαις.
ἁλώσεται· δεινὸς ὁ προσχώρων Ἄρης, 1065

of that learned and generally accurate lexicographer there seem good reasons for agreeing. Wunder and Reisig, as we have seen, drop Creon's troops at Œnoë, by whatever route they bring them there. But though close upon the borderground between Attica and Bœotia, are the troops of Theseus to hesitate on passing it on such an occasion? And supposing that border passed, what have we first to look out for? *a pasture-ground fed down by sheep*, according to Hesychius. Such pastures are not now, as travellers assure us (Kruse, Hell. II. 5.), to be found in the neighbourhood of Cithæron; but that such were found, as well for sheep as cattle, in older days, may safely be concluded from the language of the herdsmen in a former play of Sophocles (Œd. T. 1135.); and if any person should be disposed to quarrel with the derivation of οἰᾶτις from οἶς, he must remember, that being across the border, he has to deal with Theban, not with Attic Greek. This pasture-ground passed, — and Kruse's map will furnish more than one for our purpose,—we are in the most intricate part of that chain of hills known by the name of Cithæron: was there no one hill among that chain, which from the snow lying longer there than elsewhere, bore the name of νιφὰς πέτρα[r], or is it peculiar to the Swiss, to give a separate nomenclature to one particular portion of a mountain-chain, and there, as here, from ideas connecting themselves with *snow?* Putting all these things together, it appears to me that the Chorus speak throughout, not of a double but a continued route; and that their general train of reasoning is as follows: "Be Creon where he will; in our country or his own; in the open plain, or in the mountainous recess, still he will be captured; for he has to deal with brave men, who will not be baffled by him."

1061, ἐκ. For numerous examples of this preposition in the sense of *quitting, departing from*, &c., see Ellendt I. 547–8.

1062. ῥιμφάρματος (ῥίμφα, ἅρμα), *travelling with quick wheels.* Cf. Boeckh's Expl. Pind. p. 140. ῥιμφάρματοι ἅμιλλαι=ἅμιλλαι ἁρμάτων ῥίμφα φευγόντων. Matth. §. 446. Obs. 3, c. Generally: *chariots contending with each other in rapidity of movement.* Having had already sufficient difficulties upon our hands, I stop not to inquire, why Thebes was so early celebrated for the number and excellence of her chariots; but as the subject has bearings which may not at first sight appear, a little attention will perhaps be bestowed upon it hereafter.

1065. ἁλώσεται, sc. Creon. Herm. True: but how has he escaped the strong grasp of Theseus in the interim? *Poetry* hears, but does not answer such questions.

Ib. δεινὸς ὁ προσχώρων (sup. 493.) Ἄρης. Prosaically: *the people of Colonos are desperate combatants.* Pind. Isth. VI. 35. χάλκασπις Ἄρης, *pedestris pugna.* Diss.

r That the Bœotians were not wanting in such distinctions of name, see Kruse's Hellas II. 10.

δεινὰ δὲ Θησειδᾶν ἀκμά.
πᾶς γὰρ ἀστράπτει χαλινὸς,
πᾶσα δ' ὁρμᾶται κατ' ἀμ-
πυκτήρια φάλαρα πώλων
ἄμβασις, οἳ τὰν Ἱππίαν 1070
τιμῶσιν Ἀθάναν
καὶ τὸν πόντιον γαιάοχον
Ῥέας φίλον υἱόν.
ἔρδουσιν, ἢ μέλλουσ' ; στρ. β'.
ὡς προμνᾶταί τί μοι 1075
γνώμα, τάχ' ἂν δώσειν

1066. Θησειδᾶν, the subjects of Theseus, i. e. *the Athenians*. Heller compares Eur. El. 716. χοροὶ Ἀτρειδᾶν, Atrei domusque ejus. Neue, Πεισιστρατιδᾶν. coll. Wesseling ad Herodot. V. 62. Valck. ad c. 65.

1067–8. To be thrown into one verse, like 1052, 3. Dindorf, considering φάλαρα πώλων at v. 1069. to be a grammatical intrusion, proposes to read κατὰ at the end of v. 1067, and to leave lacunæ in the following verse, as thus: ἀμπυκτήρια * * or ἀμπυκτήρι' * *. As examples of the hiatus, he gives Aj. 425. Trach. 510.

1068–70. πᾶσα πώλων ἄμβασις seems to me a bold Sophoclean equivalent for "all the mounted horsemen." And on turning to preceding commentators, I find this conjecture fully confirmed. "Omnis equitatus, omnis numerus ἀναβατῶν." Musgr. Omnis cohors equis insidens. Reis. οἱ ἀναβάται πάντες. Ell.

1068. ὁρμᾶται. Eur. Suppl. 594. ὁρμᾶσθαι χρεὼν | πάντ' ἄνδρ' ὁπλίτην, ἁρμάτων τ' ἐπεμβάτην, | μοναμπύκων τε φάλαρα κινεῖσθαι.

Ib. ἀμπυκτήρια (ἄμπυξ, *horse's frontlet*) φάλαρα, *frontal trappings*.

1070. ἄμβασις = ἀνάβασις, das Aufsitzen zu Ross. *sitting on horseback*. Pass.

Ib. ἄμβασις, οἵ. Cf. Matth. §. 302.

1070–1. τὰν ἱππίαν Ἀθάναν. Pausan. VIII. 47, 1. Ἱππία δὲ παρὰ τοῖς Μανθουριεῦσιν εἶχεν (Athene sc.) ἐπίκλησιν, ὅτι τῷ ἐκείνων λόγῳ γινομένης τοῖς θεοῖς πρὸς Γίγαντας μάχης ἐπήλασεν Ἐγκελάδῳ ἵππων τὸ ἅρμα. Cf. Creuzer's Symb. II. 782. sq.

1073. Ῥέας, a monosyllable. Dindorf compares the reading of several MSS. in Il. XV. 187. τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοὶ, οὓς τέκετο Ῥέα: and Κρέων, a monosyllable, Antig. 156.

1074. ἔρδουσιν ἢ μέλλουσ'; Are they *doing*; are they in action? or do they dally? The ellipse is easily filled up in the Greek verb, but who would mar Shakespeare's "I'll do, I'll do, I'll do," by suggesting the completion of the English ellipse?

1074-5. προμνᾶταί τί (cf. Xen. Anab. VII. 3. 18.) μοι γνώμα, *my soul presages*. Pass. Metre: iamb. ischior.

1076. ἂν δώσειν. The appearance of ἂν with an infinitive future, is, I need not say, a signal for constant battle among the verbal critics. For

τὰν δεινὰ τλᾶσαν, δεινὰ δ' εὐροῦσαν πρὸς αὐθαίμων πάθη.
τελεῖ τελεῖ Ζεύς τι κατ' ἆμαρ·
μάντις εἴμ' ἐσθλῶν ἀγώνων. 1080
εἴθ' ἀελλαία ταχύρρωστος πελειὰς
αἰθερίας νεφέλας κύρσαιμι τῶνδ' ἀγώνων
ἐωρήσασα τοὐμὸν ὄμμα.

a strong and ingenious defence of ἂν so circumstanced, see Hartung, II. 275. sq. For other opinions on the subject, see Matthiæ, §. 598. a. 599, d. Reisig. de part. ἂν, p. 99. Poppo de eloc. Thucyd. p. 160, &c. Metre: iamb. antispast.

Ib. δώσειν=ἀποδώσειν (Phil. 668. καὶ δόντι δοῦναι, *to restore the bow to him who gave it.*) Dindorf, reading ἐνδώσει for ἂν δώσειν, understands by that word ἀνήσει, or παύσεται, in the sense of, "the sufferings of the virgins—and dreadfully they have suffered—will have a remission," or, "will come to an end." What subsequent alterations in the accentuation of the text this emendation will engender, will presently appear. Ellendt (II. 787.) appears to read ἐνδώσειν.

1077. τὰν δεινὰ (πάθη) τλᾶσαν, sc. *Antigonë*. That the Chorus should have thought much of *her*, and comparatively little of Ismenë, is surely compatible with the feelings of human nature, and the whole tenour of the drama. Dindorf, however, supposing that *both* must necessarily have been in the minds of the Chorus, and bound by his emendation of ἐνδώσει, accentuates τᾶν—τλασᾶν—εὑρουσᾶν. Elmsley had previously adopted the same reading, "erutam a scholiis."

Ib. εὑροῦσαν (El. 1061. ὄνασιν εὕρωσι) πρὸς αὐθαίμων, *on the part of her relations*, or *brothers*. Metre: tetram. iamb.

Ib. αὐθαίμων. Both e conject. Elms. Herm. Dind. Wund. αὐθομαίμων, vulg.

1079. κατ' ἆμαρ, *to-day*, i. e. καθ' ἡμέραν τὴν νῦν. On the sentiment, cf. Klaus. Theol. p. 81. Metre: dip. iamb. and adonic.

1080–3. Matth. ap. Hell. compares Eur. Phœn. 163. ἀνεμώκεος εἴθε δρόμον νεφέλας ποσὶν ἐξανύσαιμι δι' αἰθέρος πρὸς ἐμὸν ὁμογενέτορα.

1081. ἀελλαία ταχύρρωστος=σὺν ἀελλαίῳ τάχει ῥωομένη. Wund. See also the same learned writer ad Antig. 108. Philoct. 1426. Metre in this and preceding verse, epitrites.

1083. αἰθερίας νεφέλας κύρσαιμ'. I understand with Ellendt, "*assequar*, i. e. tollar ad nubes." Herm. Dœd. Wund. Dind. connect κύρσαιμι τῶνδ' ἀγώνων, νεφέλας being understood as *ex nube* (cf. Matth. §. 354, ζ.). Libri: κύρσαιμ' αὐτῶν δ' ἀγώνων. Metre: penthem. dact. and dim. iamb. cat.

1084. ἐωρήσασα (Libri, θεωρήσασα) τοὐμὸν ὄμμα. The emendation in the text is Wunder's, and has been adopted by Dindorf, who understand generally: κύρσαιμι τῶνδ' ἀγώνων τῷ ἐμῷ ὄμματι, ἐωρήσασα (i. e αἰωρήσασα) αὐτό. *Utinam has pugnas assequar oculis meis sublime latis.* Before offering a new, and it may be thought a very bold explanation and construction of these words, let me be allowed a few words previously in justification. No editor

ἰὼ πάνταρχε θεῶν, ἀντ. β'.
παντόπτα Ζεῦ, πόροις 1085
γᾶς τᾶσδε δαμούχοις
σθένει 'πὶ νικείῳ τὸν εὔαγρον τελειῶσαι λόχον,
σεμνά τε παῖς Παλλὰς Ἀθάνα. 1090

was ever yet engaged on the works of Sophocles who did not express himself in words more or less strong at the unusual forms and constructions observable in his writings. And whence did these forms originate (for that has been little investigated)? I answer, first, no doubt, from the dithyrambic poems of his own country, out of which not merely the choral ode, but the whole drama originally grew; and secondly, it may be from poems of a similar nature prevalent in Thebes, where the poet's eye was continually turned; and of which country the dithyramb was perhaps as much the native growth, as the wine-god, to whose service it was dedicated. In what extravagances of diction and construction the Attic dithyrambists indulged, is now only known from the severe scourgings which Aristophanes never fails to inflict, whenever any of that school come before him. Were the dithyrambs of Thebes likely to be of plainer structure? If the intercourse between Thebes and Phœnicia was of that constant nature which I have elsewhere supposed it to be, Hebraisms and Orientalisms must have prevailed in them to an unlimited extent: and all the extravagances of language, which the Della Crusca school of Italy, and that of Gongora[s] in Spain exhibit, are perhaps but faint resemblances of what the Theban dithyrambists allowed themselves. Knowing then the taste of Sophocles for every thing Theban and Pindaric, are we under such circumstances to be bound by the closest rules of grammar in considering his choral constructions? I think not. In the present instance, therefore, considering θεωρεῖν as a transitive verb, converting θεωρήσασ', the reading of the books, into θεωρήσουσ', and leaving ἀγώνων to answer for its genitive form as it best may, I venture to translate the whole passage: "O that like a dove, rushing with storm-sped velocity, I could find some ethereal cloud from which to *spectacle* my eye with this combat, on which my mind is brooding." Metre: antispast. and penth. iamb.

1085. On the theology, see Klausen, 67–76.

1086. δαμούχοις, i. e. *Theseus*. plur. for sing. infr. 1348. τῆσδε δημοῦχος χθονός.

1089. σθένει 'πὶ νικείῳ=ἐπὶ νίκῃ. Æsch. Choeph. 475. πέμπετ' ἀρωγὴν παισὶν προφρόνως ἐπὶ νίκῃ. 868. εἴη δ' ἐπὶ νίκῃ. Eum. 1011. τὸ δὲ κερδαλέον πέμπειν πόλεως ἐπὶ νίκῃ. Herm. ἐπινικίῳ σθένει, Libri.

Ib. τὸν εὔαγρον τελειοῦν λόχον, to bring the ambush (cf. sup. 901–2.) to a successful termination by enabling the ambushment to capture those for whom it lies in wait.

[s] By this writer Quevedo acted much the same part that Aristophanes did by the Attic dithyrambists; and it required all Quevedo's wit and vigour and learning to dispossess his countrymen of the absolute phrensy with which Gongora had infected them.

καὶ τὸν ἀγρευτὰν Ἀπόλλω,
καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
ὠκυπόδων ἐλάφων στέργω διπλᾶς ἀρωγὰς
μολεῖν γᾷ τᾷδε καὶ πολίταις. 1095
ὦ ξεῖν' ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς
ὡς ψευδόμαντις. τὰς κόρας γὰρ εἰσορῶ
τάσδ' ἆσσον αὖθις ὧδε προσπολουμένας.

ΟΙ. ποῦ ποῦ; τί φής; πῶς εἶπας; ΑΝ. ὦ πάτερ πάτερ,
τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν 1100
δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;

ΟΙ. ὦ τέκνον, ἦ πάρεστον; ΑΝ. αἵδε γὰρ χέρες
Θησέως ἔσωσαν φιλτάτων τ' ὀπαόνων.

ΟΙ. προσέλθετ', ὦ παῖ, πατρὶ, καὶ τὸ μηδαμὰ
ἐλπισθὲν ἥξειν σῶμα βαστάσαι δότε. 1105

ΑΝ. αἰτεῖς ἃ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.

ΟΙ. ποῦ δῆτα, ποῦ 'στον; ΑΝ. αἵδ' ὁμοῦ πελάζομεν.

1091. τὸν ἀγρευτὰν (*huntsman*) Ἀπόλλω. Cf. Pausan. I. 41, 5. Thudichum, p. 234. Klausen's Theol. 117.

1092. πυκνόστικτος (στίζω), *thickly spotted.* Phil. 183. στικτῶν ἢ λασίων μετὰ θηρῶν.

Ib. ὀπαδὸν, *pursuer.* On the Artemis *venatrix,* cf. Klaus. Theol. p. 99. 100.

1094. στέργω, *I vehemently intreat.*

Ib. διπλᾶς ἀρωγὰς, *as joint assistants.*

1096. τῷ σκοπῷ, *in my quality of a conjecturer.* Cf. sup. 1074–5.

1097. ὡς ψευδόμαντις (εἰμί).

1098. προσπολουμένας, *accedentes.* Schæf. προσπόλοις φυλασσομένας, *carefully attended and guarded.* Herm. Matth. Dind.

1100–1. τίς ἂν θεῶν—ἰδεῖν δοίη. O that some god would grant you to *see* (the touching beauty of this exclamation, and the strong emphasis laid on the word ἰδεῖν, will not escape the discerning reader). Cf. Pass. in πῶς ἄν. Matth. §. 514, c. Hart. II. 263.

1103. ὦ τέκνον, ἦ πάρεστον; By τέκνον, understand Antigonë, who has just addressed her father. The plural verb includes Ismenë as well as Antigonë. Cf. infr. 1104. 1112. See also Matth. §. 312, 2. 511, 2.

1104–5. τὸ μηδαμὰ ἐλπισθὲν ἥξειν. Cf. Matth. p. 931.

1105. βαστάσαι, *contrectare,* Reis. Cf. Blomf. Gloss. Ag. 34.

1106. σὺν πόθῳ γ. ἡ. χ. = ποθῶ γὰρ ταῦτα χαρίζεσθαι, *this is an office in which duty and delight are united.* On αἰτεῖς ἃ τεύξει, see Matth. p. 789. Obs. 1.

ΟΙ. ὦ φίλτατ' ἔρνη. ΑΝ. τῷ τεκόντι πᾶν φίλον.
ΟΙ. ὦ σκῆπτρα φωτός. ΑΝ. δυσμόρου γε δύσμορα.
ΟΙ. ἔχω τὰ φίλτατ'· οὐδ' ἔτ' ἂν πανάθλιος 1110
θανὼν ἂν εἴην, σφῷν παρεστώσαιν ἐμοί.
ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον
ἐμφύντε τῷ φύσαντι, κἀναπαύσατον
τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
καί μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἐπεὶ 1115
ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.
ΑΝ. ὅδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,
καὶ σοί τε τοὔργον τοῦτ' ἐμοί τ' ἔσται βραχύ.
ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς

1108. ὦ φίλτατ' ἔρνη, "my dearest blossoms." DALE.

Ib. τῷ τεκόντι πᾶν (sc. τεχθὲν, cf. Kühner II. p. 603.) φίλον.

1109. Antigonë and Ismenë are in the embraces of their father.

1110–11.

I clasp my best beloved, nor can die
Hapless in all, while ye are left to bless me. DALE.

1112. ἐρείσατε, *applicate amplexando.* ELL. For construction, see Matth. §. 301.

Ib. πλευρὸν ἀμφιδέξιον. HERM.: *applicate latus mihi ad utrumque latus,* ὥστε ἀμφιδέξιον γίγνεσθαι: nam πλευρὸν dici puellarum.

1114. πλάνου. I understand by this word, his agitated pacing about the stage, while ἔρημος, or bereft of his favourite daughter. HEATH.: *et mihi requiem conciliate ab hac solivaga, quæ prius mihi obtigit, misera erratione.*

Ib. πρόσθε, *heretofore, for a time previously* (cf. infr. 1321. πρόσθεν ἀδμήτης), ἐρήμου, *in which I have had the company of neither of you.*

1116. ταῖς τηλικαῖσδε, solcher Jugend, *so young.* DONN.

1117. ὅδε—τοῦδε (both strongly emphatic, and pronounced in the deepest tone of gratitude).

1118. τοὔργον τοῦτ', *this business* (viz. the narrative of what had been done). Antigonë speaks as feeling that Theseus was a man of *deeds,* not of *words,* and consequently would not dwell long on his own exploits. The text is here given from Hermann's conjecture, adopted by Elmsl. Dind. Wunder. Vett. libri: καί σοί τε τοὔργον τοὐμὸν ἔσται βραχύ.

1119. Œdipus, who in his deep affection and concern for his daughters, had forgotten the presence of their deliverer, apologizes for having allowed so much converse (λόγος μηκυνόμενος) to have passed without addressing a word to him.

Ib. πρὸς τὸ λιπαρὲς, inbrünstig, *ardently, fervently.* REIS. Dindorf adopts Elmsley's interpretation: *produco sermonem usque ad fastidium.* For Matthiæ's opinion, see §. 591, β.

τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον. 1120
ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.
σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
καὶ σοὶ θεοὶ πόροιεν ὡς ἐγὼ θέλω,
αὐτῷ τε καὶ γῇ τῇδ· ἐπεὶ τό γ' εὐσεβὲς 1125
μόνοις παρ' ὑμῖν εὗρον ἀνθρώπων ἐγὼ
καὶ τοὐπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε.
ἔχω γὰρ ἄχω διὰ σὲ κοὐκ ἄλλον βροτῶν.
καί μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὡς 1130
ψαύσω φιλήσω τ', ᾗ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς σ' ἂν ἄθλιος γεγὼς
θιγεῖν θελήσαιμ' ἀνδρὸς, ᾧ τίς οὐκ ἔνι
κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,

1120. τέκνα φανέντ' ἄελπτα (i. e. ἀέλπτως). On this acc. cf. Matth. §. 421. 4. 562. 3. Wund. ad Electr. 543. Kühn. §. 670, b.

1121–2. τήνδε τὴν ἐς τάσδε τέρψιν, *the pleasure derived from these*, or *in respect to these; the joy which I have in their deliverance.*

1123. νιν, *them*. Cf. sup. 43.

1124. ὡς ἐγὼ θέλω. Cf. Matth. §. 485.

1125. τὸ εὐσεβὲς=τὴν εὐσέβειαν. On the praises bestowed on Athens in this and the following verse, see Thudich. I. p. 309.

1126. τοὐπιεικὲς, *æquum*. Soph. Fgmm. 709. (Dind.) ὃς οὔτε τοὐπιεικὲς οὔτε τὴν χάριν | ᾔδη. de Orco deo.

1128. ἀμύνω, *I repay*. Phil. 601. θεῶν—οἵπερ ἔργ' ἀμύνουσιν κακά.

1130. On καὶ thus used, see Hart. I. 148.

1131. ᾗ θέμις (*as is the custom*) Photius: ὡς νόμος, ὡς προσῆκον. Cf. Il. II. 73. Hes. Op. 136. ᾗ θέμις ἀνθρώποισι. Il. IX. 134. 277. XIX. 177. Libri, Herm. Dind. Gaisf. read εἰ θέμις. La. ἡ θέμις. The difference between these two modes of expression, in respect to Œdipus, has been well explained by Wunder. The opinion of a consummate scholar must not, however, be passed unnoticed: "Jure vulgatam defendit Hermannus. Quæ enim sequuntur, valent ἀλλ' οὐ θέμις." Gaisf.

1132. καίτοι. Cf. Hart. II. 367.

Ib. πῶς σ' ἂν, Herm. e conj. πῶς δ' ἂν, Libri.

Ib. ἄθλιος γεγὼς, *qui sim impurus*. Wund.

1034–5. οὐκ—ἐάσω. Hermann thus fills up the sentence: οὐκ ἔγωγέ σε θελήσαιμ' ἂν θιγεῖν ἐμοῦ, οὐδ' οὖν ἐάσω, εἰ αὐτὸς βούλοιο θιγεῖν.

οὐδ' οὖν ἐάσω. τοῖς γὰρ ἐμπείροις βροτῶν 1135
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
σὺ δ' αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπά μου
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.
ΘΗ. οὔτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνοισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω, 1140
οὐδ' εἰ πρὸ τοὐμοῦ προὔλαβες τὰ τῶνδ' ἔπη.
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
δείκνυμι δ'· ὧν γὰρ ὤμοσ' οὐκ ἐψευσάμην 1145
οὐδέν σε, πρέσβυ. τάσδε γὰρ πάρειμ' ἄγων
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.

1135. τοῖς ἐμπείροις βροτῶν, *der Gleiches trug, who has equally suffered.* Donn. On οὐδ' οὖν, see Hart. II. 12.

1136. συνταλαιπωρεῖν, *to be a sharer in misery.*

1137. σὺ δ' αὐτόθεν μοι χαῖρε. "Farewell, my lord; yet while I linger here," &c. Dale. What! a farewell to the prince, with whom Œdipus has yet so much business to transact, and at a moment when his obligations to that prince must have made him more than ever anxious to become a public benefactor to him and his people? The stage-play seems to be this: Œdipus, in the warm feelings of his grateful heart, is advancing to embrace Theseus, or at all events to grasp his hand. Suddenly he stops short—is it for a wretch like him to touch one so unpolluted? "No," says he: "from this spot where I stand (αὐτόθεν) I send my greetings, my blessings to you, but I advance no nearer to your sacred person."

Ib. αὐτόθεν. Cf. Arist. Ach. 116. Eq. 330. Eccl. 246. Dem. 1215, pen. Æsch. 70, 20. Andoc. 22. 25. See also Göttling's Hesiod, p. 123.

1138. ἐς τόδ' ἡμέρας, auf diesem Tag, *on this day.* Donn.

1139. μῆκος τῶν λόγων ἔθου = ἐμήκυνας τοὺς λόγους. (Theseus courteously admits the apology of Œdipus, sup. 1120.) On the conjunction εἰ, as here used, see Matth. p. 1100.

1141. τοὐμοῦ, sc. ἔπους. On οὐδὲ after οὔτε, see Hart. I. 194.

1142. βάρος, *displeasure.*

1144. τοῖς δρωμένοις, *deeds.* λόγοις and τοῖς δρωμένοις put in opposition, as λόγοις and ἔργοις continually are. Cf. infr. 1644.

1145. δείκνυμι δ'. *We* should say generally, *for proof.* Cf. sup. 146. and Matth. §. 630. 2, f.

Ib. ὧν γὰρ ὤμοσ' οὐκ ἐψευσάμην οὐδέν σε = οὐδὲν ὀμνύων ἐψ. σε, Matth. 421. Obs. 2, a.

1147. ἀκραιφνὴς by sync. for ἀκεραιοφανὴς = ἀκέραιος, *unstained* in a

χὤπως μὲν ἀγὼν ᾑρέθη, τί δεῖ μάτην
κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;
λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ 1150
στείχοντι δεῦρο, συμβαλοῦ γνώμην· ἐπεὶ
σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.
πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.

ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
ὡς μὴ εἰδότ' αὐτὸν μηδὲν ὢν σὺ πυνθάνει. 1155

ΘΗ. φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
οὐκ ὄντα, συγγενῆ δὲ, προσπεσόντα πως
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
θύων ἔκυρον, ἡνίχ' ὡρμώμην ἐγώ.

ΟΙ. ποδαπόν; τί προσχρῄζοντα τῷ θακήματι; 1160

ΘΗ. οὐκ οἶδα πλὴν ἕν. σοῦ γάρ, ὡς λέγουσί μοι,

moral sense, *uninjured* in a bodily sense. On the genitive after it, see Matth. §. 344.

1148. ἀγὼν ᾑρέθη, de *capta* et *deportata victoria*. Ell. Matthiæ compares Herodot. VII. 50. 2. ἀγῶνας τοὺς μεγίστους συγκαταιρέει. Wunder Plut. Cim. c. 13. Κίμων δ', ὥσπερ ἀθλητὴς δεινὸς, ἡμέρᾳ μιᾷ δύο καθῃρηκὼς ἀγωνίσματα. Herm. ἀγὼν ᾑρέθη. Libri et vett. edd. ἀγὼν οὗτος ᾑρέθη.

1149. ξυνών. Cf. Wunder ad Aj. 257. On the use of γε after ὃς, see Hart. I. 407.

1150. λόγος, Botschaft, Nachricht, *news, intelligence*. Donn. Germ. P.

1151. συμβαλοῦ γνώμην, *de eo tecum reputa sententiam*, i. e. vide quid tibi statuendum sit. Herm. On τούτου, to be supplied before συμβαλοῦ, see Kühn. §. 789.

1152. σμικρὸς μὲν εἰπεῖν, *short and easy of telling*.

1153. ἀτίζειν, *to think below his notice*. The sentiment seems akin to the well-known apophthegm of Terence—that we are bound to take an interest in every thing which concerns a fellow-creature.

1155. μὴ εἰδότ'. On the use of μὴ before participles, see Kühn. §. 715, 2.

1156. ἔμπολιν, *citizen*. The word seems studiously and with the nicest tact chosen by Theseus, that no fears of another attempt on his personal liberty from his fellow-citizens may be awakened in the mind of Œdipus.

1157. προσπεσόντα. Aj. 1181. προπεσὼν ἔχου.

Ib. πως, *I know not for what reason*. Reisig compares Trach. 695.

1159. ἡνίχ' ὡρμώμην ἐγώ. Elmsley, observing that ἡνίκα refers not to the words παρ' ᾧ θύων ἔκυρον, but to the words προσπεσόντα πως, translates, *dum aberam ego*; perhaps more strictly, "set out for the expedition." Cf. sup. 1068. On the verb κύρω, see Matth. §. 241. Buttmann, p. 160.

βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.
ΟΙ. ποῖόν τιν'; οὐ γὰρ ἥδ' ἕδρα σμικροῦ λόγου.
ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165
ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἕδραν;
ΘΗ. ὅρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενὴς
ἔσθ', ὅστις ἄν σου τοῦτο προσχρῄζοι τυχεῖν.
ΟΙ. ὦ φίλτατε, σχὲς οὖπερ εἶ. ΘΗ. τί δ' ἔστι σοι;
ΟΙ. μή μου δεηθῇς. ΘΗ. πράγματος ποίου; λέγε. 1170
ΟΙ. ἔξοιδ' ἀκούων τῶνδ', ὃς ἐσθ' ὁ προστάτης.

1162. βραχὺν μῦθον οὐκ ὄγκου πλέων. A brief colloquy, involving little or no trouble in it. Cf. infr. 1341. On the pleonasm, see Matth. §. 636.

1163. ἥδε ἕδρα, this altar-sitting of which you speak. Cf. Œd. T. 13.

Ib. σμικροῦ λόγου, *of small moment.* Herodot. I. 120. λόγου οὐδενὸς γινόμεθα. III. 4. ἐόντα λόγου οὐ σμικροῦ.

1164. σοὶ ἐς λόγους ἐλθεῖν, *to hold converse with you.* The formula has been largely illustrated in my "Knights" of Aristoph. v. 785. On μολόντ', as terminating the verse, see sup. v. 17. Herm. Elem. doctr. metr. p. 36. as pleonastic, see Matth. §. 557. Obs. 1.

1165. ἀσφαλῶς (α, σφάλλομαι) τῆς δεῦρ' ὁδοῦ, i. e. μὴ σφαλέντα τῆς δεῦρ' ὁδοῦ. Matth. p. 558. Cf. sup. 1147. ἀκραιφνεῖς τῶν κατηπειλημένων. The *safe passage,* here required, is again alluded to, infr. 1287. διδοὺς ἐμοὶ | λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ ξὺν ἐξόδῳ.

1166. τήνδ' ὁ προσθακῶν ἕδραν = ὁ τῇδε (ἐκεῖ) θακῶν, i. e. ἱκετεύων. Matth. §. 408. cf. Œd. T. 2. Matth. §. 409, 4, b. (Œdipus speaks reflectingly and in much doubt as to who this suppliant at the altar may be. The replies of Theseus are all in the same guarded and cautious tone, from desire to prevent any sudden outbreak on the part of the ex-monarch.)

1167. ὅρα εἰ. See Hart. II. 205.

1169. (A whisper from Antigonë and Ismenë imports who the suppliant is.)

Ib. σχὲς (= ἐπισχὲς) οὖπερ εἶ, *proceed no further; stop where you are.* Elmsley compares Eur. Hec. 962. σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας, σχές. Hipp. 1354. σχὲς, ἀπειρηκὸς σῶμ' ἀναπαύσω. Iph. A. 1467. σχὲς, μή με προλίπῃς. Cf. sup. 856.

1170. On the double genitive in this verse, see Matth. §. 355, 2.

1171. ἀκούων τῶνδ' sc. Antig. and Ism. Hermann translates the plural term as applying to Ismenë, and to the communication made by her, sup. 378. On ἔξοιδ' ἀκούων τῶνδ', ὃς ἐ. ὁ. π., see Kühn. on "Einfache indirecte Frage," §. 837. Anm. 3.

Ib. ὁ προστάτης. SCHOL.: ὁ ἱκέτης, ὁ προσεστηκὼς τῷ βωμῷ. infr. 1278. τοῦ θεοῦ γε προστάτην. Passow illustrates by El. 1378., where Electra,

ΘΗ. καὶ τίς ποτ' ἐστὶν, ὅν γ' ἐγὼ ψέξαιμί τι;
ΟΙ. παῖς οὑμὸς, ὦναξ, στυγνὸς, οὗ λόγων ἐγὼ
ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
ΘΗ. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἃ μὴ 1175
χρῄζεις; τί σοι τοῦτ' ἐστὶ λυπηρὸν, κλύειν;
ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί·
καὶ μή μ' ἀνάγκῃ προσβάλῃς τάδ' εἰκάθειν.
ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει
μή σοι πρόνοι' ᾖ τοῦ θεοῦ φυλακτέα. 1180
ΑΝ. πάτερ, πιθοῦ μοι, κεἰ νέα παραινέσω.
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὑτοῦ φρενὶ
χάριν παρασχεῖν, τῷ θεῷ θ' ἃ βούλεται·

addressing the tutelary Apollo, says of herself, ἥ σε πολλὰ δὴ, | ἀφ' ὧν ἔχοιμι, λιπαρεῖ προὔστην χερί.

1172. "And who is he? and why should I rebuke him?" Dale. On the omission of the particle ἂν, see Matth. §. 515. 528. Hart. II. 271.

1174. ἄλγιστ' ἀνδρῶν. The addition of ἀνδρῶν, like ἀνθρώπων in the following passages, only serves to give additional pungency to the adverb. Pind. Ol. VIII. 30. ἔξοχ' ἀνθρώπων (*more than in any other part of the world*). Plat. 1 Leg. 636, e. κάλλιστ' ἀνθρώπων. Hipp. Maj. 285, c. ἀκριβέστατα ἀνθρώπων. Theæt. 195, b. ὀρθότατα ἀνθρώπων λέγεις, &c.

1176. κλύειν, *the act of hearing*. The comma, placed after λυπηρὸν, will shew that it has nothing to do with κλύειν, and that we must not translate, *painful to be heard*. Æsch. Eum. 474. τοιαῦτα μὲν τάδ' ἐστὶν ἀμφότερα, μένειν | πέμπειν τε, δυσπήμαντ' ἀμηχάνως ἐμοί. (Müller's ed.)

1177. πατρὶ, *to a father's ear*. (Strongly emphatic.)

1178. μή μ' ἀνάγκῃ προσβάλῃς, *do not compel me*. Ellendt refers to Dorville ad Char. 598.

Ib. τάδ' εἰκάθειν. Infr. 1328. μῆνιν εἰκάθειν. Elmsley and Dind. (in annotat.) εἰκαθεῖν.

1179. ἐξαναγκάζει. Theseus evidently playing on the word ἀνάγκῃ, "But if the *necessity* arises not from *me*, but from considerations of a more solemn nature, viz. a supplicatory seat at an altar (θάκημα)."

1180. πρόνοια τοῦ θεοῦ, reverence for the god at whose altar he has placed himself.

1182. τὸν ἄνδρα τόνδε. i. e. *Polynices*, Herm. Wund. Dind. [u] Ellendt. *Theseus*, Musgr. Reis. Both, and others. The emphatic νῷν, v. 1184., and the appeal made by Antigonë, 1201 sq., shew evidently, I think, that *Theseus* is meant.

1183. χάριν παρασχεῖν, *to gratify*. Cf. sup. 855.

[u] Who observes, "non *hunc qui adest*, non aderat enim Polynices, sed *illum, de quo sermo est*."

καὶ νῷν ὕπεικε τὸν κασίγνητον μολεῖν.
οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185
γνώμης, ἃ μή σοι ξυμφέροντα λέξεται.
λόγων δ' ἀκοῦσαι τίς βλάβη ; τά τοι κακῶς
εὑρημέν' ἔργα τῷ λόγῳ μηνύεται.
ἔφυσας αὐτόν· ὥστε μηδὲ δρῶντά σε
τὰ τῶν κάκιστα δυσσεβεστάτων, πάτερ, 1190
θέμις σέ γ' εἶναι κεῖνον ἀντιδρᾶν κακῶς.
ἀλλ' ἔασον. εἰσὶ χἀτέροις γοναὶ κακαὶ

1184. μολεῖν. Reisig compares Aj. 804. σπεύσαθ' οἱ μὲν Τεῦκρον—μολεῖν. Cf. Matth. §. 532, d. 535, c.

1185–8. "For suppose that any thing prejudicial (μὴ ξυμφέροντα) to you should be said, is it necessary that such speaking should draw you away, in spite of your own fixed purpose of mind? And as to hearing a set of mere words, what is the harm or injury in *that?* But there is a further reason why you should hear him. *Words* are the symbols and indicators of *deeds:* and if he has any evil devices against you, those devices will most probably be betrayed by his speech."

1186. λέξεται, *shall be said* (cf. Pors. ad Hec. 293.) σοι ξυμφέροντα (*to your advantage*).

1187. κακῶς, Herm. ex conject. Wund. Dind. καλῶς, Libri, Gaisf., Neue.

1188. Cf. Ellendt in εὑρίσκειν, *reperire* cum *quærendo* tum *cogitatione.*

1189–91. ὥστε (μὴ) θέμις εἶναι (*so that it is not right* (σέγε κεῖνον ἀντιδρᾶν κακῶς (*that you at least should compensate ill to him*) μηδὲ δρῶντά σε τὰ τῶν κάκιστα δυσσεβεστάτων (*not even though doing to you all that imagination can form as most heinous and undutiful*). Kühner, §. 652, 2. "Verbinde ὥστε θέμις εἶναι, nicht ὥστε ἀντιδρᾶν; θέμις εἶναι ist grammatisches Prädikat von dem Satze, σὲ κεῖνον ἀντιδρᾶν."

1190. κάκιστα δυσσεβεστάτων. Cf. Porson ad Hec. 618. Matth. §. 461.

1191. θέμις εἶναι. Buttmann's opinion, that in this formula θέμις is indeclinable, is adopted by Hermann, Dindorf, Ellendt, Wunder, &c., and is supported by the following quotations: Plato Gorg. 505, c. ἀλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν. Xen. Œcon. XI. 11. σὺ δέ μοι λέξον, ὦ Ἰσχόμαχε, ἀφ' ὧνπερ ἤρξω, πῶς ὑγιείας ἐπιμελεῖ; πῶς τῆς τοῦ σώματος ῥώμης; πῶς θέμις εἶναί σοι καὶ ἐκ πολέμου σώζεσθαι; Æsch. Suppl. 340. πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις; Ælian. N. A. 1, 60. μὴ γὰρ θέμις εἶναι τὸν ἄρχοντα καὶ τὸν τοσούτων ἔφορον κακὸν ἐργάσασθαι. Cf. Matth. §. II. 943. Kühn. §. 652, 2.

1192. ἀλλ' ἔα νιν, Wund. ἀλλ' ἔασον, Dind. ἀλλ' ἔα αὐτόν, Herm. Elms. ἀλλ' αὐτόν, Libri, La. B. T. Farn. On ἔα as a monosyllable, see Wunder ad Ant. 95.

Ib. γοναὶ κακαὶ, *ill-disposed children.* El. 1233. *Orestes* is thus addressed by his sister. ἰὼ γοναὶ, γοναὶ

καὶ θυμὸς ὀξὺς, ἀλλὰ νουθετούμενοι
φίλων ἐπῳδαῖς ἐξεπᾴδονται φύσιν.
σὺ δ' εἰς ἐκεῖνά μοι τανῦν ἀποσκόπει 1195
πατρῷα καὶ μητρῷα πήμαθ' ἅπαθες,
κἂν κεῖνα λεύσσῃς, οἶδ' ἐγὼ, γνώσει κακοῦ
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.
ἔχεις γὰρ οὐχὶ βαιὰ τἀνθυμήματα,
τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος. 1200
ἀλλ' ἡμὶν εἶκε. λιπαρεῖν γὰρ οὐ καλὸν
δίκαια προσχρῄζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικᾶτέ με
λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον. 1205
μόνον, ξέν', εἴπερ κεῖνος ὧδ' ἐλεύσεται,
μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτέ.

σωμάτων ἐμοὶ φιλτάτων. Antig. 641. γονὰς κατηκόους φύσαντες.

1194. ἐξεπᾴδονται φύσιν, *have their natural disposition softened and subdued.* Cf. Matth. §. 490. Plato Phædo, 77, e. ἕως ἂν ἐξεπᾴσητε. Reisig quotes Eur. Hippol. 478. εἰσὶν δ' ἐπῳδαὶ καὶ λόγοι θελκτήριοι.

1195. ἐκεῖνά μοι, Herm. ex conject. Dind. Wund. Libri, ἐκεῖνα μή. On the δὲ, see Hart. I. 167.

1197. οἶδ' ἐγώ. Cf. Matth. §. 630, 2, g.

1197–8. γνώσει—προσγίγνεται. Antig. 1242. δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν | ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

1199. βαιὰ ἐνθυμήματα, *light* or *small proofs.*

1200. ἀδέρκτων (*sightless and never to see again*)—τητώμενος. For the proleptic nature of this idiom, (an idiom totally foreign to our language,) cf Matth. §. 446, 10. *Obs.* 2. Kühn. §. 477, 2. Ellendt, in voc. ἀδάκρυτος.

Ib. τητᾶσθαι, *to be deprived.* Infr. 1618. οὗ (ἀνδρὸς sc.) τητώμεναι. Phil. 383. τῶν ἐμῶν τητώμενος. El. 1326. φρενῶν τητώμενοι.

1204. βαρεῖαν ἡδονὴν νικᾶτε, *you wring from me that which is pleasing to yourselves, but most painful to me.* For the accusative after νικᾶν, cf. Plat. Gorg. 456, a. Aristoph. Nub. 432. Vesp. 594., and such phrases as νικᾶν μάχην, &c.

Thou hast prevailed, my daughter, though assent,
While pleasing, is reluctant—take thy wish. DALE.

1205. λέγοντες, *by your language.* On ἔστω δ' οὖν, see Hart. II. 13.

1206. On ἐλεύσεται, cf. Matth. I. p. 405.

1207. τῆς ἐμῆς ψυχῆς, i. e. ἐμοῦ. El. 775. ὅστις τῆς ἐμῆς ψυχῆς (i. e. ἐξ

ΘΗ. ἅπαξ τὰ τοιαῦτ', οὐχὶ δὶς χρῄζω κλύειν,
ὦ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
σῶς ἴσθ', ἐάν περ κἀμέ τις σώζῃ θεῶν. 1210

ΧΟ. ὅστις τοῦ πλέονος μέρους στρ.
χρῄζει τοῦ μετρίου παρεὶς
ζώειν, σκαιοσύναν φυλάσ-

ἐμοῦ) γεγώς. (Œdipus has still the terror of Creon and a second attempt on his person in his thoughts.) Reisig strangely translates: *ne quis animum meum contineat, nequis animo moderetur meo.*

1210. σῶς (ὢν) ἴσθ'. Cf. Ellendt in voc. οἶδα. II. 288. Matth. §. 549. *Obs.* 3. (Theseus quits the stage.)

1211. The Chorus speculate on the miseries of old age, and the folly of those who prefer a protracted existence to a moderate one. As proofs of the afflictions attendant on old age, they instance themselves, and still more the ex-monarch of Thebes, assailed with calamities from every quarter of the horizon, from the east and from the west, from the north and from the south. For a multitude of instances, drawn from the ancient writings, of the same melancholy tenour as that before us, see Thudichum's Sophocles, I. 311 sq. It is satisfactory to think, that whatever the poet's *theory* may have been on this matter, his own old age exhibited practical proof that the declining period of life has its comforts and its joys as well as any other. The prevalent metre, glyconean, with iambics and trochees.

1211–12. τοῦ π. μ. χρῄζει. χρῄζειν with gen. of *thing*, occurs Od. XVII. 121. 557. Herodot. V. 30.

1212. τοῦ μετρίου παρεὶς (παριέναι). Wunder, considering the participle as equivalent to καταφρονήσας (cf. eund. ad Electr. v. 806.), necessarily understands, *overlooking* or *despising the moderate portion.* As an approximation to this sense by Wunder, I might add the well-known nautical expression (Arist. Eq. 437), τοῦ ποδὸς παριέναι. (Cf. Bernh. p. 180.) For a variety of opinions by Reiske, Both, Reisig, Herm., &c., on the construction of this and the next verse, see Ellendt II. 511., who justly observes, that which ever we adopt, there will be something harsh in the construction.

1213. ζώειν (Ep. and Ion. for ζῆν. Od. XV. 490. ἀγαθὸν βίον ζώειν.) The poet's sentence, which had hitherto been of a general character, here, by a *strong emphasis*, becomes restricted to its particular limitation. The ellipse may be filled up by supplying εἰς or κατὰ, sc. εἰς τὸ ζώειν, *in respect to* LIFE. Œd. T. 1204. νῦν δ' ἀκούειν (SCHOL.: εἰς τὸ ἀκούειν) τίς ἀθλιώτερος; Antig. 520. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν (*in respect to sharing those laws of sepulture*) ἴσος. Cf. Phil. 503. Aj. 825. 870. Such a mode of construction does not appear to be wanting in one or both the Theban poets, whom Sophocles had constantly before his eyes. Hes. Op. 456. ἑκατὸν δέ τε δούραθ' ἁμάξης, | τῶν πρόσθεν μελετὴν ἐχέμεν οἰκήϊα θέσθαι. Pind. Pyth. X. 76. ἐμοὶ δὲ θαυμάσαι (*in respect to its being a matter of wonder or surprise*) θεῶν τελεσάντων οὐδέν ποτε φαίνεται ἔμμεν ἄπισ-

σων ἐν ἐμοὶ κατάδηλος ἔσται.
ἐπεὶ πολλὰ μὲν αἱ μακραὶ 1215
ἁμέραι κατέθεντο δὴ
λύπας ἐγγυτέρω, τὰ τέρ-
ποντα δ' οὐκ ἂν ἴδοις ὅπου,
ὅταν τις ἐς πλέον πεσῃ
τοῦ θέλοντος, οὐδ' ἔπι κόρος, ἰσοτέλεστος 1220

τον, the poet using a stronger term *epexegetically* than he had used at the beginning of his sentence. Whether the following examples may be determined by the same rule, or are better explained by supplying ὥστε, is left to those more conversant with such niceties than myself. Nem. VII. 41–2. κομίσαι (*ut reduceret*, infinitivo consilium causamque itineris indicante, Diss.). Pyth. XI. 14. καλεῖ συνίμεν. Ol. VI. 56. λάχε τ' Ἀλφεὸν οἰκεῖν. Pyth. III. 99. ἔτραπεν κομίσαι (eo adduxit, ut restitueret, Diss.). IV. 260. αἰδῶ καλύψαι. X. 27. ἀνθεῖν.

1213–14. σκαιοσύναν — ἔσται, *in my judgment will betray manifest folly*. Cf. C. F. Hermann ad Lucian. de Hist. Conscr. p. 96. Metres: glyconean and logaœdic.

1215. αἱ μακραὶ ἡμέραι (*length of age*) = ὁ μακρὸς χρόνος, Phil. 306. *Longi anni*, Æn. X. 549.

Ib. πολλὰ, *frequently* (emphatic).

1216. κατέθεντο, *admoverunt*, Br. Herm. *reponunt, recondunt*, Elms. In a former verse (227) we found Sophocles using the *active* voice of this word in a metaphorical sense derived from the *laying down*, or *deposit* of a debt. Why should not the *middle* voice be used again here, in the sense of *depositing*, as it perpetually is among the Attic orators, with an accusative after it? (Dem. 121, 21. 1034, 21. Isæus, 56, 40. &c. &c.) Jacobs, with great latitude of meaning, interprets: *tanquam onus dies multa deponunt et imponunt hominibus*.

1217. λύπας (*emphatic*, in opposition to τὰ τέρποντα). Elmsley, who understands πολλὰ as an adjective, understands λύπας as a genitive case, and joins it with ἐγγυτέρω=λύπας μετέχοντα. (Antig. 933. approaches closely to this sense). Brunck, Dœd. Matth. prefer the accusative. Ellendt also adopting the genitive case, translates: *vita longior humana dolori propius admovit*, i. e. effecit ut plus doloris quam voluptatis haberent.

1218. ὅπου (κατέθεντο). Sophocles often uses the adverb ὅπου at the end of a sentence, where the context does not afford so easy a mode of filling up the ellipse as I think it does here. Antig. 318. τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου; Aj. 103. ἢ τοὐπίτριπτον κίναδος ἐξήρου μ' ὅπου; 890. ἀμένηνον ἄνδρα μὴ λεύσσειν ὅπου (ἐστί.) ὅπου, ὅταν, La. Elms. ὁπότ' ἄν, Libri.

1219–20. Hermann, joining τὸ πλέον τοῦ θέλοντος, translates: *si quis in id, quod in cupiendo nimium est, incidit*, i. e. *si quis modum in cupiendo excedit*. Elmsley: *quando quis senectutem quam vult attigeret*.

1220. τοῦ θέλοντος. Schol.: ἀντὶ τοῦ μετρίου, τοῦ ἱκανοῦ. This may be the sense, but is it the grammar?

Ἅιδος ὅτε Μοῖρ' ἀνυμέναιος

τοῦ θέλοντος (*to be wished*, or, *what is desirable*) seems to be grammatically used, as, Aj. 582. τομῶντι, *to be cut.* infr. 1604. παντὸς δρῶντος, *every thing to be done.* Whether the well-known formula, οἶσθ' ὃ ποίησον, might be rendered, *do you know what is to be done?* I leave to others to decide. Metre: trochaic.

Ib. οὐδ' ἔπι κόρος. This, under various forms of accent, disjunction and conjunction, may, with little exception, be said to be the reading of all ancient MSS., and by it, therefore, if any possible sense can be elicited, we are bound to abide. I understand here with Wunder: *nor is satiety present* (ἔπι=ἔπεστι); i. e. neither are we content.

1220–24. In proceeding with the rest of these difficult verses, the reader will perhaps allow me to follow the order which seems best adapted to express the sense in which I understand them.

1220. Ἅιδος Μοῖρα. It has been more than once observed, in the course of these observations, that whatever the Mœræ, as a body, assigned to god or man, became his μοῖρα, his office or trust, which he had to carry out and execute. Whether, therefore, we read in ancient poetry Ἀΐδης or Ἅιδος Μοῖρα, the meaning is much the same. So Pindar continually uses καλῶν, ἐσλῶν, μοῖρα, &c., for καλοὶ, ἐσλοὶ, &c. (Diss. and Boeckh. ad Ol. VIII. 112.) Ol. II. 37. θεοῦ Μοῖρα is but another term for θεός. So also Antig. 896. μοῖραν βίου is little more than βίον. But supposing Ἅιδος Μοῖρα=Ἀΐδης, in what sense is this latter word to be understood? As Sophocles typifies *fire* by *Hephæstus* (Antig. 123. 1007.); *pestilence, madness,* &c. by *Ares* (Œd. T. 190. Aj. 706.), so by *Hades* I think is here meant that *cheerless, unsubstantial* portion of life in the upper world, which Greek imagination considered as the lot of Hades in the lower. Let us now look to the epithets by which this cheerless existence is characterised.

1220–3. ἰσοτέλεστος (τελέω), Ellendt renders, *omnibus communis.* To me something more seems inherent in the word, such as *putting all old men on the same footing, as to dues exacted from* [x] *them.* But how? The Sophoclean mode of bringing numerous adjectives together without a copulative conjunction, and making one expressive of the other, will explain: by making them all equally *insensible to the joys of love, of music and the dance:* a shadowy existence at best, and ending finally in death, or complete annihilation. Hermann, who is followed by Gaisford and Dindorf, reads, ὁ δ' ἐπίκουρος ἰσοτέλεστος Ἅιδος, and renders the passage thus: *sed opifera postremo mors æque interitum adducit, quum Parca sine hymenæis, sine lyra, sine choreis apparet.*

1221. Metre (⏑⏑⏑ | ⏑⏑- | ⏑⏑⏑ | -⏑): dim. Troch., as also the verse following.

[x] After the above remarks were made, I found that the subject had engrossed the attention of the author of the "Quæstiones Sophocl.," who observes on this compound, "μοῖρα ἰσοτέλεστος dicitur, non quo *Parcæ* persona effingatur *omnibus idem tributum imponentis*, id quod male quibusdam placuit, sed quia *sors mortis æque tributa* vel *destinata*, h. e. omnibus communis est." It is satisfactory to me to find that others had attached that sense to the compound ἰσοτέλεστος which had suggested itself to my own mind.

ἄλυρος ἄχορος ἀναπέφηνε,
θάνατος ἐς τελευτάν.
μὴ φῦναι τὸν ἅπαντα νι- ἀντ. 1225
κᾷ λόγον· τὸ δ', ἐπεὶ φανῇ,
βῆναι κεῖθεν ὅθεν περ ἥ-
κει πολὺ δεύτερον ὡς τάχιστα.
ὡς εὖτ' ἂν τὸ νέον παρῇ
κούφας ἀφροσύνας φέρον, 1230
τίς πλάγχθη πολύμοχθος ἔ-
ξω; τίς οὐ καμάτων ἔνι;

1224. θάνατος ἐς τελευτὰν, epexegetical of the preceding sentence. Dœderlein observes, that Greek poetry often thus explains by a direct declaration what has previously been furnished in a metaphorical sense: an observation which C. Matthiæ (Quæst. Sophocl. 156.) confirms by Æsch. Theb. 207. ἱππικῶν ἀΰπνων πηδαλίων διὰ στόμα πυριγενετᾶν χαλινῶν. I hope to shew hereafter, and from a passage of deep importance, that this practice was not peculiar to Greek poetry, and that it had its origin, as I believe many other peculiarities of choral expression in Sophocles, in Hebrew and oriental poetry.

1225–6. μὴ φῦναι—λόγον. Ἀγὼν Ὁμ. e Theogn. 425. Ἀρχὴν μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον, φύντα δ' ὅπως ὤκιστα πύλας Ἀΐδαο περῆσαι. Eccl. IV. 2. "Wherefore I praised the dead, which are already dead, more than the living, which are yet alive. Yea, better is he than both they, which hath not yet been." Cf. VI. 3 sq. On the particle μὴ in this sentence, see Hartung II. 128. On the infinitive as a substantive, see Bernh. 354.

1226. λόγον. Cf. Ell. in voc. B. 3.

Ib. ἐπεὶ φανῇ. Antig. 1025. ἐπεὶ δ' ἁμάρτῃ. Cf. Matth. p. 891. Hart. II. 295. Kühn. §. 808, 2.

Ib. φανῇ (τις). On φαίνεσθαι, in the sense of *coming into day*, or *light*, with examples from Homer, see Passow.

1227. On κεῖθεν ὅθεν for κεῖσε ὅθεν, see Matth. §. 474. Hart. I. 342.

1228. ὡς τάχιστα, to be joined with βῆναι.

1229. τὸ νέον = ἡ νεότης, the period of youth.

1231. πλάγχθη, i. e. ἐπλάγχθη aor. 1. pass. of πλάζω, *I make to wander* (see Carmichael). Aj. 886. πλαζόμενον λεύσσων. Cf. Æsch. S. c. Th. 784.

Ib. πολύμοχθος. Reis. Elms. Dœd. understand ἔξω τοῦ πολύμοχθος εἶναι (cf. Musgrave ad Phil. 904.). Hermann, separating the compound, constructs and translates: τίς μόχθος πλάγχθη πολὺ ἔξω, *quis longe discedit labor?* Dindorf observes that the poet ought to have said, τίς πλάγχθη ἔξω πολλῶν μόχθων. To me it appears that ἔξω and ἔνι are to be spoken *emphatically*, and that to a Grecian ear the two verses would sound as if πολύμοχθος agreed with κάματος understood, that nominative being derived from τίς κάματων in the verse following.

φόνοι, στάσεις, ἔρις, μάχαι,
καὶ φθόνος· τό τε κατάμεμπτον ἐπιλέλογχε 1235
πύματον ἀκρατὲς ἀπροσόμιλον
γῆρας ἄφιλον, ἵνα πρόπαντα
κακὰ κακῶν ξυνοικεῖ.
ἐν ᾧ τλάμων ὅδ', οὐκ ἐγὼ μόνος, ἐπῳδ.
πάντοθεν βόρειος ὥς τις ἀκτὰ 1240

1234–5. The picture which Sophocles here gives of the heathen world in *his* day, is almost as dark as that which St. Paul furnishes of the same world in his time. (Rom. I. 26 sq.) Much of that picture had doubtless been derived from the comic drama of the Greeks, with which the great apostle was evidently conversant.

Ib. φόνοι, στάσεις, ἔρις, μάχαι. Reisig illustrates by Cic. de Fin. I. §. 44. *ex cupiditatibus* odia, dissidia, discordiæ, seditiones, bella *nascuntur.*

Ib. στάσεις. For illustrations in the Pindaric poems, see Dissen's Comment. p. 217. 522.

Ib. ἔρις. Among the fruitful progeny of the Hesiodean goddess of this name, may be found, Ὑσμίνας τε, Φόνους τε, Μάχας τ', Ἀνδροκτασίας τε.

1235. φθόνος. The prevalence of this passion in the old world (never so fully crushed as by the spirit of Christianity), Sophocles could have nowhere found so fully exhibited as in his two favourite Theban poets. Cf. inter alia Hes. Op. 26. 193. Pind. Pyth. I. 164. II. 45. VII. 19. Dissen's Comment. pp. 59. 178. 230. 362. 393. 439. 444. 457. 464. 469. 475. 522. 532.

Ib. κατάμεμπτον. Cf. Eurip. Herc. F. 649 sq. On the particle τε, see Hart. I. 109.

Ib. ἐπιλέλογχε (ἐπιλαγχάνειν, *insuper nancisci,*) *accedit,* proprie *sorte nacta senectus est, ut accedat.* Ell. ἐπιλέλογχε i. q. ἐπέτυχεν, *incidit, supervenit.* Dind.

1236. ἀκρατές. Eustath.: τὸ ποιοῦν ὡς μὴ ἔχειν τὸν γέροντα κρατεῖν ἑαυτοῦ.

1238. κακὰ κακῶν. See Œd. T. 464.

Ib. ξυνοικεῖ. Cf. sup. 1134.

Ib. Dale's muse, peculiarly adapted to the plaintive and elegiac, appears to advantage in this antistrophic strain.

O better were it not to be;—
Or when the infant-eye
Opens on light and misery,
To pass in that first sigh
Whence first we came. Youth onward speeds,
And in his train of folly leads
Delusive pleasures, light and vain.
&c. &c.

1239. ἐν ᾧ (γήρᾳ). Metre: antispast. and dim. iamb. brachyc.

Ib. τλάμων ὅδε sc. *Œdipus qui adest.* Ell. An inquisitive mind might further ask, how he is occupied while the choral ode is singing? For the ἀνακολουθία, see Matth. §. 311. Supply: ἄταις κλονεῖται.

1240. This verse will be better understood by illustrating the words in a retrograde order.

Ib. ἀκτὰ (ἄγνυμι). Strictly, place

κυματοπλὴξ χειμερία κλονεῖται,
ὧς καὶ τόνδε κατάκρας
δειναὶ κυματοαγεῖς
ἆται κλονέουσιν ἀεὶ ξυνοῦσαι,
αἱ μὲν ἀπ' ἀελίου δυσμᾶν, 1245
αἱ δ' ἀνατέλλοντος,
αἱ δ' ἀνὰ μέσσαν ἀκτῖν',
αἱ δὲ νυχιᾶν ἀπὸ ῥιπᾶν.

on which the sea-waves *break*. Wunder, adopting Niebuhr's definition of the word, observes that the ἀκτὴ is a land which runs far into the sea, but which, not being watered by the sea on one side, answers rather to our expression of a *peninsula* or *promontory*, than a mere sea-coast. Trach. 752. ἀκτή τις ἀμφίκλυστος Εὐβοίας ἄκρον Κήναιόν ἐστιν.

Ib. βόρειος. Ellendt cautions against joining this adjective with ἀκτὴ, as if the sense were, "*litus ad septentriones conversum.*" But as ἀκτὴ is not to be understood in the narrow sense to which the learned lexicographer limits it, we need not be so scrupulous in joining βόρειος with ἀκτή. His own explanation, ἀκτὰ κλονεῖται βόρειος κυματοπλὴξ χειμερία=κλονεῖται πληγεῖσα κύμασι βορείοις χειμῶνος ὥρᾳ, though good in some respects, does not furnish that fulness of similitude with the case of Œdipus, which the context evidently requires.

Ib. πάντοθεν. As the ἀκτὴ, taken in its widest sense, could only be beaten by breakers from *three* quarters of the compass, it is evident that this word is to be understood in a poetical sense, and not in a matter of fact one.

1241. κυματοπλὴξ (cf. El. 5. οἰστροπλὴξ), χειμερία, *lashed by the waves in wintry or stormy weather.*

Ib. κλονεῖται, *is agitated.* Trach. 146. Elmsley and Hermann join πλάμων ὅδε κλονεῖται. The latter writer considers πάντοθεν also as applied to Œdipus, not to the ἀκτή. Metre: epitr. and logaœdic.

1243. κυματοᾶγης (ἄγνυμι), *storming and breaking as waves do.* This and preceding verse, Pherecratean.

1244. ἆται. Reisig translates: *calamitates divinitus immissæ.* Metre: logaœd. cum anac.

Ib. "ἀεὶ ξυνοῦσαι eodem fere sensu dictum, quo Homericum συνεχὲς αἰεὶ." Wund.

1245. Metre: hephthim. dactyl.

1246–8. Dindorf observes of the metre of these three verses, that in the first the choriambus is terminated by a spondee, in the second by a molossus, in the third by an antispast. Wunder considers the last as a dipod. iamb. with antispast.

1247. ἀνὰ μέσσαν ἀκτῖν', *at the time of the middle beam*, i. e. *at midday.* Cf. Passow in ἀνά[2]. See also Bernh. p. 59.

1248. ῥιπᾶν. The Scholiast, and most of the commentators, understand the Ῥῖπαι, or Riphæan mountains spoken of by Aristotle, Meteorol. I. 13. ὑπ' αὐτὴν δὲ τὴν ἄρκτον ὑπὲρ τῆς ἐσχάτης Σκυθίας, αἱ καλούμεναι Ῥῖπαι &c.; but as the poet has rather shifted his sense from *place* to *time* in the preceding verse, perhaps Her-

ΑΝ. καὶ μὴν ὅδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος
ἀνδρῶν γε μοῦνος, ὦ πάτερ, δι' ὄμματος 1250
ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.
ΟΙ. τίς οὗτος; ΑΝ. ὅνπερ καὶ πάλαι κατείχομεν
γνώμῃ, πάρεστι δεῦρο Πολυνείκης ὅδε.

ΠΟΛΥΝΕΙΚΗΣ.

οἴμοι, τί δράσω; πότερα τἀμαυτοῦ κακὰ
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὁρῶν 1255
πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
ξὺν σφῷν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον
ἐσθῆτι σὺν τοιᾷδε, τῆς ὁ δυσφιλὴς
γέρων γέροντι συγκατῴκηκεν πίνος,

mann is not incorrect in understanding by the word ῥιπᾶν those winds which the ears perceive most at *night;* an interpretation approved by Dindorf. The variation of expression in the present passage of Sophocles is not altogether unlike that of the great evangelical prophet:

Lo these shall come from afar (i. e. from *Babylon,* or the *east*):
And lo! these from the north and the west:
And these from the land of Sinim (i. e. *Syenë* put for *south*).
Isaiah XLIX. 12.

Ib. Libri, νυχιᾶν. Herm. ἐννυχιᾶν.

1249–50. The tact observable in Theseus when speaking of Polynices before Œdipus, is still more observable in the language of Antigonë; he is termed ὁ ξένος, that the paternal ears may not be wounded; his approach without attendants (μοῦνος ἀνδρῶν) is carefully pointed out, that the apprehensions of Œdipus, with regard to being carried back to Thebes, may be alleviated; and finally, to move the old man's pity, the son is described as approaching profusely bathed (ἀστακτὶ) in tears.

1251. ἀστακτὶ (α, στάζω), *not flowing drop by drop,* i. e. *flowing profusely.* Plat. Phæd. 117, c. ἀστακτὶ ἐχώρει τὰ δάκρυα. Cf. infr. 1646. On adverbs of this form, see Kühner's Gr. Gr. §. 363 sq. Matth. §. 257. On their metrical termination, consult Hermann ad Aj. 1206.

1252–3. κατείχομεν γνώμῃ i. q. ἐν γνώμῃ εἴχομεν, προσεδοκῶμεν, Ell. *complectebamur,* Neue.

1254. The dramatic bearing of Polynices needs no enlarging upon: penitence, submission, low voice and humble gesture, form its prominent character.

1254–5. οἴμοι — δακρύσω, παῖδες, (*maidens.*) Elmsley compares Eur. Phœn. 1330. οἴμοι, τί δράσω; πότερ' ἐμαυτὸν ἢ πόλιν στένω δακρύσας;

1258. τῆς=ἧς. Cf. sup. 35.

1258–9. δυσφιλὴς πίνος. This expression must be taken in a *dramatic,* i. e. a qualified sense, and in some reference to former splendour of dress. Cf. infr. 1597.

πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260
κόμη δι' αὔρας ἀκτένιστος ᾄσσεται·
ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
ἀγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω·
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
ταῖς σαῖσιν ἥκειν· τἀμὰ μὴ 'ξ ἄλλων πύθῃ.
ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδὼς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοὶ, πάτερ,
παρασταθήτω. τῶν γὰρ ἡμαρτημένων
ἄκη μέν ἐστι, προσφορὰ δ' οὐκ ἔστ' ἔτι. 1270

1259. γέρων γέροντι. Schneider compares Trach. 613. θυτῆρα καινῷ καινὸν ἐν πεπλώματι.

Ib. πίνος, e Scal. conject. πόνος, Libri.

Ib. συγκατῴκηκεν. For sense, cf. sup. 1238. On the tense, cf. Neue ad El. 1101.

1260. κρατὶ δ' ὀμματοστερεῖ (Eur. Phœn. 337. πρέσβυς ὀμματοστερὴς), *and as to your sightless head*, or, *as far as your sightless head is concerned.* Cf. sup. 313.

1261. ἀκτένιστος (α, κτενίζω), *unkempt, dishevelled.*

Ib. ᾄσσεται (ἀΐσσω), *is tossed, streams.* Il. VI. 509. ἀμφὶ δὲ χαῖται | ὤμοις ἀΐσσονται.

1262–3. And, according to appearances, his sustenance has been in accordance (ἀδελφὰ) with his garb, and the disorder of his personal appearance.

1262. ἀδελφά. Antig. 192. ἀδελφὰ τῶνδε κηρύξας. Cf. Matth. §. 386, 5.

1263. θρεπτήριος, *nutrimental*, pl. τὰ θρεπτήρια=τὴν τροφήν. Cf. sup. 341. On the hiatus between θρεπτήρια and ἀγὼ, see Wund. ad Œd. T. 6.

1264. πανώλης, *perditissimus* cum convicio dictum. Ell.

1265–6. κάκιστος τροφαῖς ταῖς σαῖσιν, *on account of your mode of life*, or, *the insufficiency of your sustenance.* Cf. Matth. §. 398, b. Bernh. p. 84.

1266. τἀμὰ, Reisk. e conject. Pors. Elmsl. Gaisf. Dind. Wund. τἄλλα, Libri. Wunder translates: *quæ ad me pertinent, ne ex aliis audias*, i. e. *ipse tibi dico.* Electr. 1225. μηκέτ' ἄλλοθεν πύθῃ.

1267. σύνθακος (*who sits near*, hence, *companion*) θρόνων. Cf. Klausen's Theol. p. 86.

1268. Αἰδὼς, *Mercy, Clemency.* Antiph. 114, 21. μήτ' αἰδοῦς, μήτ' ἐλέου τυχοῦσα. Eurip. Heracl. 461. πολλῆς γὰρ αἰδοῦς κἀτυχής τις ἂν τύχοι. On these abstract divinities of Sophocles, see Klausen's Theol. 134. On the prep. πρὸς, see Matth. §. 590, b.

Ib. ἔργοις πᾶσι, *whatever is done.*

1269. παρασταθήτω, *be your companion.*

1269–70. τῶν γὰρ—ἔτι. The offences committed by me may be *healed; augmented* they cannot be.

1270. ἄκη (plur. of ἄκος), *healing.*

τί σιγᾷς ;
φώνησον, ὦ πάτερ, τι· μή μ' ἀποστραφῇς.
οὐδ' ἀνταμείβει μ' οὐδέν ; ἀλλ' ἀτιμάσας
πέμψεις ἄναυδος, οὐδ' ἃ μηνίεις φράσας ;
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275
πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς
τὸ δυσπρόσοιστον κἀπροσήγορον στόμα,
ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως ἀφῇ με, μηδὲν ἀντειπὼν ἔπος.
ΑΝ. λέγ', ὦ ταλαίπωρ', αὐτὸς ὧν χρείᾳ πάρει. 1280
τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.
ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι·
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος 1285

What mode of remedying his father's calamities Polynices has in view, cf. infr. 1342. Aj. 362. *κακὸν κακῷ διδοὺς ἄκος.*

Ib. *προσφορὰ, accession, augmentation.* (Œdipus turns away in contemptuous and indignant silence.)

1273. *ἀτιμάσας.* On this word, and *ἄτιμος,* as apparently implying *not giving a hearing to a person,* some remarks have been previously made.

1274. *ἃ* (i. e. *δι' ἃ*), *wherefore.* Infr. 1291. Œd. T. 1005.

1275. *ἐμαὶ δ' ὁμαίμονες.* On the particle, see Hart. I. 169.

1276. *ἀλλ' ὑμεῖς γε.* Hart. II. 41. Matth. §. 613. "Yet (*ἀλλὰ*) do ye try at least (*γε*)." The conditional proposition, *εἰ μηδεὶς ἄλλος,* is wanting.

1277. *τὸ δυσπρόσοιστον* (*δύς, προσφέρομαι*), *unapproachable, hard of access.*

Ib. *δυσπροσήγορον, hard of converse.*

1278–9. For the double pronoun *με,* Reisig. compares Arist. Eq. 781. *σὲ γὰρ, ὃς Μήδοισι διεξιφίσω—οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως.* Xen. Œcon. X. 4. *οὐ γὰρ ἂν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπάσασθαί σε ἐκ τῆς ψυχῆς.*

1278. *προστάτην, suppliant.*

1279. *οὕτως ἀφῇ με,* Dind. Wund. *οὕτως ἀφῇ γε* and *οὕτως μ' ἀφῇ γε,* Libri.

1280. *ὧν χρείᾳ, for the want of what things.* Matth. §. 398, b.

1281. *τὰ πολλὰ ῥήματα, verba quæ quis multa facit.* Herm. Dœderlein considers *τὰ πολλὰ* as an adverb.

1282. *δυσχεράναντα, having created offence.*

Ib. *κατοικτίσαντα, having moved compassion.*

1284. *καλῶς—μοι, counsellest me well.* Donn.

1285. *πρῶτον μέν.* On *μὲν,* not

ἀρωγὸν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ ξὺν ἐξόδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί. 1290
ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρῴας ἐξελήλαμαι φυγὰς,
τοῖς σοῖς πανάρχοις οὕνεκ' ἐνθακεῖν θρόνοις
γονῇ πεφυκὼς ἠξίουν γεραιτέρᾳ.
ἀνθ' ὧν μ' Ἐτεοκλῆς, ὢν φύσει νεώτερος, 1295
γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
οὔτ' εἰς ἔλεγχον χειρὸς οὔτ' ἔργου μολὼν,
πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω·
ἔπειτα κἀπὸ μάντεων ταύτῃ κλύων. 1300

followed by δὲ, cf. Neue ad Aj. 1300.

Ib. αὐτὸν τὸν θεὸν, i. e. *Poseidon.*

1286. ἔνθεν (*from whose altar*) ἀνέστησεν (*ordered me to rise,* cf. sup. 276.) ὧδε μολεῖν (*for the purpose of coming hither,* cf. Phil. 60.)

1288. λέξαι τ' ἀκοῦσαι τ', i. e. *to hold converse.* Reisig refers to 1164. and compares Eur. Heracl. 183. εἰπεῖν ἀκοῦσαί τ' ἐν μέρει.

1289. βουλήσομαι. Fut. apparently used for present. Cf. Œd. T. 1077. Matth. §. 506. VI.

1290. κυρεῖν ἐμοί. Phil. 275. οἷ' αὐτοῖς τύχοι. (And these proceedings of Theseus I wish ratified to me by you, &c.)

1291. ἃ, i. e. δι' ἅ. Trach. 136. ἃ καὶ σὲ τὰν ἄνασσαν ἐλπίσιν λέγω τάδ' αἰὲν ἴσχειν.

1292. Soph. Synd. VIII. 2. (153. Dind.) φυγὰς πατρῴας ἐξελήλασαι χθονός.

1294. γονῇ πεφυκὼς γεραιτέρᾳ = φύσει ὢν γεραίτερος. "Coaluit singularis dictio ex γονῇ γεραίτερος, ut Hom. Il. XXI. 439. σὺ γὰρ γενεῇφι νεώτερος, et ex γονῇ προτέρᾳ πεφυκώς." Dœd.

1296–7. οὔτε—μολών.

Not by superior plea
Of solid reasoning, or by nobler deeds
Of conquering arms triumphant.
Dale.

1297. εἰς ἔλεγχον—μολών. Phil. 98. εἰς ἔλεγχον ἐξιών. Cf. sup. 834. εἰς βάσανον εἶ.

Ib. χειρὸς οὔτ' ἔργου. For the omission of οὔτε in first member of the sentence, Hartung (I. 203.) compares infr. 1561. ἐπιπόνῳ μήτ' ἐπὶ βαρυαχεῖ . . μόρῳ. Phil. 771. ἑκόντα μήτ' ἄκοντα.

ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικὸν,
λαβὼν Ἄδραστον πενθερὸν, ξυνωμότας
ἔστησ' ἐμαυτῷ γῆς ὅσοιπερ Ἀπίας
πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
ὅπως τὸν ἑπτάλογχον ἐς Θήβας στόλον 1305
ξυν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
εἶεν. τί δῆτα νῦν ἀφιγμένος κυρῶ;
σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,
αὐτός τ' ἐμαυτοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
οἳ νῦν ξὺν ἑπτὰ τάξεσι ξὺν ἑπτά τε
λόγχαις τὸ Θήβης πεδίον ἀμφεστᾶσι πᾶν·
οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν

1301. Ἄργος .. Δωρικὸν, *Doric* Argos, in opposition to the *Pelasgic* Argos. Brunck says, that by the Doric Argos is meant Peloponnesus, which at v. 696. is termed Δωρὶς νῆσος, and which, by the ancient inhabitants, was called Ἀπία.

1302. ξυνωμότας. Æsch. Eum. 123. Ὕπνος πόνος τε, κύριοι συνωμόται.

1303. Ἀπίας (Æsch. Suppl. 758.), i. e. *Peloponnesus*, so called from an ancient king of that name. Pausan. II. 5. 5. οὗτος ὁ Ἄπις ἐς τοσόνδε ηὐξήθη δυνάμεως, πρὶν ἢ Πέλοπα ἐς Ὀλυμπίαν ἀφίκεσθαι, ὡς τὴν ἐντὸς Ἰσθμοῦ χώραν Ἀπίαν ἀπ' ἐκείνου καλεῖσθαι. See further Thudichum, pp. 314–322. and note 20 in Müller's Eumenid. p. 147. On ὅσοιπερ, see Hart. I. 341.

1304. πρῶτοι, *die Besten.* Donn.

Ib. δόρει, ex emend. Wund. Dind. δορὶ, Libri.

1305. ἑπτάλογχον (consisting of seven lances or seven divisions of troops. Pass.) στόλον, *expedition.* Reisig, comparing infr. 1312., understands by this expression, *the seven chieftains* who commanded the expedition; in which opinion Wunder and Ellendt coincide.

1306. θάνοιμι πανδίκως, *utterly.* Il. XIX. 334. πάμπαν τεθνάμεν. Trach. 1247. πράσσειν ἄνωγας οὖν με πανδίκως τάδε;

1308. εἶεν. On this well-known formula, see Wund. in loc. and ad Aj. 101.

1309. προστροπαίους (cf. Æsch. Eum. 169. 225. Müller, p. 135. 147. &c.) λιτὰς, *supplicatory prayers.*

1310. ἐμαυτοῦ—ἐμῶν, *on my own account and that of my auxiliaries.* Matth. §. 372. Hart. I. 91.

1311. ξὺν ἑπτά τε. For the particle τε, as thus used, see Hart. I. 105.

1312. τὸ Θήβης πεδίον. Phil. 1435. τὸ Τροίας πεδίον.

1313. With regard to the seven chiefs who conducted the expedition against Thebes, the description of their persons, their characters and armour, and the difference between the tragic

δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος 1315
Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
τέταρτον Ἱππομέδοντ' ἀπέστειλεν πατὴρ
Ταλαός· ὁ πέμπτος δ' εὔχεται κατασκαφῇ
Καπανεὺς τὸ Θήβης ἄστυ δῃώσειν πυρί·
ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320
ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
μητρὸς λοχευθεὶς, πιστὸς Ἀταλάντης γόνος·
ἐγὼ δὲ σὸς, κεἰ μὴ σὸς, ἀλλὰ τοῦ κακοῦ

writers as to their names, Reisig refers to Æsch. S. c. Theb. 375 sq. Eur. Phœn. 119 sq. Suppl. 858 sq. Pausan. II. 20, 4. Diod. IV. 64–5. Apollod. III. 6. 3. to which add Antig. 141 sq. and Thud. p. 315.

Ib. δορυσσοῦς (δόρυ, σεύω), *spear-brandishing*. Hes. Sc. Herc. 54. δορυσσόῳ Ἀμφιτρύωνι. Libri, δορύσσους. Reisig. Herm. Elms. &c. δορυσσοῦς.

Ib. Ἀμφιάρεως. The Pindaric writings are full of reference to this illustrious person, whom the Theban poet terms, ἀμφότερον μάντιν τ' ἀγαθὸν καὶ δουρὶ (ἀγαθὸν) μάρνασθαι (Ol. VI. 29.), i. e. "a prince of war, and in the art of augury." Cf. Nem. IX. 30. 39. 57. X. 16. (νέφος πολέμοιο). Pyth. VIII. 55. 78. Isth. VII. 47. See also Pausan. IX. 8. Soph. El. 837. Hom. Od. XV. 244 sq.

1313–14. τὰ πρῶτα κρατύνων. Neue compares Aj. 1300. στρατοῦ τὰ πρῶτ' ἀριστεύσας. κρατύνειν, *potiri*. Ell.

1314. πρῶτα δ'. Cf. Wund. ad Phil. 810. On οἰωνῶν ὁδοῖς, see Ellendt II. 278.

1318. κατασκαφῇ, *destructively*, i. e. *to utter destruction*. (Cf. infr. 1421.) Antig. 1003. σπῶντας—ἀλλήλους φοναῖς, *tearing murderously*, i. e. *for the purpose of killing one another*. (The voice of Polynices swells as he parades the names of his assistants; but is his rhetoric to be admired in bringing the imagery which he does in this and the following verse before the mental eyes of his irritable father?)

1320. Παρθενοπαῖος. The term πάρθενος implied in this appellation was derived, as will be seen in the following verse, from his mother Atalantë having remained so long unmarried.

1321. ἐπώνυμος, said of a person deriving his name from some particular cause. Aj. 430. ὧδ' ἐπώνυμον τοὐμὸν—ὄνομα τοῖς ἐμοῖς κακοῖς. Nipt. IV. I. (408 Dind.) ὀρθῶς δ' Ὀδυσσεύς εἰμ' ἐπώνυμος κακοῖς.

Ib. ἄδμητος i. q. ἀδμὴς (sup. 1056.) Electr. 1238. Ἄρτεμιν τὴν αἰὲν ἀδμήταν. (*deriving his name from his mother having been long previously* (πρόσθεν) *a virgin.*)

1322. λοχευθεὶς (*partus*) cum gen. μητρός. Cf. infr. πότμου φυτευθείς. Antig. 38. Phil. 3. See also Bernh. 137. Kühn. §. 516, a.

1323–4.

And I, thy son,—or, if not thine, the son
Of angry Fortune, yet who bear thy name.

πότμου φυτευθεὶς, σός γέ τοι καλούμενος,
ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν. 1325
οἵ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
μῆνιν βαρεῖαν εἰκάθειν ὁρμωμένῳ
τῷδ' ἀνδρὶ τοὐμοῦ πρὸς κασιγνήτου τίσιν,
ὅς μ' ἐξέωσε κἀπεσύλησεν πάτρας. 1330
εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
πρός νύν σε κρηνῶν, πρὸς θεῶν ὁμογνίων,
αἰτῶ πιθέσθαι καὶ παρεικάθειν, ἐπεὶ
πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335

1324. γέ τοι. Cf. Hart. II. 362.

1326. ἀντὶ παίδων τῶνδε, *by these your children.* (See Herm. ad Viger. p. 855. aliter Matth. §. 572. Bernh. 231.)

Ib. ψυχῆς, *tuæ salutis.* Br.

1328–9. μῆνιν—εἰκάθειν τῷδ' ἀνδρὶ, *to give up, to abstain from anger against me.* Elms.: εἰκαθεῖν.

Ib. ὁρμωμένῳ π. κασ. τίσ. *who am proceeding to take vengeance on a brother.*

1330. πάτρας. The separation of this substantive from its proper verb ἐξέωσε, the commentators illustrate by Antig. 537. καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας. El. 1005. λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ.

1331. πίστον, *to be depended upon.* The English Bible continually translates in this sense by the word *faithful.*

1332. ἔφασκε sc. ὁ θεὸς, to be elicited from χρηστηρίων in preceding verse. (*The god declared, that victory* (κράτος) *should be with those whose side you took,* or, *to whom you added yourself.*)

1333. πρὸς κρηνῶν. For construction, cf. Matth. §. 465, 3. Kühn. §. 626. Anm. b. That in hot countries fountains and springs should be objects of deep regard, can surprise no one; hence the frequent addresses to them in ancient poetry. Phil. 1461. ὦ κρῆναι. Aj. 862. ὦ—κρῆναί τε πόταμοί θ' οἵδε. Pausanias (X. 4. 1.) hesitates to call the dwellings of the Panopenses a city, because besides the want of public offices, a gymnasium, a theatre and an agora, it had not ὕδωρ κατερχόμενον ἐς κρήνην. For considerations of a higher nature in reference to them, see Numbers XXI. 14. 17. Revelat. XIV. 7.

Ib. θεῶν ὁμογνίων (ὁμοῦ, γένος), gods-protectors of a family or race. The word has been illustrated in my "Frogs" of Aristoph. Cf. Wunder ad Antig. 652. The Scholiast considers this adjective as applying to κρηνῶν as well as θεῶν. (παθητικόν ἐστι τὸ πρὸς πατρῴων κρηνῶν ὁρκοῦν. ὡς εἰ ἔφη, πρὸς τῶν ἐκθρεψάντων σε ὑδάτων.)

1334. παρεικαθεῖν, Elms.

ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
κἀγώ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
ὃν, εἰ σὺ τῇμῇ ξυμπαραστήσει φρενὶ, 1340
βραχεῖ ξὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
στήσω δ' ἐμαυτὸν, κεῖνον ἐκβαλὼν βίᾳ.
καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὕνεκ', Οἰδίπου,
εἰπὼν ὁποῖα ξύμφορ' ἔκπεμψαι πάλιν.

ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονὸς
μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
Θησεὺς, δικαιῶν ὥστ' ἐμοῦ κλύειν λόγους, 1350
οὔτ' ἄν ποτ' ὀμφῆς τῆς ἐμῆς ἐπῄσθετο·

1337. τὸν αὐτὸν δαίμονα ἐξειληχότες, *the same destiny being allotted to both of us*; viz. *banishment from our native country*. ἐξειληφότες, Libri, Herm. ἐξειληχότες, Lb. Valck. Br. Gaisf. Dind. Wund.

1338. ἐν δόμοις τύραννος. "Exultant in his royal halls." Dale.

1339. καθ' ἡμῶν ἐγγελῶν (El. 277. 867.). Aj. 969. πῶς δῆτα τοῦδ' ἐπεγγελῷεν ἂν κατά; Cf. Matth. §. 428, 3.

Ib. ἀβρύνεται. Gr. Bekk. p. 322. 27. θρύπτεται, καυχᾶται, *jactat se, superbit*. Ell. Æsch. Ag. 1176. ἀβρύνεται γὰρ πᾶς τις εὖ πράσσων πλέον.

1340. τῇμῇ φρενὶ, *me* or *my purposes*.

1341. διασκεδῶ. Attic for διασκεδάσω. Cf. Carmich. in σκεδάννυμι.

1344–5.
This, if thou aid, is no unmeaning vaunt;—
Without thy help I hope not e'en for safety. Dale.

1346. τοῦ πέμψαντος, sc. Theseus.

1347. εἰπὼν ὁποῖα ξύμφορ', *having said what is suitable, appropriate*.

Ib. ἔκπεμψαι, *dismiss, send from thee*. Cf. Matth. §. 557, 1.

1348. Brunck's proposal to put the article before δημοῦχος, and read τῆσδ' ὁ δημοῦχος, has been overruled by Schæfer and Elmsley. Coll. infr. 1476. 1630. Eur. Med. 71. Alc. 510. Iph. T. 1080.

1350. δικαιῶν — λόγους, *thinking him* (Polynices) *worthy to hear words from me*. Donn.: und ihn, zu hören meine Wort', ein Recht ver-

νῦν δ' ἀξιωθεὶς εἶσι, κἀκούσας γ' ἐμοῦ
τοιαῦθ' ἃ τὸν τοῦδ' οὔ ποτ' εὐφρανεῖ βίον.
ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355
τὸν αὐτὸς αὑτοῦ πατέρα τόνδ' ἀπήλασας
κἄθηκας ἄπολιν, καὶ στολὰς ταύτας φορεῖν,
ἃς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ
ταὐτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
οὐ κλαυστὰ δ' ἐστὶν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360
τάδ', ὥσπερ ἂν ζῶ σοῦ φονέως μεμνημένος.
σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἁλώμενος
ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.

liehn. On ὥστε, see Matth. §. 531. Obs. 2. Kühner, §. 637. Anm. 4.

1351. οὐτἂν, Wund. οὐ τἂν, Gaisf. οὔτ' ἂν, Dind. οὐδ' ἂν, Br. Cf. infr. 1366.

1352. ἀξιωθεὶς (τῆς ἐμῆς ὀμφῆς) εἶσι, *shall be sent away*, as you direct me.

1354. Œdipus, who has hitherto addressed himself to the Chorus, now turns to Polynices, and speaks in the bitterest tone of reproach. Cf. sup. 909. and Pors. ad Eurip. Hec. 1179. See also Matth. §. 477, b. Kühn. §. 800, 2. c.

1357. φορεῖν. Supply ἐποίησας, which, as Wunder observes, is latent in ἔθηκας. Cf. Matth. §. 634, 3. El. 268. ἐσθήματα φοροῦντ'.

1358–9. ἐν πόνῳ ταὐτῷ κακῶν (*in the same painful and laborious evils*) ἐμοὶ (*as myself*). El. 268. ἐσθήματα φοροῦντ' ἐκείνῳ ταὐτά. Cf. Matth. §. 385, 1.

Ib. βεβηκὼς τυγχάνεις (*are occupied, versed*).

1360. κλαυστά. I understand, *matter for tears* (such as *you* hypocritically shed, and such as *I* disdain to shed).

Ib. οἰστέα, *things that must be endured*. Dindorf understands *tibi* after κλαυστά.

1361. ὥσπερ ἂν ζῶ = ἕωσπερ ἂν ζῶ. Aj. 1117. ὡς (*as long as*) ἂν ᾖς οἷός περ εἶ.

Ib. σοῦ φονέως μεμνημένος. Dindorf thinks that the poet wrote μεμνημένον, under the same mode of construction as El. 479. ὕπεστί μοι θράσος ἀδυπνόων κλύουσαν | ἀρτίως ὀνειράτων. Plato 5. Rep. 453, d. Considering the excitement and whirl of passion under which the ex-monarch speaks, it appears to me that the original may stand good, under the following explanation. Having observed, and in no gentle tone, "and these evils I must endure as long as I live," instead of terminating his sentence, as he might have done, he suddenly changes his tone of voice in a way which implies, "and as long as I live, never forgetting that *you, you* were my assassin."

1363. σὺ, σέθεν, emphatic to the highest degree.

εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφοὺς 1365
τὰς παῖδας, ἦ τἂν οὐκ ἂν ἦ, τὸ σὸν μέρος·
νῦν δ' αἵδε μ' ἐκσώζουσιν, αἵδ' ἐμαὶ τροφοὶ,
αἵδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
ὑμεῖς δ' ἀπ' ἄλλου κοὐκ ἐμοῦ πεφύκατον.
τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὔ τί πω 1370
ὡς αὐτίκ', εἴπερ οἵδε κινοῦνται λόχοι
πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
κείνην ἐρείψεις, ἀλλὰ πρόσθεν αἵματι
πεσεῖ μιανθεὶς χὠ ξύναιμος ἐξ ἴσου.
τοιάσδ' ἀρὰς σφῷν πρόσθε τ' ἐξανῆκ' ἐγὼ, 1375
νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοὶ,
ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
καὶ μὴ 'ξατιμάζητον, εἰ τυφλοῦ πατρὸς
τοιώδ' ἐφύτην. αἵδε γὰρ τάδ' οὐκ ἔδρων.
τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380

1366. τἂν=τοι ἄν. Aj. 455. εἰ δέ τις θεῶν | βλάπτοι, φύγοι τἂν χὠ κακὸς τὸν κρείσσονα. Reisig adds Eur. Hippol. v. 480. Cf. Hart. II. 355. Kühn. §. 758, 4. Anm.

Ib. οὐκ ἂν ἦ (*I should have been out of existence.* lebt' ich nimmermehr. Donn.) τὸ σὸν μέρος (as far as *you* are concerned. Cf. Œd. T. 1509).

1369. "Ye are not *mine*, but aliens from my blood." Dale. Closer to the original perhaps: "But *you!*—another was your sire, not I," (waving him indignantly away.)

1370. εἰσορᾷ. Cf. infr. 1536. The *eye* of the deity is upon you, but not as it will be hereafter.

1371. ὡς αὐτίκ' (ὄψεται, to be elicited from εἰσορᾷ in verse preceding).

1373. ἐρείψεις. Antig. 596. ἀλλ' ἐρείπει | θεῶν τις. This emendation of Turnebus for ἐρεῖ τις, the reading of the books, is adopted by Wunder and Dindorf (in Annotat.). ἐρεῖ τις, Herm.

1376. ἀνακαλοῦμαι (scrib. ἀγκαλοῦμαι, Dind. in Annotat.), sc. the Aræ or Erinyes. These deities are also joined in El. 111. ὦ πότνι' Ἀρὰ σεμναί τ' Ἐρινύες.

1377. τοὺς φυτεύσαντας σέβειν. Cf. Hes. Op. 329 sq. and see remarks on this subject by Thudichum, I. 317.

1379. τοιώδ' ἔφυτον, tales estis tamque impii filii. Herm. (At the word αἵδε the voice of Œdipus again softens into the utmost tenderness, as he discriminates simply, but most beautifully, between his daughters and his sons.)

1380–1. I understand generally:

κρατοῦσιν, εἴπερ ἔστιν ἡ παλαίφατος
Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
κακῶν κάκιστε, τάσδε συλλαβὼν ἀρὰς,
ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
δόρει κρατῆσαι μήτε νοστῆσαί ποτε
τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
θανεῖν, κτανεῖν θ' ὑφ' οὗπερ ἐξελήλασαι.
τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
στυγνὸν πατρῷον ἔρεβος ὥς σ' ἀποικίσῃ, 1390

"Your supplicatory seat therefore at the altar, and your own or brother's future sway in Thebes, are things in *their* hands and at *their* disposal (viz. the Aræ), not *mine*." For the accusative after κρατεῖν, cf. Matth. §. 360, b. Ellendt, coupling θάκημα and θρόνους, translates, *solium et imperium regium*. Hermann, Wunder and Dindorf understand the *seat* at Neptune's altar. Sup. 1179.

1381. ἔστιν, i. e. *exists*, Elms. Neue. ἐστὶν, Herm. Wund. Dind.

Ib. παλαίφατος. Ellendt observes, that the power of the verb φημὶ in this compound, as here used, is somewhat obscure, but contends that it implies "*Justitiæ vis Deorum olim cura et quasi ore hominibus patefacta.*" Neue translates: *tanquam oraculis prodita.*

1382. Δίκη ξύνεδρος. Hes. Op. 257. πὰρ Διὶ πατρὶ καθεζομένη, sc. Δίκη. Eur. Med. 762. Δίκη Ζηνός.

Ib. Ζηνὸς ἀρχαίοις νόμοις, *the laws of Zeus, sanctioned by their antiquity.* See further Dissen's Comment. ad Pind. p. 97. Klausen's Theol. pp. 85. 132.

1383. ἀπάτωρ ἐμοῦ. For the grammar, see Bernhardy, p. 172. Dale translates with great spirit:

Hence to thy doom, accursed! I disclaim
A father's part in thee, thou scorn of men.
And with thee bear the curse I call to blast thee.

1384. συλλαβὼν, *having taken as your companions.* Œd. T. 971. τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα.

1385. "γῆς ἐμφυλίου est quasi συγγενοῦς, *patriæ.*" Ell. (The solemn and oracular tone in which the concluding part of this most powerful speech is delivered, will readily occur to the reader.)

1386. δόρει, Herm. Dind. Wund. ἐν δορὶ, Elms.

1389–90. τὸ Ταρτάρου — ἔρεβος. Hermann, and Wunder and Ellendt with him, understand: *invoco invisam Tartari caliginem, quæ patrem meum Laium tegit, ut te hinc abstrahat.* This appears to me rather a far-fetched explanation, and the reader may perhaps consider the following as still more so. Whatever is here invoked, it is certain that the Erinyes or Eumenides are invoked in the next verse. These Sophocles (sup. 40. 106.) considers as the daughters of Scotus and Gæa, but who was the father of Scotus him-

καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη,
τὸν σφῷν τὸ δεινὸν μῖσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στεῖχε, κἀξάγγελλ' ἰὼν
καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ' ἅμα
πιστοῖσι συμμάχοισιν, οὕνεκ' Οἰδίπους
τοιαῦτ' ἔνειμε παισὶ τοῖς αὑτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.

ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
οἴμοι δ' ἑταίρων· οἷον ἆρ' ὁδοῦ τέλος
Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ,
τοιοῦτον οἷον οὐδὲ φωνῆσαί τινι
ἔξεσθ' ἑταίρων, οὐδ' ἀποστρέψαι πάλιν,

self? Reasoning from conjecture, none was more likely to own that honour than TARTARUS. If, therefore, by a well-known construction of Sophocles, we refer πατρῷον for πατρῴου to Tartarus (Æsch. Eum. 315. ματρῷον ἅγνισμα κύριον φόνου), στυγνὸν ἔρεβος might by a bold metonymy stand for Scotus. Klausen (Theol. 58.) reverses matters, and makes Tartarus a son of Erebus. τὸ Ταρτάρου, ex Herm. emend. Elms. Dind. Wund. τοῦ Ταρτάρου, Libri.

1390. ἀποικίζειν, *to remove* (Trach. 954. αὔρα, ἥτις μ' ἀποικίσειεν ἐκ τόπων). And where to be removed? The Trachiniæ and Ajax of our author will explain. Trach. 282. αὐτοὶ μὲν Ἅιδου πάντες εἴσ' οἰκήτορες. Aj. 394 sq. ἰὼ σκότος, ἐμὸν φάος, | ἔρεβος ὦ φαεννότατον, ὡς ἐμοί, | ἕλεσθ', ἕλεσθέ μ' οἰκήτορα.

1391. Ἄρη. Cf. Klausen's Theol. p. 128.

1394. καὶ — τε. Cf. Wund. ad Antig. 334. See also Hart. I. 109.

1396. ἔνειμε γέρα. Phil. 1061. τάχ' ἂν τὸ σὸν γέρας | τιμὴν ἐμοὶ νείμειεν.

Ib. αὑτοῦ. Cf. Matth. §. 148. Obs. 3.

1397–8. οὔτε—τε. El. 349. ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης, | οὔτε ξυνέρδεις, τήν τε δρῶσαν ἐκτρέπεις.

1397. ταῖς παρελθούσαις ὁδοῖς. Wunder compares Antig. 1213. ἆρα δυστυχεστάτην κέλευθον ἕρπω τῶν παρελθουσῶν ὁδῶν; Ellendt observes: "de *tempore* et *rebus actis*."

1397–8. οὐ ξυνήδομαι = συμπενθῶ. Eur. Med. 136. οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος. HERM.

1399. δυσπραξία, *disappointed purpose*. On τῆς ἐμῆς, as belonging equally to κελεύθου and δυσπραξίας, see Matth. §. 441. Obs. 2.

1400. οἷον ἆρα. Aj. 367. οἴμοι γέλωτος, οἷον ὑβρίσθην ἄρα. El. 1185. 1399. Antig. 1178. &c.

1400–1. οἷον—ἀφωρμήθημεν, i. e. οἷον ἆρα τέλος ἐστὶ τῆς ὁδοῦ, ἣν ἀπ' Ἄργους ὡρμήθημεν. WUND.

1403. ἀποστρέψαι, *retro vertere* (sc. ἔξεστι). ELL.

ἀλλ' ὄντ' ἄναυδον τῇδε συγκῦρσαι τύχῃ.
ὦ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
τὰ σκληρὰ πατρὸς κλύετε τοῦδ' ἀρωμένου,
μή τοί με πρὸς θεῶν σφώ γ', ἐὰν αἱ τοῦδ' ἀραὶ
πατρὸς τελῶνται, καί τις ὑμῖν ἐς δόμους
νόστος γένηται, μή μ' ἀτιμάσητέ γε,
ἀλλ' ἐν τάφοισι θέσθε καὶ κτερίσμασιν. 1410
καὶ σφῷν ὁ νῦν ἔπαινος, ὃν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα

1404. συγκῦρσαι. Supply δεῖ, to be elicited from ἔξεστι. Reisig compares Phil. 667. πάρεσται ταῦτά σοι καὶ θιγγάνειν καὶ δόντα δοῦναι. A better example is found at Œd. T. 819. Cf. Neue ad El. 72. and Matth. §. 634, 3.

1405. ὦ τοῦδ' ὅμαιμοι παῖδες. Ellendt adverts to the tact with which, as usual, Polynices addresses his two sisters.

1407–9. μή τοί με—μή μ' ἀτιμάσητέ γε. On the double pronoun, see Bernh. p. 276. Kühn. §. 632.; on the particle γε, Hart. I. 376.

1407. μή τοι. Cf. Hart. II. 368.

Ib. ἐᾶν. See Dind. ad Arist. Vesp. 228.

Ib. σφώ γ', ex Elmsl. conject. Dind. Wund. σφῶϊν γ' ἂν αἱ and σφῶν γ' ἂν αἱ, Libri.

1410. ἐν τάφοις θέσθε, *bury me.*

Ib. κτερίσμασιν (κτερίζω), *sepulchral honours.* Wund. But what sepulchral honours? The commentators on Sophocles (and rightly at El. 434. 931.), understand the *secondary* meaning of the word; but here I think its *primary* power may be admitted; κτερίσματα, like κτέρεα (cf. Pass. in voc.), appearing to be such costly or useful articles as were prized by the dead when living, and which were accordingly deposited in their [z] tombs, or burnt upon their funeral piles. Κτερίσμασι is here joined by zeugma with τάφοισι. Cf. Antig. 204. 1207.

1411–12. ἔπαινος—πονεῖτον. The commendations which you derive from this man (Œdipus) for your laborious services.

1412. οἷς πονεῖτον=τοῖς ὑμετέροις πόνοις. Matth. §. 481. Obs. 2.

[z] From Isaiah, and Ezek. (XXXII. 27.), it is evident that this practice was not unknown to the Jews. Hence the elegant translator of the former, when illustrating the prophet's thirteenth chapter, observes: "You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, *with his arms beside him, his sword at his head*, and the bodies of his chiefs and companions round about him." In another publication (Arist. Ran. p. 254.) the present writer endeavoured to bring home this feeling of *Grecian* antiquity (Virgil has made us more familiar with it as a portion of Roman belief) to the reader by a copy of verses of a lighter character. Sir John Chardin finds the same custom prevailing in Mingrelia: "En Mingrelie ils dorment tous leur epée sous leurs têtes, et leurs autres armes à leur côté; et on les enterre de mesme, leurs armes posées de cette façon." Cf. Aj. 574–577. Much light has recently been thrown on this subject by Mrs. Grant, in her "Visit to the Etruscan Tombs." See also Murray's "China," Vol. II. 282 sq.

ἔτ' ἄλλον οἴσει τῆς ἐμῆς ὑπουργίας.

ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.

ΠΟ. ὦ φιλτάτη, τὸ ποῖον, Ἀντιγόνη; λέγε. 1415

ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστά γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

ΠΟ. ἀλλ' οὐχ οἷόν τε. πῶς γὰρ αὖθις αὖ πάλιν
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;

ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
πάτραν κατασκάψαντι κέρδος ἔρχεται;

ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.

ΑΝ. ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῷν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425

ΠΟ. χρῄζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.

1413. τῆς ἐμῆς ὑπουργίας, *for your services to me.*

1417. διεργάζεσθαι, *to ruin.* The word does not occur again in Sophocles.

1418. αὖθις αὖ πάλιν. Phil. 952. αὖθις αὖ πάλιν | εἴσειμι πρὸς σέ. (Suidas: αὖθις· ἐξ ἀρχῆς. πάλιν· ἐκ δευτέρου.) Hermann joins πάλιν ἄγοιμι, *reducam,* and translates εἰσάπαξ, *uno nisu, repente.* The answer of Antigonë does not appear to admit of this interpretation.

Ib. αὖ. "Aut ἂν cum Vauvillersio aut ἄγοιμ' ἂν cum Toupio scribendum." Dind.

1419. ἄγοιμι. For this optative without ἂν, cf. sup. 1172. Bernh. p. 411. Matth. §. 515. *Obs.* translates: *how should I be able to lead* &c.?

1420. θυμοῦσθαι, von Rache entbrennen, *to burn with revenge.* Germ. p.

1422. πρεσβεύοντα, *the elder by birth.*

To fly were baseness, and I will not fly.
Mine is the birth-right; and I cannot brook
The insults of my brother.
Dale.

1424. ἐς ὀρθὸν ἐκφέρει (Œd. T. 88. κατ' ὀρθὸν ἐξέρχεται), *tend straight to their accomplishment.* Pind. Nem. IV. 100. καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερεν. See also Heind. ad Plat. Phædon. 66, b. The German prose translators interpret as if they considered ἐκφέρει the second pers. indic. of the middle verb ἐκφέρομαι. Hermann translates: *ut hujus vaticinia ad eventum ruunt.* Tyrw. Br. ἐκφέρεις.

1425. θάνατον ἐξ ἀμφοῖν, *mutual death.*

1426. χρῄζει (Schol.: ἐν ἴσῳ τῷ χρησμῳδεῖ) γάρ, *so he vaticinates; such indeed are his predictions.* Cf. Æsch. Eum. 193. Choeph. 332. Eur. Hel. 516. Dindorf translates:

ΑΝ. οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἕπεσθαι τἀνδρὸς, οἷ' ἐθέσπισεν ;
ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείσσω, μηδὲ τἀνδεᾶ λέγειν. 1430
ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα ;
ΠΟ. καὶ μή μ' ἐπίσχῃς γ'· ἀλλ' ἐμοὶ μὲν ἥδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων.
σφῷν δ' εὐοδοίη Ζεὺς, τάδ' εἰ τελεῖτέ μοι 1435
θανόντ', ἐπεὶ οὔ με ζῶντά γ' αὖθις ἕξετον.

vult enim, and objects to the interpretation of the Scholiast.

Ib. συγχωρητέα = συγχωρητέον (cf. sup. 495), *cedendum*. Ell. The Scholiast, and translators generally, adopt a different sense: "and yet in spite of his predictions no reconcilement, no coming together, *can* take place between *him* (Eteocles) and *me*."

1427–8. Schol.: τίς δὲ τολμήσει ἕπεσθαι, κλύων τὰ τοῦδε τἀνδρὸς (Œdipus sc.), οἷ' ἐθέσπισεν ;

1429. φλαῦρα, *words of bad omen*. For the force of the particle δὲ in οὐδὲ, Reisig refers to his Critical Comment. in 585.

1429–30. στρατηλάτου χρηστοῦ (ἐστὶ), a good commander must &c. See Matth. §. 316, c.

1430. τἀνδεᾶ, *quæ secus sunt, deteriora, improspera*. Ell. Cf. Elmsl. ad Eur. Heracl. 171. On μηδὲ, see Matth. §. 608, e.

1431. δεδογμένα' sc. ἐστί. Antig. 576. δεδογμένα', ὡς ἔοικε, τήνδε κατθανεῖν. Cf. Matth. §. 559. Obs. (Antigonë first, and then Ismenë (infr. 1437.), throw their arms around their brother's neck.)

1432. καὶ μὴ . . γε. See Hart. I. 146. 397.

Ib. ἥδ' ("de *re proxime instante* cf. Œd. T. 1478. Antig. 877." Ell.) ὁδὸς, *expedition* against his native country.

1435. εὐοδοῦν. Passow, understanding this verb in an active sense, translates, *to conduct upon a good path, to lead to a favourable issue*. Ellendt agrees in this transitive sense of the verb, which would necessarily require σφὼ, not σφῷν, after it. (Cf. Wesseling ad Herodot. VI. 73.) Dindorf considers εὐοδοίη a corruption for εὖ διδοίη, in which case σφῷν would stand correctly. The learned writer refers to sup. v. 642. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ, and to Polybius IV. 21, 11. ἐάν ποτ' αὐτοῖς ὁ θεὸς εὖ δῷ (libri duo εὐοδῶ). Wunder reads, σφῷν δ' εὐοδοίη Ζεύς.

Ib. τάδ', *the things of which I spoke*. sup. 1410. Reisig: i. e. *istam caritatem, qua me nunc complectimini*.

1436. θανόντ'. This is again one of those words which form the signal for battle between those who admit and those who deny the elision of the iota in the dative case. The latter, to preserve their theory, change μοι into με in the preceding verse. Dindorf, as an advocate for

μέθεσθε δ' ἤδη, χαίρετον τ'. οὐ γὰρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. ΑΝ. ὦ τάλαιν' ἐγώ.
ΠΟ. μή τοί μ' ὀδύρου. ΑΝ. καὶ τίς ἄν σ' ὁρμώμενον
ἐς προὔπτον Ἅιδην οὐ καταστένοι, κάσι; 1440
ΠΟ. εἰ χρή, θανοῦμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
ΠΟ. μὴ πεῖθ' ἃ μὴ δεῖ. ΑΝ. δυστάλαινά τἄρ' ἐγώ,
εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χἀτέρᾳ. σφῷν δ' οὖν ἐγὼ

the former opinion, refers to Trach. 677. Eurip. Alcest. 1118. See on the subject Matthiæ, §. 44.

1436. *οὔ με ζῶντα*, Elms. ex La. Wund. *οὔ μοι ζῶντι* cum cæteris libris, Herm. Dind.

Ib. *ἕξετον*. The commentators, who adopt this verb in the sense of *embracing*, compare Eur. Ion. 1452. Iph. T. 827. Soph. El. 1226. 1285.

1438. *βλέποντα*. Aj. 962. *ἴσως τοι, κεἰ βλέποντα μὴ 'πόθουν, | θάνοντ' ἂν οἰμώξειαν ἐν χρείᾳ δορός.*

Ib. *ὦ τάλαιν' ἐγώ*. Antigonë engrossing the dialogue, the reader's imagination must be left to form the stage-play of Œdipus and Ismenë.

1440. *ἐς προὔπτον Ἅιδην*. Both compares Eur. Hippol. 1366. *προὔπτον ἐς ᾅδαν στείχω κατὰ γᾶς*. See also Blomf. Gloss. in S. c. Th. 848.

1441. *εἰ χρή, θανοῦμαι. Muss' ich, so starb ich.* Donn. A modern reader is recalled by this heroic language and bearing of Polynices to that fine passage in Corneille's "Horace:"

Julie. Que vouliez-vous qu'il fît contre trois?
Le vieil Horace. Qu'il mourût!

Ib. *μὴ σύ γε*, sc. *θάνῃς*, or, *ταῦτ' εἴπῃς*. Cf. Kühn. §. 854. and Passow II. 160.

1442. *ἃ μὴ δεῖ, things unbecoming.*

1443. *εἰ—στερηθῶ*. On *εἰ* with conjunctive, cf. sup. 1226. and Wunder ad Aj. 513. Matth. §. 525, 7, b. Kühn. §. 818. Anm. 1. Hart. II. 301.

1443-4. *ταῦτα—χἀτέρᾳ*. Generally: whether these things shall be for good or for evil (*τῇδε χἀτέρᾳ*), whether this way or that, it is for the deity to [a] decide. (At the *emphatic σφῷν*, the tone of Polynices, which has previously been of the deepest energy and solemnity, changes to one of the tenderest affection.)

1444. *τῇδε χἀτέρᾳ*. The adjective *ἕτερος* in the sense of *hostile, adverse,* (and the adverb necessarily partakes of the adjective,) may be illustrated from the following passages of Pindar: Pyth. III. 60. *δαίμων δ' ἕτερος | ἐς κακὸν τρέψαις ἐδαμάσσατό νιν*. Nem. VIII. 5. *τὸν μὲν ἁμέροις ἀνάγκας χερσὶ βαστάζεις, ἕτερον δ' ἑτέραις*. (On both which passages see Dissen, who translates *ἑτέραις, asperis.*) Cf. infr. 1452. For examples of *τῇδε*, see Ell. II. 268.

Ib. *σφῷν*. "Scribendum *σφῶ* cum Elmsleio, quamvis ipse postmodum rejecit." Dind.

a Hartung translates, "Diess steht in der Hand des Geshicks, ob es so oder so geschieht." II. 13. where see on *σφῷν δ' οὖν*.

θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν. 1445
ἀνάξιαι γὰρ πᾶσίν ἐστε δυστυχεῖν.
ΧΟ. νέα τάδε νεόθεν ἦλθέ μοι στροφ. α'.
νέα βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,
εἴ τι μοῖρα μὴ κιγχάνει. 1450
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
ὁρᾷ ὁρᾷ ταῦτ' ἀεὶ χρόνος, ἐπεὶ μὲν ἕτερα,

1445. ἀντῆσαι κακῶν. Cf. Musgrave ad Eurip. Troadd. 241.

1446. πᾶσιν, *in the judgment of all.* Matth. §. 387. Bernh. 83. Kühn. §. 581, e. *on all accounts.* Br. Elms. Cf. Œd. T. 8. 40. Aj. 599.

1447. The Chorus, touched by the scene of deep distress which has recently passed before their eyes,—fearful of future conflicts, in which their country may be engaged,—and perhaps not much conciliated by the resentful feelings lately displayed by Œdipus, feel themselves at a loss whether to ascribe the troubles brought and about to be brought upon them, to the blind man himself, or to fate, of which he appears to be the mere instrument. The prophetic afflatus, so often assigned to his Chorus by Sophocles, not only inclines them finally, as it should seem, to the latter opinion, but gives them a sort of intimation that time, and the progress of events, are now about to operate a great change in the fortunes of Œdipus. Dœderlein's opinion, though adopted by Dindorf and Wunder, and previously, I believe, suggested by Elmsley, viz. that the opening observations of the Chorus refer to a storm of thunder and lightning *already commencing* seems to me more ingenious than correct. Is not the exclamation of Œdipus at v. 1457. sufficient proof that the storm does not commence till v. 1456?

Ib. νέα νεόθεν. Dœderlein compares the Homeric αἰνόθεν αἰνῶς (Il. VII. 97.), and οἰόθεν οἶος. Metre: proceleusm. and dochm.

1449. νέα, inserted before βαρύποτμα by Herm., to create a dim. dochm.

1450. εἴ τι μοῖρα μὴ κιγχάνει sc. αὐτόν. Dœd., who compares Hom. Il. XXII. 303. (νῦν αὖτέ με μοῖρα κιχάνει), and translates: *nisi forte fata eijam instant.* For the Chorus to have spoken in this sense, it is in strictness necessary that they should have been on the stage or in the orchestra when Œdipus intimated what signal from heaven was to precede his death (sup. v. 95.), which they were not. I understand, in a general sense, with Hermann: *nisi aliquid fatale accidit.*

Ib. κιγχάνω, Attic for κιχάνω. Herm. de emend. Gr. Gr. ratione p. 60. Metre: cret. and dochm.

1451. μάτην, *without its due effect and accomplishment.* The Chorus, as Reisig has seen, refer mentally to the oracles about the reception of Œdipus in Attica, his burial there, and consequent advantages to the Athenians. Cf. Bernh. p. 338.

Ib. ἀξίωμα δαιμόνων, *decree of the gods.* Metre: iamb. tetram.

1452. ὁρᾷ ὁρᾷ ταῦτ' ἀεὶ χρόνος. Dindorf, observing that it is not clear what ταῦτα here refers to, proposes to read ὁρᾷ ὁρᾷ πάντ' ἀεὶ χρόνος,

τὰ δὲ παρ' ἦμαρ αὖθις αὔξων ἄνω. 1455
ἔκτυπεν αἰθὴρ, ὦ Ζεῦ.
ΟΙ. ὦ τέκνα τέκνα, πῶς ἂν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;
ΑΝ. πάτερ, τί δ' ἐστὶ τἀξίωμ' ἐφ' ᾧ καλεῖς;
ΟΙ. Διὸς πτερωτὸς ἥδε μ' αὐτίκ' ἄξεται 1460
βροντὴ πρὸς Ἅιδην. ἀλλὰ πέμψαθ' ὡς τάχος.
ΧΟ. ἴδε μάλα μέγας ἐρείπεται ἀντ. α'.

comparing Œd. T. 1213. ἐφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὁρῶν χρόνος. By ταῦτα I understand the νέα κακὰ, of which the Chorus had just been speaking, and things of life generally.

1454–5. ἐπεὶ—ἄνω. The general sense of this difficult passage is clearly intimated by the Scholiast: ἐν τῷ χρόνῳ πολλαὶ μεταβολαὶ, καὶ ὁρᾶται ὁ χρόνος πολλὰ μὲν αὔξων παρ' ἦμαρ, πολλὰ δὲ εἰς τὸ ἔμπαλιν τρέπων.

Ib. ἐπεὶ μὲν ἕτερα. In desperate cases we must translate desperately: *there are periods when he* (Time) *sees things in a hostile way.* Cf. sup. 1444. and add Philoct. 503. βροτοῖς κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα. Metre: iambus, followed by four dochmiacs.

1455. Instead of πήματα, the reading of the books, Canter and Brunck have adopted from the Scholiast, παρ' ἦμαρ, in which they are followed by Matthiæ (whom see, p. 1034.), Wunder and Dindorf. Hermann reads [b] ἐπ' ἦμαρ, adding, "ἐπ' ἦμαρ autem *in diem* significat, quod interdum de præsente die dicitur."

1456 sq. The Chorus, as with uplifted hands they claim the protection of the king of heaven; the blind Œdipus, who conscious from the well-known signal that his day of relief is at hand, traverses the stage with an air of majesty; Antigonë and Ismenë, as with mingled consternation and astonishment they behold their sire, heedless of the growing storm, and only impatient for the arrival of Theseus, must here have formed an interesting group. But we are only at the commencement of a most deeply interesting succession of scenes. Compare with the present Schiller's "Maid of Orleans," Act iv. s. 11.

Ib. ἔκτυπεν αἰθήρ. On the usual mode of expressing natural phænomena without a substantive preceding, see Matth. §. 295, 1. Elmsley notices this as the only instance of the Homeric form of ἔκτυπεν in Attic poetry. Metre: chor. and moloss; or, iamb. and antispast.

1457. πῶς ἂν, *utinam.* Matth. §. 513, 1.

Ib. ἔντοπος, *at hand, on the spot.*

1458. πόροι. Electr. 1267. εἴ σε θεὸς ἐπόρισεν ἁμέτερα πρὸς μέλαθρα.

1459. τἀξίωμα. Schol.: τὸ βούλημα, *wish* or *purpose.*

1460–1. πτερωτὸς βροντή. Cf. Matth. §. 118. *Obs.* 1.

1461. Thunder repeated.

1462. μάλα and μάλ' αὖ, *again.*

[b] Hartung (I. 303.) reads ἔπειτεν ἕτερα, τὰ δ' ἐπ' ἤματ' αὖθ. αὔξ. ἄνω, and translates: das eine später, das andere wieder an einem Tage oder plötzlich aus Tageslicht bringend.

κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κρατὸς φόβαν. 1465
ἔπτηξα θυμόν. οὐρανία γὰρ ἀστραπὴ φλέγει πάλιν.
τί μὰν ἀφήσει τελος ; δέδια δ'· οὐ γὰρ ἅλιον
ἀφορμᾷ ποτ', οὐκ ἄνευ ξυμφορᾶς. 1470
ὦ μέγας αἰθὴρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτὴ, κοὐκ ἔτ' ἔστ' ἀποστροφή.

ΑΝ. πῶς οἶσθα ; τῷ δὲ τοῦτο συμβαλὼν ἔχεις ;

ΟΙ. καλῶς κάτοιδ'. ἀλλ' ὡς τάχιστά μοι μολὼν 1475
ἄνακτα χώρας τῆσδέ τις πορεύσατω.

ΧΟ. ἔα ἔα, ἰδοὺ, μάλ' αὖθις ἀμφίσταται στροφ. β'.

Eurip. Troadd. 739. Æsch. Pers. 1038. Arist. Pax. 460. Cf. infr. 1477. Seid.

Ib. ἐρείπεται, *falls*. Wunder compares Virg. Georg. I. 487. *cœlo ceciderunt—fulgura*.

1462–3. μέγας ἄφατος, *unspeakably loud*.

Ib. διόβολος, (because) *thrown by the hand of Zeus*. (Eustath. p. 692, 53. 720, 29. 1188, 30.)

1466. οὐρανία. To accommodate the metre, Hermann reads the neuter plural οὐράνια. (Cf. Seidler ad Eur. Troad. 1306.) Dindorf proposes ὀρανία. Wunder, looking to the Scholiast's explanation, (οὐρανία· ἀντὶ τοῦ ταχεῖα,) seems very reasonably to think that Sophocles wrote something else, and not οὐρανία.

1469. τί μὰν ἀφήσει τέλος; *quem eventum habebit?* Wund. *quemnam emittet finem*, i. e. *quemnam finem portendet?* Heath. On τί μὰν, see Matth. p. 1070. Hart. II. 375.

Ib. ἅλι', for metrical reasons, Herm. ex conject. ἅλιον, Dind. Wund.

1470. ἀφορμᾷ, *exoritur*; de fulgure non inania portendente. Ell.

1471. ὦ—Ζεῦ. Help! help! King of heaven, help!

1473. ἀποστροφὴ, *effugium*. Reis. Fgm. Incert. Soph. (864.) οὐκ ἔστ' ἀποστροφὴ βροτοῖς—τῶν κακῶν.

1474. Dindorf and Wunder assign this verse to Antigonë; the books, much better, I think, to the Chorus. *They* did not know what this thunder-storm portended to Œdipus; *she* did know.

Ib. τῷ (*by what sign?*) συμβαλὼν (Schol.: νοήσας, στοχασάμενος) ἔχεις (*have you conjectured?*).

1477. (Peals of repeated thunder and vivid flashes of lightning.)

Ib. ἰδοὺ (cf. Wund. ad Aj. 851.) μάλ' αὖθις, *again, and yet again*. Neue compares El. 1410. ἰδοὺ μάλ' αὖ θροεῖ τις. Add 1416. ὤ μοι μάλ' αὖθις.

Ib. ἀμφίσταται, *is about us from all parts of the heavens*. Dœderlein compares Phil. 1263. ἵσταται θόρυβος. Eur. Iph. T. 1272. τίς—ἵστησιν βοήν; See also Neue ad Antig. 1209. Metre: iamb. dim. dochm.

διαπρύσιος ὄτοβος.
ἴλαος, ὦ δαίμων, ἴλαος, εἴ τι γᾷ 1480
ματέρι τυγχάνεις ἀφεγγὲς φέρων.
ἐναισίου δὲ συντύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν
ἀκερδῆ χάριν μετάσχοιμί πως.
Ζεῦ ἄνα, σοὶ φωνῶ. 1485
ΟΙ. ἆρ' ἐγγὺς ἀνήρ; ἆρ' ἔτ' ἐμψύχου, τέκνα,
κιχήσεταί μου καὶ κατορθοῦντος φρένα;

1479. διάπρυσιος (apparently formed Œol. from περάω, and related to διαμπερὲς, Pass.), *piercing through and through.* h. Hom. Aphr. 19. φόρμιγγές τε χοροί τε, διαπρύσιοί τ' ὀλολυγαί.

Ib. ὄτοβος, *peal, crash.* Hes. Theog. 709. ὄτοβος ἄπλητος. Metre: dochm.

1480. ἴλαος (Schol.: λείπει τὸ ἔσω). The Chorus prostrate themselves on the ground.

Ib. ὦ δαίμων. Herm. ex La. ὦ δαῖμον vulg. On the ellipse of the verb, see Kühn. §. 417. Anm.

1480–1. γᾷ ματέρι. Schol.: τῇ Ἀττικῇ. See Klausen's Theol. p. 64. Musgrave quotes Æsch. S. c. Th. 16. τέκνοις τε γῇ τε μητρί. Metre: dim. dochm.

1481. ἀφεγγές. Wunder adopts Dœderlein's sense of *darkness,* as the concomitant of storm and tempest; but Greek plays were performed in full day-light, and did their theatres admit of *darkening* the stage? I understand the word with Ellendt, in a metaphoric sense, *dark, ill-omened.*

1482. ἐναισίου = ἐναισίμου (αἴσιμος, αἶσα) συντύχοιμι. The fears of the Chorus again returning with respect to Œdipus, they pray that their present commerce with the deity may be of a favourable nature. For the gen. see Matth. §. 379. Obs. 2. §. 428, 3. Wunder understands it of Œdipus, and translates: *utinam pius sit, in quem incidi;* but this seems a little at variance with the subsequent admission of the Chorus, who in their terror call Œdipus ἄλαστον ἄνδρα (for I cannot with Reisig think that Polynices is meant), and evidently dread that they may share in the ungracious doom (ἀκερδῆ χάριν) which appears to be hanging over him. Metre: iamb. tetram.

Ib. ἄλαστος for ἄληστος (λήθω, λαθεῖν), a person not to be forgotten on account of his guilt, and consequently *insupportable.* A term, like ἀλάστωρ, particularly applicable to *murderers.*

1484. ἀκερδῆ χάριν, *a loss instead of a gain.* Reisig, comparing Æsch. Prom. 547. ἄχαρις χάρις, observes: "est igitur illud: πόνον, οὐ χάριν, ut Chorus dixit supra 232." On the accusative after μετάσχοιμι, cf. Matth. §. 325, *Obs.* 2. Bernh. 149. Kühn. §. 519. Anm. 1. Dœderlein understands μετέχειν τι in the sense of "particeps *fieri* rei; μετέχειν τινὸς, particeps *esse* rei." Metre: dim. dochm.

1485. Metre: dochmiac.

1586. On the interrogational ἆρα, see Hart. I. 453.

1487. κατορθοῦντος φρένα, not merely in full possession of the senses, but with power to direct them properly.

ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;
ΟΙ. ἀνθ' ὧν ἔπασχον εὖ, τελεσφόρον χάριν
δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην. 1490
ΧΟ. ἰὼ ἰὼ παῖ, * * * βᾶθι βᾶθ', ἀντ. β'.

1488. τί δ' ἂν (εἴη) τὸ πιστὸν (*what is the confidential secret*) (ὃ) ἂν θέλοις (*which you would wish*) ἐμφῦναι φρενὶ (*to take deep root in the mind of Theseus?*). Dind.: τί δ' ἂν θέλοις πιστεύειν αὐτῷ; Cf. Matth. §. 265, 4. *Obs.*

1489. τελεσφόρον (τέλος, φέρω) χάριν, *a favour that will bring real profit with it.*

1490. σφιν = οἷ. Schol. Cf. Buttmann Gr. Gr. §. 72, 19. Bernh. p. 62. Matthiæ refers for instances to Æsch. Pers. 756. Pind. Pyth. IX. 206. h. Hom. in Pan. XIX. 19.

Ib. ἥνπερ τυγχάνων ὑπεσχόμην, *which I promised, if I obtained my request.* Matth. §. 553. So also Reisig. and Elms. τυγχάνων, i. e. ὅτε ἐτύγχανον ὧν ἐβουλόμην.

1491–2. It is evident that these two verses, as they stand in Dindorf and Wunder, possess neither sense nor metre. What is required to correct the latter must be judged from the strophic verses. Supposing the reduplication of ἔα, at v. 1478., to be correct, we want for the metre of the first verse a double dochmiac, preceded by an iambus or a pyrrhic, and a single dochmiac in the second. A probable sense of the passage must be supplied from other sources. From conjecture and Dindorf's exposition of the text, the call for Theseus may be conceived to proceed on one of two reasons; either that he was in the royal abode, situated in the *acropolis* (ἄκρον), or that he was in some adjacent *valley* (γύαλον), consecrating an altar to the sea-god Poseidon. From the brief notice of the Scholiast, it may I think be collected, that sacrifice to the latter divinity was offered not merely in deep vallies, but on the top of high rocks (ἐπ' ἄκραν πέτραν), a custom among the ancients to which there will be occasion to call the reader's attention in a subsequent play; and that the choral invocation for the presence of Theseus is made on the supposition that he is engaged in one or other of these pious offices. My own attempts to adjust these different explanations to the metrical form may be spared the reader, because I subsequently found that the subject had occupied the thoughts of two scholars far more competent than myself to settle the difficulty. By rejecting the first ἔα, at v. 1478., by retaining the word τυγχάνεις, found in earlier editions, and by one or two other processes, the reasons for which it would be tedious to detail here, Seidler and Matthiæ (Constant.) have brought the text into the following intelligible shape:

ἰὼ ἰὼ παῖ, βᾶθι βᾶθ', εἴτ' ἄκραν
ἢ 'πὶ γύαλον ἁλίῳ
Ποσειδωνίῳ θεῷ τυγχάνεις
βούθυτον ἑστίαν ἁγίζων, ἵκου.

It should be added that Reisig had previously suggested: ἰὼ παῖ, βᾶθι βᾶθ', εἴτ' ἄκραν ἢ 'πὶ γυάλων, translating: *sive in jugo montis sive in valle forte sacrifices.* For Matthiæ's (August.) and Hartung's reading of the passage, see former, Gr. Gr. p. 1030., the latter, Vol. II. 210.

1491–5. βᾶθι — ἵκου. Wunder (Œd. T. 166.) compares προφάνητε —ἔλθετε.

εἶτ' ἄκρον ἐπὶ γύαλον
ἐναλίῳ Ποσειδαονίῳ θεῷ
βούθυτον ἑστίαν ἁγίζων, ἱκοῦ. 1495
ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ
δικαίαν χάριν παρασχεῖν παθών.
σπεῦσον, ἄϊσσ', ὦναξ.

ΘΗ. τίς αὖ παρ ὑμῶν κοινὸς ἠχεῖται κτύπος, 1500
σαφὴς μὲν αὐτῶν, ἐμφανὴς δὲ τοῦ ξένου;
μή τις Διὸς κεραυνὸς, ἤ τις ὀμβρία
χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

ΟΙ. ἄναξ, ποθοῦντι προὐφάνης, καί σοι θεῶν 1505

1492. The preposition ἐπὶ, in this verse, belongs, by a common Sophoclean practice, to ἄκραν as well as γύαλον. For other grammatical niceties connected with this view of the subject, see the Quæst. Sophocl. p. 158 sq.

1494. Ποσειδαονίῳ θεῷ. Elmsley compares Œd. T. 1105. ὁ Βακχεῖος θεός. Ποσειδαονίῳ, Herm. ex Ricc. Wund. Dind. Ποσειδαωνίῳ, vulg.

1495. βουθῦτον (θύω) ἑστίαν, *an altar appropriated to the sacrifice of oxen;* a construction similar to sup. 1062. ῥιμφαρμάτοις ἁμίλλαις. 1243. κυματοαγεῖς ἆται. More will be said on this mode of construction, which Sophocles appears to have derived from Pindar, in a future play.

Ib. ἁγίζειν, *to consecrate.* Pind. Ol. III. 34. βωμῶν πατρὶ ἁγισθέντων. Arist. Plut. 681. πόπανα ἥγιζεν εἰς σάκταν.

1497. ἐπαξιοῖ, *thinks it right and just.* El. 657. τὰ δ' ἄλλα—ἐπαξιοῖ σε δαίμον' ὄντ' ἐξειδέναι. Cf. Wund. ad Phil. 62. The general construction of the sentence is considered by Constantine Matthiæ as formed out of two modes of speaking: ἐπαξιοῖ σε δικαίας χάριτος, and ἐπαξιοῖ σοι δικαίαν χάριν παρασχεῖν.

1498. παθὼν sc. χάριν.

1500. (The storm at its height, in the midst of which enter Theseus and attendants. After his entrance on the stage, a temporary remission of the tempest.)

Ib. κοινός. Schol. Said of the Chorus and Œdipus: the latter perhaps joining only in the last verse of the chorus.

Ib. ἠχεῖται pro ἠχεῖ. Pind. Dithyr. III. 17. ἀχεῖταί τ' ὀμφαὶ μελέων σὺν αὐλοῖς (where see Dissen.) Cf. Trach. 866.

1502. μὴ, *num?* See Matth. §. 608, 5, a. *Obs.* 3. Hart. II. 160. At the end of the sentence, supply, *excited this clamour.*

1503. ἐπιρράξασα (ἐπιρράσσω Att. for ἐπιρρήσσω). Matthiæ (§. 559. *Obs.*) asserts that ἐστὶ is not to be supplied, but ἠχεῖται to be repeated from v. 1500.

1503–4. θεοῦ τοιαῦτα χειμάζοντος = θεοῦ τοσοῦτο χεῖμα χειμάζοντος. Wund. Cf. sup. 961.

1505. ποθοῦντι προὐφάνης. Matth. §. 388, d. Kühn. §. 581, c.

τύχην τις ἐσθλὴν θῆκε τῆσδε τῆς ὁδοῦ.
ΘΗ. τί δ' ἐστὶν, ὦ παῖ Λαΐου, νέορτον αὖ ;
ΟΙ. ῥοπὴ βίου μοι. καί σ' ἅπερ ξυνήνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
ΘΗ. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ ; 1510
ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.
ΘΗ. πῶς εἶπας, ὦ γεραιὲ, δηλοῦσθαι τάδε ;
ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς, τὰ πολλά τε
στράψαντα χειρὸς τῆς ἀνικήτου βέλη. 1515
ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὁρῶ,
κοὐ ψευδόφημα. χὤ τι χρὴ ποιεῖν λέγε.
ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἅ σοι
γήρως ἄλυπα τῇδε κείσεται πόλει.

1506. "Scribendum τῆσδ' ἔθηκε cum Heathio. DIND." Gaisf. ἧκε τῆσδε, Herm.

1507. νέορτος (νέος, ὄρνυμι), *newly risen*. Trach. 894. ἁ νέορτος ἅδε νύμφα.

1508. ῥοπὴ βίου μοι, *inclinatio vitæ ad finem vergentis*. JACOBS. The imagery is derived from a pair of scales. Trach. 82. ἐν ῥοπῇ τοιᾷδε κειμένῳ.

1508–9. καί σ'—θανεῖν. And my wish is, after having fully performed, or, having disappointed neither yourself nor this city of any of those things which I promised (ξυνήνεσα, cf. Phil. 122.), to die. The sudden pause and inflexion of voice by which the actor threw in the words πόλιν τε τήνδε, would divest the construction of any difficulty to ancient ears.

1510. ἐν τῷ—τεκμηρίῳ, i. e. τί δὲ τὸ τεκμήριον ἔχεις τοῦ μόρου ; For κεῖσθαι Dœderlein compares El. 240. 1040. Aj. 407.

1511–12.
The gods themselves are heralds of my doom,
In none of all the former signs proved faithless. DALE.

1512. ψεύδοντες, *falsifying*. Antig. 389. ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην.

1513. εἶπας. Matth. §. 193. *Obs.* 7. §. 232.

1514. πολλὰ = πολλάκις. Cf. Stallbaum ad Plat. Phædon. p. 35. Diss. ad Pind. p. 473.

Ib. διατελεῖς, *continuous*.

1515. στράπτειν, a rarer form for ἀστράπτειν, *fulgurare*. Supply, at the end of the verse, δηλοῦσιν.

Ib. βέλη. Trach. 1087. ἐγκατάσκηψον βέλος, πάτερ, κεραυνοῦ. Æsch. S. c. Th. 241. ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος. 508. Ὑπερβίῳ δὲ Ζεὺς πατὴρ ἐπ' ἀσπίδος | σταδαῖος ἥσται, διὰ χερὸς βέλος φλέγων.

1518. Œdipus and Theseus confer apart.

1519. γήρως ἄλυπα, *uninjured by*

χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520
ἄθικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινὶ,
μήθ' οὗ κέκευθε μήτ' ἐν οἷς κεῖται τόποις·
ὡς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε
δορός τ' ἐπακτοῦ γειτόνων ἀεὶ τιθῇ. 1525
ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ,

age. Cf. infr. 1521. ἄθικτον ἡγητῆρος. 1722. κακῶν οὐδεὶς δυσάλωτος. Elmsley compares El. 1002. ἄλυπος ἄτης. For the distinction between adjectives of this class, and those sup. 677. 786. 865. see Matth. §. 345. Kühn. §. 513. Anm. 3. 4.

Ib. τῇδε. La. γρ. σῆι τε κείσεται.

1520. χῶρον. Cf. infr. 1540.

Ib. ἐξηγήσομαι, *præeundo commonstrabo*. Ell.

1521. ἄθικτος ἡγητῆρος, *without any guide*. (A start of astonishment and incredulity on the part of Theseus; for how shall a *blind* man, not conversant with the spot, perform such a feat?) For construction, cf. sup. 1519. Œd. T. 885. &c.

1522. τοῦτον. Whether a preceding verse has been lost, as Hermann supposes, in which the word νέκυς was contained, or whether, as Dindorf seems to suggest, τοῦτον is said carelessly for τοῦτον νέκυν (the latter term to be derived from the words οὗ με χρὴ θανεῖν), it seems clear that Œdipus is here speaking of himself, and not referring to the word χῶρος in the preceding verse.

1523. μήθ' οὗ—τόποις. Elmsley's charge of tautology against this verse may be refuted on better grounds, I think, than those advanced by Reisig and Hermann; viz. by referring the first verb, κέκευθε, to the spot where Œdipus first *disappeared* in the χαλκόπους ὁδὸς; the second verb, κεῖται, to the actual spot where Œdipus lay buried (cf. sup. 401.), and which was known only to Theseus. That the χαλκόπους ὁδὸς extended some way, seems pretty clear from the whole context of the play. The policy in mystifying the whole business, and making the identical spot uncertain, where the Theban forces would suffer total rout and confusion, if ever they advanced a certain space beyond Colonos, need not be insisted upon. The word κεύθειν in Sophocles sometimes assumes a transitive (El. 1120. &c.), but more commonly, as here, an intransitive form. Cf. Matth. II. p. 825.

1523–4. πρὸ πολλῶν ἀσπίδων δορός τ' ἐπακτοῦ, *before, in preference to many shields and spears*. Trach. 259. στρατὸν λαβὼν ἐπακτόν.

Ib. ἀλκὴν γειτόνων, *a protection from neighbours*, delicately said for *Thebans*, many of whom would of course be present in the theatre when this play was exhibited. For genitive after ἀλκὴν, see Matth. §. 354. γ.

1526. ἐξάγιστα, *holy*, and therefore *to be kept secret*. Pass. *quæ referre piaculum est*. Dicendi enim notionem in mente habens non posuit quod debebat, ἃ δ' ἐξάγιστα λέγειν, sed λόγῳ, accommodans eam notionem verbis μηδὲ κινεῖται. Herm.

Ib. κινεῖν, a word applied, with

αὐτὸς μαθήσει, κεῖσ' ὅταν μόλῃς μόνος·
ὡς οὔτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ,
οὔτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
ἀλλ' αὐτὸς ἀεὶ σῶζε, χὥταν εἰς τέλος 1530
τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
σήμαιν'· ὁ δ' ἀεὶ τῷ 'πιόντι δεικνύτω.
χοὕτως ἀδῇον τήνδ' ἐνοικήσεις πόλιν
σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαι πόλεις,
κἂν εὖ τις οἰκῇ, ῥᾳδίως καθύβρισαν. 1535
θεοὶ γὰρ εὖ μὲν, ὀψὲ δ' εἰσορῶσ', ὅταν
τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
ὃ μὴ σὺ, τέκνον Αἰγέως, βούλου παθεῖν.
τὰ μὲν τοιαῦτ' οὖν εἰδότ' ἐκδιδάσκομεν.
χῶρον δ', ἐπείγει γάρ με τοὐκ θεοῦ παρὸν, 1540
στείχωμεν ἤδη, μηδ' ἔτ' ἐντρεπώμεθα.
ὦ παῖδες ὧδ' ἕπεσθ'. ἐγὼ γὰρ ἡγεμὼν
σφῷν αὖ πέφασμαι καινὸς, ὥσπερ σφὼ πατρί.

its correlatives, to sacred things, not to be divulged. Hence the prophetic Tiresias: Antig. 1060. ὄρσεις με τἀκίνητα διὰ φρενῶν φράσαι. To which the irritated and ironical Creon replies: κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.

1527. κεῖσ'. Strongly emphatic.

1530. σῶζε, *preserve them in your memory*. Cf. Œd. T. 318.

1531. προφερτάτῳ (superl. of προφερής), *the eldest*. Hes. Theog. 79. ἡ δὲ (Calliopë) προφερεστάτη ἐστὶν ἁπασέων. Cf. 361. and 777. Matth. §. 134.

1532. ὁ δ' ἀεί. Erfurdt compares Phil 132. οἱ ἀεὶ λόγοι (*seine jedesmaligen Worte*). Xen. Cyr. VII. 1. 47. ὁ ἀεὶ βασιλεύων.

1533. ἀδῇον. Hesych.: ἀπόρθητον, ἀπολέμητον.

1535. οἰκῇ, *administer*.

Ib. καθύβρισαν, *are wont to fall into insolence*. Cf. Neue ad Aj. 674.

1536. Heller compares Il. IV. 160. εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, | ἔκ τε καὶ ὀψὲ τελεῖ. Cf. sup. 1370. On the particle δὲ, see Hart. II. 405.

1537. τὰ θεῖ' ἀφείς. Cf. sup. 914.

1540. τοὐκ θεοῦ παρὸν, *the signal given by the god*.

1541. μηδ' ἐντρεπώμεθα=μηδὲ μέλλωμεν, Ell. Germanice: *wir wollen uns nicht umsehen*. Herm.

1542. (Turns to his children, and speaks in a louder tone than he has done with Theseus.)

1543. On the particle αὖ, see Hart. I. 155.

χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἐᾶτέ με
αὐτὸν τὸν ἱρὸν τύμβον ἐξευρεῖν, ἵνα 1545
μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
τῇδ', ὧδε, τῇδε βᾶτε. τῇδε γάρ μ' ἄγει
Ἑρμῆς ὁ πομπὸς ἥ τε νερτέρα θεός.
ὦ φῶς ἀφεγγὲς, πρόσθε πού ποτ' ἦσθ' ἐμόν.
νῦν δ' ἔσχατόν σου τοὐμὸν ἅπτεται δέμας. 1550
ἤδη γὰρ ἕρπω τὸν τελευταῖον βίον
κρύψων παρ' Ἅιδην. ἀλλὰ, φίλτατε ξένων,
αὐτός τε χώρα θ' ἥδε πρόσπολοί τε σοὶ
εὐδαίμονες γένοισθε, κἀπ' εὐπραξίᾳ
μέμνησθέ μου θανόντος εὐτυχεῖς ἀεί. 1555

ΧΟ. εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν στρ.
καὶ σὲ λιταῖς σεβίζειν,

1544. μὴ ψαύετ' (to Antigonë and Ismenë, who take him by the hand, for the purpose of leading him, as before).

1547. τῇδε, *this way.* ὧδε, *so.*

1548. Ἑρμῆς, ὁ πομπὸς, i. e. ὁ ψυχοπομπός. Cf. Aj. 832. Thudichum, p. 262. Klausen's Theol. 101. νερτέρα θεὸς, sc. Persephonë.

1549. Having advanced a little way, Œdipus stops, and apostrophises the sun. Cf. Aj. 856 sq.

Ib. ἀφεγγὲς, *affording no light to me.*

1550. τοὐμὸν δέμας=ἐγώ. See on circumlocutions of this nature, Matth. §. 430.

1551–2. τὸν τελευτ.—Ἅιδην, *vitam in orco conditurus sic ut finiatur.* Wund.

1553. πρόσπολοι, the royal attendants.

1554. ἐπ' εὐπραξίᾳ=εὐπραγοῦντες. Ell. *in felicitate et ob eam.* Herm. Vauvillers compares Arist. Eq. 406. πῖνε, πῖν' ἐπὶ συμφοραῖς. (Œdipus, with firm tread and upright mien, leads the way; his daughters, and Theseus—the latter accompanied by his guards—follow in mute astonishment at the proceeding.)

1556. While this invocation to Persephonë and Pluto, so striking in its metre and diction, is being chaunted by the Chorus, the soul of a fellow creature, it must be remembered, is passing into a new state of existence, and by a process of the most extraordinary nature. That spirit, to which in its mortal frame this life had been such a scene of strange vicissitude, is now at rest; and the musical accompaniment to the present strain would be in strict accordance with the train of events, gentle and peaceful, but at the same time solemn, and wild.

Ib. τὰν ἀφανῆ θεόν. Schol.: τὴν Περσεφόνην φησίν. Cf. Klausen's Theol. p. 59. Metre: dim. dochm.

ἐννυχίων ἄναξ,
Αἰδωνεῦ, Αἰδωνεῦ, αἰδοῦμαι, 1560
ἐπιπόνῳ μήτ' ἐπὶ βαρυαχεῖ
ξένον κατανύσαι
μόρῳ τὰν παγκευθῆ κάτω
νεκρῶν πλάκα καὶ Στύγιον δόμον.
πολλῶν γὰρ ἂν καὶ μάταν 1565
πημάτων ἱκνουμένων
πάλιν σὲ δαίμων δίκαιος αὔξοι.

1558. Metre: logaœdic.

1559. ἐννυχίων. Schol.: τῶν ἐν νυκτὶ ἀεὶ καὶ σκότῳ διατριβόντων· τῶν τεθνηκότων.

1560. Αἰδωνεῦ. That invisible deity, known otherwise by the name of Ἅιδης, Pluto, Deus Orcus, &c. Æsch. Pers. 654. Ἀϊδωνεὺς δ' ἀναπομπὸς ἀνείης, Ἀϊδωνεὺς, Δαρεῖον. For the joint invocation, cf. Antig. 1199. 1200. The first two syllables are to be pronounced by synizesis, as if one.

Ib. αἰδοῦμαι "veneror, translatum ad orandi significationem, ut στέργω sup. 1094." Herm. As instances of verses, composed of three molossi, Dindorf refers to Soph. Antig. 844. 862. 1121. 1132. Phil. 837. 853. Aristoph. Av. 1724. Lysist. 1314. Eur. Ion. 125. Æsch. Pers. 678. αἰδοῦμαι, e conject. Erf. Reis. Wund. λίσομαι, Libri. λίσσωμαι, Dind.

1561. μήτ' ἐπιπόνῳ, Libri. "μήτ' recte delet Seidlerus." Dind. in Annot.

1561–3. ἐπὶ βαρυαχεῖ μόρῳ=βαρεῖ μόρῳ χρώμενος, see Ellendt de præpos. ἐπί. 7. The preposition ἐπὶ to be prefixed to ἐπιπόνῳ as well as βαρυαχεῖ. This practice of Sophocles was largely illustrated in the Œd. T.

Ib. βαρυᾰχης (ἄχος, ἀχέω) *schwer* od. *dumpf achzend*. Pass. For several remarks connected with the metre of this word, see Ellendt. Metre: fourth pæon and dochm.

1562. κᾰτᾰνῦσαι *to wend* (his way); with or without ὁδὸν (cf. Antig. 231. 805.), and with or without preposition to the place whither the person *wends:* here πλάκα. El. 1451. κατήνυσαν προξένου sc. δόμον. Libri, ἐκτανύσαι. Wunder, κατανύσαι. Herm. ἐκκατανύσαι. Vauvill. Br. ἐξανύσαι (which Dindorf approves). Metre: dochm.

1563. παγκευθὴς (κεύθω), *all-concealing*. Metre: bacch. and dochm.

1564. Στύγιον δόμον. = El. 110. δῶμ' Ἅιδου καὶ Περσεφόνης. Cf. Thudichum I. 320. Metre: bacch. and dochm.

1565–6. "For many misfortunes, and those contracted without any guilt or intention on your part (μάταν), oppressing you, the just deity will lend you assistance (ἂν αὔξοι) again." The particle ἂν, as Wunder observes, is, by a somewhat unusual course, wrenched from the verb to which it belongs. Reisig suggests ἱπούμενον for ἱκνουμένων. See also Bernhardy on the subject, p. 178.

1567. Metre: two penthim. iamb.

ὦ χθόνιαι θεαὶ, σῶμά τ' ἀνικάτου ἀντ. 1568
θηρὸς, ὃν ἐν πύλαισι
φασὶ πολυξέστοις 1570
εὐνᾶσθαι, κυυζᾶσθαί τ' ἐξ ἄντρων
ἀδάματον φύλακα παρ' Ἀΐδᾳ
λόγος αἰὲν ἔχει·
ὃν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
κατεύχομαι ἐν καθαρῷ βῆναι 1575

I transcribe the opening lines of Dale's beautiful version of this ode:

If to thee, eternal Queen,
Empress of the world unseen;
Mighty Pluto, if to thee,
Hell's terrific deity,
Lips of mortal mould may dare
Breathe the solemn suppliant prayer,
Grant the stranger swift release,
Bid the mourner part in [c] peace,
Guide him &c. &c.

1568–77. Invocation extended to the Erinyes, or underground deities, and to Cerberus.

1568. ὦ χθόνιαι θεαί. Schol.: ὦ Ἐρινύες. But compare Theogon. 767 sq. and Guietus's conjecture of χθονίων θεῶν.

1568–9. On "the beast of unconquered body," i. e. Cerberus (which, after the dealings of Hercules with him, is an expression to be taken with some license), see Thudichum I. 321. On the spondaic form of the dochmiac σῶμά τ' ἀνικάτου, see Herm. ad Antig. 1292.

1570. πολυξέστοις. The palace of Pluto, like the palaces of other monarchs, is of royal magnificence. Hom. Il. XVIII. 276. ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῇς ἀραρυῖαι μακραὶ, ἐὔξεστοι, ἐζευγμέναι εἰρύσονται. Musgrave elegantly, but without any necessity, suggests πολυξένοις.

1571. εὐνᾶσθαι, *has his lair.*

1572. παρ' Ἀΐδᾳ. Cf. Bernhardy, p. 256.

1573. λόγος αἰὲν ἔχει. Schol.: ἀντὶ τοῦ, φασίν. Wunder proposes αἰὲν ἔχει λόγος, that the verse may be dochmiac.

1574. Γᾶς παῖ καὶ Ταρτάρου. The theology of Sophocles is somewhat puzzling. In the Hesiodean Theogony, *Typhœus* occurs as the son of Gæa and Tartarus, 821 sq. The Scholiast, evidently considering Tartarus and Scotus as the same person (cf. sup. 1389.), understands the *Eumenides* to be intended, the singular, παῖ, being used for the plural, παῖδες. Hermann understands Θάνατον to be here meant. In the Hesiodean Theogony, Θάνατος is the offspring of Night, but without any father. 211 sq.

Ib. ὃν, *him*, i. e. Cerberus.

1575. ἐν καθαρῷ. Passow sub. τόπῳ, *in open field or space, where nothing is in the way.* Reisig refers to Il. VIII. 491. X. 199. Add Aristoph. Eccles. 320.

1575–7. ἐν καθαρῷ βῆναι (*so to*

[c] Compare Günther's address over the body of the last of the *fated* house of Borotin in Grillparzer's "Ahnfrau," Act iv.

ὁρμωμένῳ νερτέρας
τῷ ξένῳ νεκρῶν πλάκας.
σέ τοι κικλήσκω τὸν αἰένυπνον.

ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
τύχοιμι λέξας Οἰδίπουν ὀλωλότα· 1580
ἃ δ' ἦν τὰ πραχθέντ', οὔθ' ὁ μῦθος ἐν βραχεῖ
φράσαι πάρεστιν, οὔτε τἄργ' ὅσ' ἦν ἐκεῖ.

ΧΟ. ὄλωλε γὰρ δύστηνος; ΑΓ. ὡς λελοιπότα
κεῖνον τὸν ἀεὶ βίοτον ἐξεπίστασο.

ΧΟ. πῶς; ἆρα θείᾳ κἀπόνῳ τάλας τύχῃ; 1585

ΑΓ. τοῦτ' ἐστὶν ἤδη κἀποθαυμάσαι πρέπον.
ὡς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρὼν

retire that the way may be clear and open) ὁρμωμένῳ τῷ ξένῳ *(to Œdipus now on his way)* νεκρῶν πλάκας *(to the regions of the dead).*

1578. σέ τοι κικλήσκω, *te inquam compello.* Reis.

Ib. αἰένυπνον, *in æternum consopiens.* Ell. φησὶ δὲ τὸν Θάνατον. Schol. In Hesiod's Theogony (v. 756.), Sleep is the brother of Death. αἰένυπνον, Herm. Dind. Wund. αἰὲν ἄϋπνον, plerique libri.

1579. One of the attendants of Theseus here enters, and gives an account of the proceedings of Œdipus after he had quitted the stage.

1579–80. Milton, in his "Samson Agonistes," has imitated this language: "Take then the worst in brief: Samson is dead."

1759. ξυντομωτάτως. On the rarity of superlative adverbs, see Matth. §. 262. Cf. Buttmann's Gr. Gr. §. 115, 2.

1580. λέξας ὀλωλότα. Cf. Matth. II. p. 961.

1581. ἃ δ' ἦν τὰ πραχθέντα, *as to what was done (and said).*

Ib. ὁ μῦθος. By this word I think is to be understood the conversations which took place between Œdipus and his children, or between him and Theseus, and which, it will subsequently be seen, occupied some time.

1582. οὐ πάρεστιν, *non est quomodo,* i. e. *vix potest.* Ell. whom see further in voc.

Ib. τἄργα, such as dressing him in more befitting apparel, bathing him, &c. &c. Wunder understands, "*nor can they be contained in a brief narrative.*"

1583. γὰρ, *nempe.* Reis. Cf. Wund. ad Phil. 331.

1584. τὸν ἀεὶ βίοτον, *that wonted life of his;* viz. that life of misery which he ever led. See Ellendt in voc. I. 24. Bernh. p. 323. Kühn. §. 491, 2, b. *vitam perpetuam, das langwierige Leben.* Cf. infr. 1701.

1585. θείᾳ, *sent by the gods.* Aj. 186. θεία νόσος. Phil. 193. θεῖα παθήματα.

ἕξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.
ἐπεὶ δ' ἀφῖκτο τὸν καταρράκτην ὀδὸν 1590
χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,
κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
Περίθου τε κεῖται πίστ' ἀεὶ ξυνθήματα·
ἀφ' οὗ μέσος στὰς τοῦ τε Θορικίου πέτρου 1595

1588. ὑφηγητῆρος sc. ὄντος. Œd. T. 966. ὧν ὑφηγητῶν (ὄντων). Cf. Matth. §. 563. *Obs.*

1590. καταρράκτης (καταρρήγνυμι) expresses something suddenly burst open, and consequently, *precipitous* and *steep*. Cf. infr. 1662.

Ib. ὀδὸν, *threshhold*. The allusion is to that part of the χαλκόπους ὀδὸς, where Pluto is supposed to have carried Persephonë to the lower regions. See observations by Hermann on θύρα καταρράκτης, ad Antig. v. 1171.

1591. χαλκοῖς βάθροισι, *by means of steps of brass*.

Ib. γῆθεν ἐρριζωμένον (ῥιζόω), *having its foundation in the earth*. Dœderlein compares Od. XIII. 162. ὅς μιν (navem) λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε.

1592. πολύσχιστος, *varie discissus*, i. e. *diversus*. Ell. πολυσχίστων, Br. Gaisf. Wund. Dind. πολυσχίστῳ, Libri. "He stood where many ways converge in one." Dale.

1593. κρατῆρος. The Scholiast understands a *crater* or *chasm*; Müller (Eumen. p. 171.), a kettle, in which Theseus and Pirithous had thrown the σφάγια before their descent into hell, the formula of an oath being perhaps inscribed round it. Ellendt: "Crater haud dubie, ut solebat illa ætate, in faciendo fœdere recipiendo hostiæ sanguini constitutus ferebatur."

1594. ξυνθήματα. Schol.: οἷον ὑπομνήματα τῆς πίστεως ἣν ἔθεντο πρὸς ἀλλήλους περὶ τῆς εἰς Ἅιδου καταβάσεως. Ell.: *documenta* igitur et *firmamenta fidei, datæ acceptæque* sunt, haud dubie hostia in fœdere jungendo defossa. See on this subject, Thud. 283. 290.

1595–7. ἀφ' οὗ μέσος (*between which and the Thorician rock, and the wild pear-tree, and the stone tomb*), στὰς (*having stopped his course*), καθέζετο (*he seated himself*). ἀφ' οὗ μέσος, Br. ex conj. ἐφ' οὗ μέσου, Libri. See Matth. §. 354, η.

1595. "Dicitur μέσος ἀπό τινων τόπων, ubi ita quis medius sit, ut distet ab locis illis, in quorum stet medio." Herm. In the verse following the preposition ἀπὸ is repeated, though such repetition was not absolutely required.

1595–7. στὰς (Schol.: σταθεὶς καὶ μηκέτι ὁδεύσας) καθέζετ', *stopped and sat down*. Dale, not observing this nicety in the word στὰς, unguardedly translates, "standing"—"he sate."

1595. Θορικίου πέτρου. Some local difficulties are connected with this expression, on which see the commentators. The shortest method of dealing with it, is to say with the Scholiast: *things well known to the natives are here spoken of*.

κοίλης τ' ἀχέρδου κἀπὸ λαΐνου τάφου,
καθέζετ'· εἶτ' ἔλυσε δυσπινεῖς στολάς.
κἄπειτ' ἀΰσας παῖδας ἠνώγει ῥυτῶν
ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
τὼ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον 1600
πάγον μολούσα τάσδ' ἐπιστολὰς πατρὶ
ταχεῖ πόρευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν
ἐσθῆτί τ' ἐξήσκησαν ᾗ νομίζεται.
ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν,
κοὐκ ἦν ἔτ' ἀργὸν οὐδὲν ὧν ἐφίετο, 1605

1596. κοίλης, implying that the inside was decayed and empty. This pear-tree was in its day as well known apparently as the Fairlop-oak of our own day; but had it ever elicited as fine a strain of poetry as the well-known verses of Cowper?

Ib. λαΐνου τάφου. To whom this stone tomb belonged is now unknown.

1597. καθέζετ'. The omission of the augment abounds in this narrative. Cf. infr. 1606–7–8. 1624.

1598-9. ῥυτῶν ὑδάτων, *de aqua fontium dicitur.* Ell.

1599. λουτρὰ καὶ χοάς. Schol.: ἐπὶ τὸ ἀφαγνισθῆναι αὐτὸν πρὸ τῆς τελευτῆς. For the washing of the body before sepulture, Musgrave refers to Eur. Hec. 611.; for the χοαὶ, or libations to appease the manes, Eur. Iph. T. 160 sq.

1600. εὐχλόου Δήμητρος, i. e. the Demeter, who makes every thing green and blooming. From a fragment of the Maricas of Eupolis (ἀλλ' εὐθὺ πόλεως εἶμι· θῦσαι γάρ με δεῖ κριὸν Χλόῃ Δήμητρι), and also from Pausan. I. 22, 3., it is evident that this goddess had a temple on the *Acropolis.* That she had a smaller one on a hill near Colonos, seems probable from this and the following verse. On the Demeter Chloë, see Klausen's Theol. 63. 93. Creuzer's Symbol. IV. 314. Müller's Eumen. p. 170.

1600–1. εἰς ἐπόψιον πάγον. Hermann, pressed by the difficulty of sending the daughters of Œdipus as far as the Acropolis for lustral waters, translates: "a hill from which the temple of Demeter Chloë could be discerned." The meaning of the word ἐπόψιον is perhaps best illustrated by a scholium on a similar passage in the Antigonë (1110. ἐπόψιον τόπον): φανερὸν διὰ τὸ ὕψος.

1601. ἐπιστολὰς, *mandates, commands.* Aj. 781. Trach. 493.

1602. ταχεῖ ξὺν χρόνῳ. Trach. 395. σὺν χρόνῳ βραδεῖ.

Ib. λούτροις. Cf. Aj. 654–5.

Ib. πόρευσαν. On omission of augment, see Matth. §. 46. §. 160. *Obs.* 2.

1603. ἐξήσκησαν. Cf. El. 452. Eur. Alcest. 162.

1604. παντὸς δρῶντος = παντὸς πράγματος, Reis. Cf. sup. 1220. = τῆς δράσεως Matth. §. 570. Bernh. 327. Kühner compares Soph. Phil. 675. Trach. 196. Eur. Iph. A. 1230.

1605. ἀργὸν, *neglectum,* Reis. *infectum,* Schæf., who quotes Theog.

κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίεσαν
στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρὸν, 1610
πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν· ὦ τέκνα,
οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
ὄλωλε γὰρ δὴ πάντα τἀμὰ, κοὐκ ἔτι
τὴν δυσπόνητον ἕξετ' ἀμφ' ἐμοὶ τροφήν·
σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἓν γὰρ μόνον 1615
τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
ἢ τοῦδε τἀνδρὸς ἔσχεθ', οὗ τητώμεναι
τὸ λοιπὸν ἤδη τὸν βίον διάξετον.
τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι 1620
λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος

597. ἀλλὰ τὰ μὲν προβέβηκεν ἀμήχανόν ἐστι γενέσθαι | ἀργά.

1606. Ζεὺς χθόνιος. On the Zeus Chthonius, see Müller's "Eumeniden," p. 139. 140. 147. Klausen's Theol. 69. Creuzer's Symb. III. 48. Reisig translates, "Jupiter tonitrua subterranea movens." Brunck compares Eur. Hippol. 1201. ἔνθεν τις ἠχὼ, χθόνιος ὡς βροντὴ Διός.

1607. ῥίγησαν. Elmsley observes, that the poet might have said ἔφριξαν, or, still better, ἔδεισαν, but that, from *Homeric* zeal, he employs a word not elsewhere used by Attic writers.

1609. παμμήκεις γόους, complaints uttered in a loud tone of voice. Cf. sup. 489.

1610. πικρὸν, *mournful.* Cf. Ellendt in voc. and Erfurdt ad Antig. 423.

1611. πτύξας ἐπ' αὐταῖς χεῖρας. Schol.: περιπλέξας.

1614. Electr. 1143. οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ | πόνῳ γλυκεῖ παρέσχον.

1615–16. ἓν μόνον ἔπος, *unicum verbum;* nempe *paternus amor.* Cf. Schæfer in Meletem. p. 19.

1619. τὸ λοιπὸν—τοῦ βίου, Suid. Schæf. Wund. τὸ λόπον—τὸν βίον, Herm. Gaisf. Dind. τὸν λοιπὸν βίοτον εὖ, Br. τὸν λοιπὸν—βίοτον, and τὸ λοιπὸν—βίοτον, Libri.

Ib. Æsch. Eum. 679. εἰς τὸ λοιπόν. Müller: *für alle Zukunft.*

1620. ἐπ' ἀλλήλοισιν ἀμφικείμενοι, *held in mutual embrace.*

1621. λύγδην (λύζειν, *to sob*).

Ib. πάντες, i. e. all three, Œdipus and his two daughters. Schol.: κατ' ἐπικράτειαν δὲ πάντες ἔφη, ἑνὸς

γόων ἀφίκοντ', οὐδ' ἔτ' ὠρώρει βοὴ,
ἦν μὲν σιωπή· φθέγμα δ' ἐξαίφνης τινὸς
θώϋξεν αὐτὸν, ὥστε πάντας ὀρθίας
στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας. 1625
κάλει γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
ὦ οὗτος οὗτος, Οἰδίπους, τί μέλλομεν
χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται.
ὁ δ' ὡς ἐπῄσθετ' ἐκ θεοῦ καλούμενος,
αὐδᾷ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
κἀπεὶ προσῆλθεν, εἶπεν· ὦ φίλον κάρα,
δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,

μὲν ὄντος τοῦ ἄρσενος, δύο δὲ τῶν θηλειῶν.

1623. Hartung (II. 406.) expresses the sense of μὲν, in this sentence, by während (while). Während Alles still war, rief ihn plötzlich eine Stimme.

1624. θώϋξεν. Schol.: ἐκάλεσεν, ἐβόησεν.

1624–5. ὀρθίας στῆσαι φόβῳ. Æsch. Choeph. 30. ὀρθόθριξ φόβος. Eur. Hel. 632. κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα.

1625. φόβῳ δείσαντας, *in extreme terror.* Phil. 225. ὄκνῳ δείσαντες. Œd. T. 65. ὕπνῳ εὕδοντα. Hermann joins φόβῳ with στῆσαι. Wunder constructs: ὥστε πάντας δεῖσαι καὶ φόβῳ τρίχας ὀρθίους στῆσαι.

1626. Dœderlein compares Eur. Alcest. 262. νεκύων δὲ πορθμεὺς—μ' ἤδη καλεῖ. Plat. Phædon. 115, a. ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικὸς, ἡ Εἱμαρμένη.

Ib. πολλὰ πολλαχῇ, *viel und vielfach.* Donn. (Cf. Elmsl. ad Eur. Heracl. 919. Arist. Eccl. 1105. ἐάν τι πολλὰ πολλάκις πάθω.) Dale, more poetically, but less accurately, "again and yet again."

1627. ὦ οὗτος. Aj. 89. ὦ οὗτος, Αἴαν.

Ib. μέλλομεν = μέλλεις. Cf. Phil. 645.

1628. τἀπὸ σοῦ (El. 1464. καὶ δὴ τελεῖται τἀπ' ἐμοῦ. quæ a me proficisci possunt. *Neue.* Eur. Troad. 74. ἕτοιμ' ἃ βούλει τἀπ' ἐμοῦ.) βραδύνεται = σὺ βραδύνεις. Translate freely: *why this long delay on your part?* Cf. Matth. p. 995.

1632. χερὸς πίστιν. Phil. 813. ἔμβαλλε χειρὸς πίστιν. Eur. Med. 21. δεξιᾶς πίστιν.

Ib. ἀρχαίαν. Wunder adopts Hermann's explanation, derived from Æsch. Ag. 587. (θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος), *quæ firma maneat, olim antiqua futura.* Neue refers to the old league between Thebes and Athens (v. 632.): in which sense Ellendt also apparently translates: *fides perpetuo apud te usu sacrata.* I rather understand the pledge *originally* given by Theseus (sup. 565–6.) to Œdipus, and which the latter now wishes to be transferred to his children. So perhaps in v. 110. ἀρχαῖον δέμας, *my person as it originally was.* For the double dative, μοι and τέκνοις, cf. sup. 1518-19.

(ὑμεῖς τε, παῖδες, τῷδε) καὶ καταίνεσον
μήποτε προδώσειν τάσδ' ἑκὼν, τελεῖν δ' ὅσ' ἂν
μέλλῃς φρονῶν εὖ ξυμφέροντ' αὐταῖς ἀεί. 1635
ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
κατῄνεσεν τάδ' ὅρκιος δράσειν ξένῳ.
ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει·
ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ 1640
χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἃ μὴ θέμις
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
ἀλλ' ἕρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
Θησεὺς παρέστω μανθάνων τὰ δρώμενα.

1633. ὑμεῖς τε, παῖδες, τῷδε (δότε). Elmsley well illustrates the parenthesis from Eurip. Troad. 1016. ὦ θύγατερ, ἔξελθ' (οἱ δ' ἐμοὶ παῖδες γάμους ἄλλους γαμοῦσι, σὲ δ' ἐπὶ ναῦς Ἀχαϊκὰς πέμψω ξυνεκκλέψασα) καὶ παῦσον μάχης Ἕλληνας ἡμᾶς τε. Herc. 624. ἀλλὰ θάρσος ἴσχετε, καὶ νάματ' ὄσσων μηκέτ' ἐξανίετε, (σύ τ', ὦ γύναι, μοι ξύλλογον ψυχῆς λάβε, τρόμου τε παῦσαι) καὶ μέθεσθ' ἐμῶν πέπλων.

Ib. καταίνεσον, *promise, engage faithfully.* Cf. Dissen, Comment. in Pind. p. 242.

1634–5. τελεῖν—ἀεί. That the sense of this somewhat difficult construction is to be illustrated from infr. 1773–4. there can be little doubt.

1635. μέλλῃς sc. τελεῖν, do hereafter. Infr. 1773–4. πάνθ' ὁπόσ' ἂν μέλλω πράσσειν.

Ib. "φρονῶν εὖ cum τελεῖν cogitatione jungendum, ad ὅσ' ἂν μέλλῃς rursus mente repetendum τελεῖν." Reis. To me it appears that εὖ φρονῶν is to be considered rather in conjunction with ξυμφέροντ', *meditating what is beneficial to them;* as at Aj. 488. εὖ φρονῶ τὰ σά.

1636. οὐκ οἴκτου μέτα. The context seems to require, *without exhibiting any mark of hesitation or weakness.* Dale: *promptly.* Solger, Thudichum, Donner and Matthiæ: *without lamenting.*

1637. ὅρκιος = ὅρκῳ. For adjectives of this nature, see Matth. §. 446, 8. Kühn. §. 685, c.

1638. ὅπως, *as, when.* Matth. §. 623, 4.

1639. ψαύσας ὧν (Matth. §. 149, 1.) παίδων, *having embraced his daughter.*

1640. τλάσας τὸ γενναῖον = γενναίως, Reis. rather, *supporting, what to support is the sign of a noble mind.* Phil. 1402. γενναῖον εἰρηκὼς ἔπος. Hermann illustrates this use of the word γενναῖον from Eur. Alc. 640. ἔργον τλᾶσας γενναῖον τόδε.

1642. δικαιοῦν. Schol.: δίκαιον νομίζειν.

1643. ὁ κύριος, the proper person, the person appointed to witness what follows, or to ratify it. (Cf. infr. 1780.)

1644. τὰ δρώμενα, *rem gestam.* Ell. Cf. Wund. ad El. 1313.

τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὤμαρτοῦμεν. ὡς δ' ἀπήλθομεν,
χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν
τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον 1650
χεῖρ' ἀντέχοντα κρατὸς, ὡς δεινοῦ τινὸς
φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
ἔπειτα μέντοι βαιὸν, οὐδὲ σὺν χρόνῳ,
ὁρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
καὶ τὸν θεῶν Ὄλυμπον ἐν ταὐτῷ λόγῳ. 1655
μόρῳ δ' ὁποίῳ κεῖνος ὤλετ', οὐδ' ἂν εἷς
θνητῶν φράσειε, πλὴν τὸ Θησέως κάρα.
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
κεραυνὸς ἐξέπραξεν οὔτε ποντία

1645. On the metre of the verse, see "Vorrede" to Solger's Translation, I. 56.

1646. ἀστακτὶ, *profusely*. Cf. sup. 1251.

1649. τὸν ἄνδρα, τὸν μέν. Neue compares Il. XII. 14. πολλοὶ δ' Ἀργείων, οἱ μὲν δάμεν, οἱ δ' ἐλίποντο. XXIV. 721. Eur. Hec. 1161. πολλαὶ γὰρ ἡμῶν αἱ μέν εἰσ' ἐπίφθονοι, αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν. Cf. Herm. ad Viger. p. 699. Matth. §. 288, 5. Bernh. 307.

1650–3.

We marked the king alone, with close-pressed hands
Shading his brow, as if appall'd by forms
More terrible than human sight could bear. DALE.

1650. ὀμμάτων ἐπίσκιον. Cf. Matth. §. 344.

1651. χεῖρ' ἀντέχοντα κρατὸς, *by holding his hand before his head.* (Reisig, keenly alive to all the poetic beauties of this drama, observes, how admirably this imagery is calculated to produce the impression of something terrible having occurred; so fearless a person as Theseus being now under the influence of the most abject terror.)

1653. βαιὸν οὐδὲ σὺν χρόνῳ. SCHOL.: μετ' ὀλίγον, οὐ μετὰ πολύ. Cf. Œd. T. 58.

1654–5. γῆν καὶ τὸν θεῶν Ὄλυμπον. Klausen's Theol. p. 29: "qui vero tellurem et cœlum invocat, omnia adorat numina, infera pariter ac supera. Prom. 499. Soph. Œd. Col. 1654."

Ib. θεῶν Ὄλυμπον. Trach. 1191. τὸν Οἴτης Ζηνὸς πάγον. Reisig considers Olympus to be here the same as the god Οὐρανὸς, and illustrates by Antig. 758. ἀλλ' οὐ τόνδ' Ὄλυμπον ἴσθ' ὅτι—δεννάσεις ἐμέ.

1659. ἐξέπραξεν. SCHOL.: ἀνείλεν, *despatched, destroyed.*

θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ· 1660
ἀλλ' ἤ τις ἐκ θεῶν πομπὸς, ἢ τὸ νερτέρων
εὔνουν διαστὰν γῆς ἀλάμπετον βάθρον.
ἀνὴρ γὰρ οὐ στενακτὸς, οὐδὲ σὺν νόσοις
ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665
οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

ΧΟ. ποῦ δ' αἵ τε παῖδες χοὶ προπέμψαντες φίλων;

ΑΓ. αἵδ' οὐχ ἑκάς. γόων γὰρ οὐκ ἀσήμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένας.

ΑΝ. αἰαῖ, ἔστιν ἔστι νῷν δὴ στροφ. α'. 1670
οὐ τὸ μὲν, ἄλλο δὲ μὴ, πατρὸς ἔμφυτον
ἄλαστον αἷμα δυσμόροιν στενάζειν,
ὧτινι τὸν πολὺν

1661. τὶς ἐκ θεῶν πομπὸς, somebody commissioned by the gods.

1661–2. τὸ νερτέρων βάθρον, *the seat of the lower gods.*

1662. εὔνουν διαστὰν, *having kindly parted aside.*

Ib. ἀλάμπετον (α, λάμπω,) *without light.* ἀλάμπετον, Musgr. Br. Schæf. Reis. Elms. Gaisf. Dind. in Annot. Par. F. La. ἀλύπητον, Herm. Wund. Neue.

Ib. γῆς redundant. Cf. sup. 668.

1664. ἀλγεινός. Reisig, who considers στενακτὸς as an active adjective, translates, *dolorem patiens.*

Ib. ἐξεπέμπετο. Schol.: ἐξέπνευσεν.

1664–5. ἀλλ' εἴ τις βροτῶν θαυμαστὸς, "of mankind most wondrous in his doom." Dale.

1665. φρονῶν, emphatic; in possession of my senses.

1666. "παρίεμαι significat *in meas partes adducere studeo*, inde *exoro.*" Ell. tanta est fides dictorum meorum, ut si cui insipiens videar, ejus vituperationem nil moror, neque veniam sim tanquam erroris mei petiturus, Reis.

1667. οἱ προπέμψαντες φίλων. The Scholiast understands Theseus alone. That the attendants on his person are to be included, the preceding narrative gives valid proof.

1670 sq. Metre: antispast. dip. troch. Prevalent metres, dactyl and iambic.

1671. οὐ τὸ μὲν, ἄλλο δὲ μὴ, literally, *not in one thing, and not in another;* being equivalent to, *in every thing.* Phocyl. ap. Gaisf. I. p. 444. Λέριοι κακοί· οὐχ ὁ μὲν, ὃς δ' οὔ· πάντες πλὴν Προκλέους. Eur. Phœn. 1655. οὐ γὰρ τὸ μέν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρύ.

1671–2. πατρὸς ἔμφυτον ἄλαστον αἷμα. "Infandam originem queritur a patris inde generatione ipsis insitam." Ell.

1673. ὧτινι. I understand: *on account of which father.*

ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν,
ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν 1675
ἰδόντε καὶ παθούσα.

ΧΟ. τί δ' ἔστιν; ΑΝ. ἔστιν μὲν εἰκάσαι, φίλοι.
ΧΟ. βέβηκεν; ΑΝ. ὡς μάλιστ' ἂν εἰ πόθῳ λάβοις.
τί γὰρ, ὅτῳ μήτ' Ἄρης 1680
μήτε πόντος ἀντέκυρσεν,
ἄσκοποι δὲ πλάκες ἔμαρψαν

1674. ἄλλοτε, *at other times.* I understand, as in opposition to ἐν πυμάτῳ, in the verse following.

Ib. ἔμπεδον εἴχομεν, *we bore firmly.* Antig. 421. μύσαντες (*having shut our eyes*) εἴχομεν θείαν νόσον (*we supported this calamity from heaven*).

1675. ἀλόγιστα, perhaps, *things which reason never calculated upon.*

Ib. παροίσομεν=οἴσομεν, *we shall bear,* or, *have to endure.* The Scholiast, at the verb ἐξαπείδομεν (sup. 1648.), notices it as peculiar to Sophocles to add prepositions to his verbs without altering their simpler sense, (ἴδιον αὐτοῦ τὸ πολλαῖς κεχρῆσθαι προθέσεσι.) Ellendt renders παροίσομεν, *afferemus, memorabimus,* which sense Herm. illustrates by Eur. Iph. Aul. 981. This sense is also adopted by Dindorf.

1676. ἰδόντε καὶ παθούσα, *in consequence of what we have seen and suffered.* What Antigonë had *seen,* the reader of the narrative preceding is aware; what she had *suffered,* may be considered as partly derived from what she did not see. The Scholiast, referring to the difference of gender in the two participles before us, observes, πολλαχοῦ τῷ σχήματι χρῆται, ἀντὶ τῶν θηλυκῶν τὰ ἀρρένικα τιθείς. Καὶ ἐν Ἠλέκτρᾳ (979.) ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ ψυχῆς ἀφειδήσαντε προυστήτην φόνου. καὶ πάλιν· ὅρα κακῶς πάσχοντε μὴ μείζω κακὰ κτησώμεθα. Cf. Matth. §. 436, 1. Wund. ad Electr. 960.

1677. The books read οὐκ ἔστιν μ. εἰκ. Hermann, and later editors, reject the negative. On the sense of μέν, see Hart. II. 412. Metre: amphibr. dim. iamb.

1678. βέβηκεν, euphemism for death. Phil. 494. πάλαι' ἂν ἐξ ὅτου δέδοικ' ἐγὼ μή μοι βεβήκοι. Arist. Eccl. 913. μητὴρ βέβηκεν. Lucretius VI. 1241. Qui fuerant autem præsto, contagibus *ibant.* See the Greek ellipse filled up in Trach. 874.

Ib. ὡς μάλιστ' ἂν (βαίης vel λάβοις) εἰ πόθῳ λάβοις. *Quo modo maxime mortem accipias, si exoptatam accipias.* Herm. Bernhardy (p. 456.) compares Thucyd. VI. 57. &c. &c.

Ib. πόθῳ. For the dative thus placed, Musgrave compares Plutarch Alcib. c. 18. ὀργῇ καὶ φόβῳ τὸ γεγονὸς λαμβάνοντες.

1680. Metre: fourth pæon and cretic.

1680–1. μήτ' Ἄρης μήτε πόντος. I understand: *neither slaughter by land, nor storm by sea.* Cf. sup. 1659. Antig. 820. 952. Pind. Pyth. XI. 55.

1681. ἀντέκυρσεν (ἀντικυρέω). Schol.: ἐπῆλθεν. Ell.: rectius συνέπεσεν.

1682. ἄσκοποι πλάκες, *the dark Earth's bosom.* Donn. ἄσκοποι, *in quo nihil conspicitur.* Dœd. For

ἐν ἀφανεῖ τινι μόρῳ φερόμεναι.
τάλαινα· νῷν δ' ὀλεθρία
νὺξ ἐπ' ὄμμασιν βέβηκε.
πῶς γὰρ ἤ τιν' ἀπίαν γᾶν 1685
ἢ πόντιον κλύδων' ἁλώμεναι βίου
δύσοιστον ἕξομεν τροφάν ;

ΙΣ. οὐ κάτοιδα. κατά με φόνιος στροφ. β'.
Ἀΐδας ἕλοι πατρὶ [ξυνθανεῖν γεραιῷ] 1690
τάλαιναν· ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.

ΧΟ. ὦ διδύμα τέκνων ἀρίστα,
τὸ φέρον ἐκ θεοῦ καλῶς
μηδὲν ἄγαν φλέγεσθον· οὗτοι κατάμεμπτ' ἔβητον. 1695

various senses in which the word ἄσκοπος is used by Sophocles, see Wunder's Electr. 848.

1683. φερόμεναι. Middle voice. (El. 475. δίκαια φερομένα χεροῖν κράτη), *bearing him off*. φερόμεναι, ex conject. Herm. Elmsl. Wund. Dind. φαινόμεναι, Libri. Metre: trim. pæon.

1684. τάλαινα (addresses herself to Ismenë).

1684–5. ὀλεθρία νὺξ ἐπ' ὄμμασι. Wunder compares Eurip. Alcest. 279. πλησίον Ἅιδας, σκοτία δ' ἐπ' ὄσσοισι νὺξ ἐφέρπει. Cf. Antig. 1302.

1685. ἀπίαν γᾶν, *longinquam terram*. Hom. Od. VII. 25. τηλόθεν ἐξ ἀπίης γαίας. Reis.

1686. πόντιον κλύδων' ἁλώμεναι. *Per æquora vagantes*, Reis. Theoc. XIII. 66. ἁλώμενος—ὥρεα. Cf. Neue ad Aj. 30. Kühn. §. 554. Dindorf proposes to unite this and the following verse, thus forming six troch. dipod. cat. with an anacrusis.

1686–7. βίου δύσοιστον τροφὰν, by hypallage, for βίου δυσοίστου (*gravia perpessæ*) τροφὰν, Ell. δυσπόριστον, Schol.

1689–90. κατὰ—ἕλοι, i. e. καθέλοι.

1690. Ἀΐδας. First syllable long. See Pors. ad Eur. Hec. 1010. and Passow in voc.

Ib. ξυνθανεῖν γεραιῷ. Dindorf and Wunder justly suspect these two words as the addition of some interpreter. Why not include πατρί? Cf. infr. 1716.

1691. Metre: dim. iamb. and logaœd.

1692. Metre: logaœd. For construction, see Matth. §. 442, 4.

1694. The part. neut. τὸ φέρον, as subst. the leading, conducting, directing power, therefore, *Fate*, as also *fors* and *fortuna* from *fero*, particularly with the tragedians, never without the article. Wunderl. obs. cr. p. 55. Art. τὸ φερόμενον, *sors*. Reisig. Enarr. Soph. O. C. 1694. Pass. Brunck compares Pallad. Epigr. Anall. II. p. 482. εἰ τὸ φέρον σε φέρει, φέρε καὶ φέρου. Terence: *quod fors feret, feremus æquo animo*. Dindorf observes: τὸ ἐκ θεοῦ φέρον καλῶς dictum ut τοὐκ θεοῦ παρὸν, v. 1540.

1695. φλέγεσθον. "*Urere* de do-

ΑΝ. πόθος καὶ κακῶν ἄρ' ἦν τις. ἀντ. α'. 1697
καὶ γὰρ ὃ μηδαμὰ δὴ τὸ φίλον, φίλον,
ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
ὦ πάτερ, ὦ φίλος, 1700
ὦ τὸν ἀεὶ κατὰ γᾶς σκότον εἱμένος·
οὐδὲ γὰρ ὢν ἀφίλητος ἐμοί ποτε
καὶ τᾷδε μὴ κυρήσῃς.
ΧΟ. ἔπραξεν; ΑΝ. ἔπραξεν οἷον ἤθελεν.

lore dicitur. Oppian Halieut. II. 594. φλεγέθει δὲ οἱ ἦτορ ἀνίῃ." Reis. The sense of the whole passage therefore is: *do not bear bitterly that which proceeds from the gods for your benefit.* Dindorf compares Æsch. Suppl. 1062. τὰ θεῶν μηδὲν ἀγάζειν. Libri: μηδ' ἄγαν οὕτω φλέγεσθον. Dind. ex conj. Wund. μηδὲν ἄγαν φλέγεσθον.

Ib. οὔτοι καταμέμπτ' ἔβητον. Schol.: οὐκ ἐν τοιούτοις ἔστε ὥστε καταμέμφεσθαι, *you are not in such a position that you ought to find fault.* Comparing El. 979. εὖ βεβηκόσιν (*men on good fortune's path*), perhaps we might render, more literally, *the path you have trod is not one for blame.* Metre: Priapean. Cf. Herm. Metr. p. 574.

1696–9. Antigonë, paying little attention to the consolatory precepts of the Chorus, follows the bent of her own feelings, and refers to past times. "Painful as they were," she intimates, "still they had their pleasures; for what in some sense was utterly joyless (μηδαμῶς φίλον), was in another sense matter of enjoyment; for—I had *him* in my arms. Can I be without regret for such a period?"

1697. ἄρ' ἦν. On the force of the particle, and on imperfect for present tense, see Hartung I. 434. Kühn. §. 438, 4.

1698. καὶ γὰρ—φίλον. Hartung (I. 256.): *was noch nie lieb war, wird lieb.*

1700. φίλος is to be considered here in its connexion with ἀφίλητος v. 1702. ("For never will you be other than *beloved* by me and *her*," (viz. Ismenë.)

1701. τὸν ἀεὶ σκότον = τὸν αἰανῆ σκότον. Dœd. The force of the expression is perhaps better seen in the θανάτῳ καὶ ἀειφυγίᾳ of Demosthenes (528, 7).

Ib. εἱμένος. Cf. Matth. I. p. 402.

1702. γὰρ ὤν, Herm. ex conject. Wund. Dind. (in Annotat.) γέρων, Libri.

1704. ἔπραξεν οἷον ἤθελεν. Brunck compares Aj. 967. ὧν γὰρ ἠράσθη τυχεῖν, ἐκτήσαθ' αὐτῷ, θάνατον, ὅνπερ ἤθελεν. (Whoever was the author of this part of the drama before us, whether Sophocles or his nephew, the rapid fluctuations of mind in Antigonë, her bursts of uncontrollable grief, when she thinks of her solitary and unprotected state; her tender emotions when reflecting on bygone days, passed with a parent so dear; her swelling thoughts when she considers that he has died the death he wished, and where he wished; even the contradictory movements in her mind are painted with a master's hand.)

ΧΟ. τὸ ποῖον ; ΑΝ. ἃς ἐχρῃζε γᾶς ἐπὶ ξένας 1705
ἔθανε· κοίταν δ' ἔχει
νέρθεν εὐσκίαστον αἰὲν,
οὐδὲ πένθος ἔλιπ' ἄκλαυτον.
ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
στένει δακρῦον, οὐδ' ἔχω, 1710
πῶς με χρὴ τὸ σὸν τάλαιναν
ἀφανίσαι τοσόνδ' ἄχος. ἰὼ
μὴ γᾶς ἐπὶ ξένας θανεῖν ἔχρῃζες, ἀλλ'
ἔρημος ἔθανες ὧδέ μοι.

ΙΣ. ὦ τάλαινα, τίς ἄρα με πότμος ἀντ. β'. 1715
[αὖθις ὧδ' ἔρημος ἄπορος]

1705. γᾶς ἐπὶ ξένας. What ears these words were most intended to please, it is unnecessary to say.

1707. κοίταν. So in Electr. 436. the grave of Agamemnon is termed εὐνή.

1708. ἄκλαυτον, "which friends will leave *unwept*." Reisig aptly compares Solon Epig. μηδέ μοι ἄκλαυτος θάνατος μόλοι, ἀλλὰ φίλοισι | καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

Ib. πένθος. I understand: *a mournful fate*.

1709–10. ἀνὰ—στένει = ἀναστένει. Cf. sup. 1689. Hermann's emendation of ἀνὰ for ἀεὶ (Libri) is adopted by Dindorf in his notes.

1710–11. τὸ σὸν ἄχος, *the sorrow caused on your account*. Cf. Ell. II. 719.

1712. ἀφανίζειν, de dolore, qui ferendo quasi amovetur ab aliquo. Ell.

1713–14. ἰὼ—μοι. The current of Antigonë's feeling is more discernible than the construction or language by which she arrives at it. The sepulture of Œdipus in Athens was of such political consequences to the latter state, that the poet could not but allow his heroine to acquiesce in it (1705.); but that compliment paid, her feelings take the more natural turn, which leads to the lament that her father should have died in a foreign land, where she could not pay to his remains those duties which the dead require, and which her dutiful affections would so cheerfully have performed. "O that you had not wished to die in a foreign land! for (by *so* dying) you have died, as far as I am concerned, desolate, forsaken!" Dale, who does not appear to have understood or troubled himself about the *political* tendencies of the play, translates beautifully, and at first sight more naturally, and correctly:

Alas! it was not well to die
In a strange land, and dying leave
Thy daughter desolate!

1713. μὴ—ἔχρῃζες. Cf. Hartung II. 153.

1716. Reisig and Wunder expunge this verse from the text as made out of verse infr. 1735. Cf. strophic verse 1690.

ἐπαμμένει σέ τ', ὦ φίλα, τὰς πατρὸς ὧδ' ἐρήμας ;
ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν 1720
τὸ τέλος, ὦ φίλαι, βίου,
λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδείς.
ΑΝ. πάλιν, φίλα, συθῶμεν. ΙΣ. ὡς τί ῥέξομεν ; στρ. γ'. 1724
ΑΝ. ἵμερος ἔχει με ΙΣ. τίς ;
ΑΝ. τὰν χθόνιον ἑστίαν ἰδεῖν
ΙΣ. τίνος ; ΑΝ. πατρὸς, τάλαιν' ἐγώ.
ΙΣ. θέμις δὲ πῶς τάδ' ἐστί ; μῶν
οὐχ ὁρᾷς ΑΝ. τί τόδ' ἐπέπληξας ; 1730
ΙΣ. καὶ τόδ', ὡς ΑΝ. τί τόδε μάλ' αὖθις ;
ΙΣ. ἄταφος ἔπιτνε, δίχα τε παντός.

1719. ἐπαμμένει, Herm. ex conject. Dind. Wund. ἐπιμένει, Libri.

1720–1. ἔλυσεν τὸ τέλος βίου. "De *vita finienda* dictum, a solvendis jugo armentis. Quem locum cum illo Antig. 1287. perperam contendit Wexius in Sylloge. Rectiora dedere Seidlerus ad Eur. Iph. Taur. 674. et Marklandus ibid." Ell.

1723. κακῶν δυσάλωτος, vom Unglück schwer zu erreichen, *difficult to be reached by misfortune.* Pass. Plato Lys. 206, a. Tim. 51, a. Cf. sup. 1521, Matth. §. 345.

1724. συθῶμεν (σεύομαι), *let us return.* Prevalent metres: iambic and trochaic.

1725. The pathetic division of the dialogue, and the impulses under which Antigonë here acts, ignorant in what manner her parent had actually died, and, like her sex, inclinable to haunt about sepulchral dwellings, are well described by the Scholiast, whom see. For some improvement in the arrangement of the verses following, and distinction of the characters, scholars are indebted to Wunder.

1726. τὰν χθονίαν ἑστίαν (=1756. τύμβον. 1763. θήκην ἱερὰν), *funeral-bed.* Dale. Donner translates, *the tomb, raised out of earth.* Ellendt, having adverted to a passage in the Trachiniæ, where the word ἑστία implies *altar* (v. 658), observes, that it is here used, "cum grata metaphora, de loco, quo Œdipus terra absumptus velut piacula scelerum luerat." Reisig had previously observed, "sepulcrum enim ara dicitur humo exstructa." Metre: dim. iamb.

1729–30. μῶν οὐχ ὁρᾷς, "do you not yourself *perceive* (cf. Wunder ad Aj. 999.), viz. that what you propose to do, is against all propriety?" For the style of composition, compare the poet's Electra 838 sq. &c.

1730. τί τόδ' ἐπέπληξας ; *what admonition* or *reproof is this which you give me?* Aj. 288. κἀγὼ 'πιπλήσσω καὶ λέγω.

1731. καὶ τόδ' (sc. οὐχ ὁρᾷς ;) ὡς, &c.

Ib. τί τόδε μάλ' αὖθις, *why this second rebuke?*

1732. ἔπιτνε (πιτνέω). "In the

ΑΝ. ἄγε με, καὶ τότ' ἐπεναρίξον.
ΙΣ. αἰαῖ, δυστάλαινα, ποῖ δῆτ'
αὖθις ὧδ' ἔρημος ἄπορος 1735
αἰῶνα τλάμον' ἔξω;
ΧΟ. φίλαι, τρέσητε μηδέν. ΑΝ. ἀλλὰ ποῖ φύγω; ἀντ. γ'.
ΧΟ. καὶ πάρος ἀπέφυγε ΑΝ. τί;
ΧΟ. τὰ σφῷν τὸ μὴ πιτνεῖν κακῶς. 1740
ΑΝ. φρονῶ ΧΟ. τί δῆθ' ὑπερνοεῖς;
ΑΝ. ὅπως μολούμεθ' ἐς δόμους
οὐκ ἔχω. ΧΟ. μηδέ γε μάτευε.
ΑΝ. μόγος ἔχει. ΧΟ. καὶ πάρος ἐπεί.
ΑΝ. τοτὲ μὲν πέρα, τοτὲ δ' ὕπερθεν. 1745

passage of Soph. Œd. Col. 1732. I consider the sense of ἔπιτνε to be evidently that of an aorist, though Reisig doubts it; for the imperfect can hardly be compatible with the meaning of ἄταφος (*cadebat insepultus*)." *Buttmann's irregular Verbs, note*, p. 214.

1733. ἐπεναρίξον, *slay me on my father*, i. e. *on my father's tomb*. Cf. sup. 790. ἐπεναρίξον, ex conject. Elms. Herm. Wund. Dind. ἐναρίξον, Libri.

1734. Metre: antispast. dip. troch.

1736. τλάμον', ex conject. Herm. τλάμων, Libri.

1739–40. ἀπέφυγε τὰ σφῷν=ἀπεφύγετον (cf. sup. 1628.), *you previously escaped* (in the abduction by Creon) τὸ μὴ πιτνεῖν κακῶς, *a distressing conclusion*. The books give these two verses to the Chorus in the following form: καὶ παρὸς ἀπεφύγετον σφῷν τὸ μὴ πιτνεῖν κακῶς. For the better arrangement, readers are partly indebted to Hermann, partly to Wunder.

1741. φοονῶ, *I am meditating*.

Ib. τί—ὑπερνοεῖς, *why think, more than you ought to think?* Neue compares El. 178. ὑπεράχθεο. Ant. 128. ὑπερεχθαίρει. Trach. 281. ὑπερχλιδῶντες.

1743. μηδέ γε μάτευε. El. 1347. οὐδέ γ' ἐς θυμὸν φέρω. Cf. Hart. I. 399.

1744. μόγος (*sorrow*) ἔχει sc. με. Sup. 1725. ἵμερος ἔχει με.

Ib. καὶ πάρος ἐπεί. The editors, dissatisfied with this reading of the books, either mark the passage as corrupt, or try by various emendations to correct it. Hermann suggests ἐπειρῶ, Wunder, ἐπεῖχε, which Dindorf adopts. Considering the elliptical mode in which the whole of this dialogue is conducted, even the common reading may be reduced to tolerable sense. "And sorrow had a hold on you before, when—(your father was living, as well as now that he is dead)."

1745. The answer of Antigonë (manifestly corrupt in the books) seems as if intended to penetrate and reply to this feeling on the part of the Chorus: "I grant you, my sorrow was then great, but now it is excessive." Or, more literally, and

ΧΟ. μέγ' ἄρα πέλαγος ἐλάχετόν τι.
ΑΝ. αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ ;
ἐλπίδων γὰρ ἐς τίν' ἔτι με
δαίμων τανῦν γ' ἐλαύνει ; 1750
ΘΗ. παύετε θρήνων, παῖδες. ἐν οἷς γὰρ
χάρις ἡ χθονία ξύν' ἀπόκειται,
πενθεῖν οὐ χρή· νέμεσις γάρ.

more worthy of the sententious and *emphatic* speaker: "sorrow *sometimes* holds us greatly, *sometimes* more than greatly." The tone in which this is uttered, and the look which accompanies it, bring the Chorus to a more proper sense of the grief in which Antigonë is at present immersed, and they acknowledge that the wide ocean is not more full of water than her soul is now full of grief. Wunder, to help the metre, proposes τοτὲ μὲν ἄπορα. Hermann writes: τοτὲ πέρα, τοτὲ δέ γ' ὕπερθεν.

1749. ἐλπίδων ἐς τίν' (El. 958. εἰς τίν' ἐλπίδων βλέψασα), *into what* (fearful) *expectation?*

Ib. ἐς τίν' ἔτι με, Herm. ex conject. Wunder. ἐς τίν' ἡμᾶς, Br. Gaisf. ἐς τί με, Libri.

1751–3. ἐν οἷς—νέμεσις. In these difficult lines, I see another proof of that fine tact and delicacy which mark the language and character of Theseus throughout this drama. After the first feelings of stupefaction occasioned by the late trying scene had worn off, what must have been the predominant feeling in the mind of a person so truly patriotic as Theseus? Surely a sense of the inestimable advantage to be derived to that country which he so deeply loved, from possessing in its soil the body of Œdipus; where, and in what mode, he alone knew. But grateful and advantageous as the circumstance was to him and his, how painful must it have been to those whom he was now addressing! Not a word therefore escapes him calculated to wound their feelings. Œdipus, and his tomb, and the benefit to be derived from it, are all wrapped up in the delicate phrase, χάρις ἡ χθονία, *the underground benefit.* But to whom was this benefit? To himself alone? No: ξυνὰ κεῖται (so I think we should read), it is *a common benefit:* a benefit to him who is gone, and consequently relieved from his miseries; and a benefit, it is gently intimated, to him who had witnessed his departure, but which, being of a political nature, it did not become him to express too clearly to *Theban* women, as Ismenë and Antigonë were. To indulge in sorrow under such circumstances, is to do what may draw down the anger of the gods. Having submitted to the reader my own sense of this passage, I subjoin some of those of my predecessors, beginning with the SCHOLIAST: μὴ θρηνεῖτε, ὦ παῖδες· νέμεσις γάρ ἐστι τοῦτον θρηνεῖν, ᾧ τὰ τῆς τελευτῆς κατὰ χάριν ἀπέβη· οὐ χρὴ οὖν τούτους πενθεῖν, οἷς κεχαρισμένον ἐστὶ τὸ ἀποθανεῖν. REIS.: "χάρις ἡ χθονία. Esse *gratiam civitati ab Œdipo habitam,* declaratur versu 1483. et 1491. Nam χθόνιος pro ἐγχώριος positum annotavimus v. 944." HER-

ΑΝ. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.
ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι; 1755
ΑΝ. τύμβον θέλομεν
προσιδεῖν αὐταὶ πατρὸς ἡμετέρου.
ΘΗ. ἀλλ' οὐ θεμιτὸν [κεῖσ' ἐστὶ μολεῖν.]
ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;
ΘΗ. ὦ παῖδες, ἀπεῖπεν ἐμοὶ κεῖνος 1760
μήτε πελάζειν ἐς τούσδε τόπους
μήτ' ἐπιφωνεῖν μηδένα θνητῶν
θήκην ἱερὰν, ἣν κεῖνος ἔχει.
καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς
χώραν ἕξειν αἰὲν ἄλυπον. 1765
ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν
χὠ πάντ' ἀΐων Διὸς Ὅρκος.

MANN reads and translates; χάρις, ἣ χθονία ξυναποικεῖται, *gratia quæ simul cum mortuo apud inferos relinquitur*, which sense Ellendt in a great measure adopts. WUNDER cites the Scholiast, and adds, "de *adverbio* ξυνὰ confert Reisig Antig. 546. μή μοι θάνῃς σὺ κοινά." The sense which I have given of the passage requires the adjective with a long syllable, not a short one. On the adjective ξυνὸς, see Dind. ad Aj. 180.

1755. τίνος—ἀνύσαι, i. e. τίνος χρείας τυχεῖν μου χρῄζετε, ὥστε ἀνύσαι; Reisig aptly compares Œd. T. 1435. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν; WUND.

1757. ἀλλ' οὐ θεμιτόν. The books add, κεῖσε μολεῖν. Both and Wunder agree in ejecting these words, and arrange the verses: τύμβον θέλομεν προσιδεῖν αὐταὶ | πατ. ἡμ. ἀλλ' οὐ θεμ.

1761–3. The construction is: μηδένα θνητῶν μήτε πελάζειν ἐς τούσδε τόπους μήτε ἐπιφωνεῖν (=ἐπιφονοῦντα προσειπεῖν, HERM.) θήκην ἱεράν. For the invocation to the manes usual at [c] tombs, Musgrave refers to Æsch. Choeph. 4. 106. Pers. 649 sq. Eur. Hel. 970. Virg. Æn. III. 68.

1766. δαίμων ἡμῶν. The delicate tact of Theseus is again observable. None of the commentators notice it; but every Athenian and every Theban present in the theatre fully comprehended the political bearings both of this and the verse following. On the epilogistic use of the particle οὖν in this sentence, see Hartung II. 19.

1767. Διὸς Ὅρκος. On the grammar, cf. Antig. 1075.; on the theological point, cf. Goettl. ad Hes. Op.

[c] In China, when the last hour has arrived, it is usual for one of the relatives to mount to the roof of the house, and three times call upon the soul of the deceased to come back and re-enter his body. Murray's "China," II. 282.

ΑΝ. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς
τὰς ὠγυγίους πέμψον, ἐάν πως
διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὁμαίμοις.

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὁπόσ' ἂν
μέλλω πράσσειν πρόσφορά θ' ὑμῖν,
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
πρὸς χάριν, οὐ δεῖ μ' ἀποκάμνειν.

ΧΟ. ἀλλ' ἀποπαύετε, μητ' ἐπὶ πλείω
θρῆνον ἐγείρετε.
πάντως γὰρ ἔχει τάδε κῦρος.

219. 804. Klausen's Theol. 85. Thud. I. 324. Donner's "Anmerkungen," p. 469.

1768–9. ἀλλ' εἰ—ἀπαρκοῖ. "If these things are agreeable to *him*, it becomes us to acquiesce in them." For κατὰ νοῦν κείνῳ, Wunder compares Herodot. VI. 130. πᾶσι κατὰ νοῦν ποιεῖν.

1770. τὰς ὠγυγίους, *the ancient*. On the application of this term to the Ogygian gate at Thebes, see Pausan. IX. 8, 3. On the subject generally, cf. Stanley ad Æsch. S. c. Th. 327. and Thudichum I. 325.

1771. ἰόντα. Cf. sup. 618.

1773. πάνθ' ὁπόσ' ἄν. "Ita lege: non ὅσα ἂν cum editis, neque ὅσα γ' ἂν cum Heathio. Vide Æsch. Prom. 121. Theb. 876. 934. Arist. Pac. 558." Pors. ὅσσ' ἂν coll. Philoct. 509. Wund.

1774. πρόσφορα. Schol.: ἀντὶ τοῦ χρήσιμα, useful to *you*.

1775–6. τῷ—πρὸς χάριν, gratifying to *him*.

1776. ἀποκάμνειν, *to falter, to be wearied*.

1777. ἐπὶ πλείω. Bernhardy (p. 253.) compares Plat. 7 Legg. 822, d. ἐπὶ μεῖζον ἰέναι. col. Thucyd. VI. 34. Neue refers to Œd. T. 700. ἐπιπλείω. La. T. Wund.

1778. κῦρος ἔχει = κεκύρωται. Alles ist wohlbestellt. Germ. Pr. translation. Aj. 540. παρουσίαν ἔχει = πάρεστι.

APPENDIX.

23. ὅποι καθέσταμεν, *quo* progressi simus, et *ubi* stemus. Kühn. §. 622. Anm. 2.

24. τὰς γοῦν (*certainly*) Ἀθήνας. Hart. II. 15. On the terms χώρα, χῶρος, τόπος, see note in Peile's Agamem. p. 82.

28. ἀλλ' ἔστι μὴν οἰκητός. Hartung, after examples of ἀλλὰ μὴν, and its meaning, says, "Μὴν tritt oft weiter zurück, und nimmt ein Wort vor sich, auf dem der Nachdruck liegt." Cf. II. 379.

42. Hartung (I. 381.) reads ἐνθάδ' ἄν.

47. τοὐξανιστάναι. Cf. Bernh. p. 356.

48. θάρσος, perhaps, *a matter for confidence;* as, Œd. T. 917. φόβους, *matter for fear and apprehension.* Arist. Plut. 637. χαρὰν, *a subject for joy;* βοὰν, *a subject for exclamation.* Æsch. S. c. Th. φόβον (*cause for terror*) βλέπων.

49. Cf. Griffiths ad Æsch. Prom. 783.

52. τίς δ'. On the use of δὲ in questions and answers, cf. Hart. I. 178 sq.

53. ὅσ' οἶδα κἀγώ. For the position of καὶ, see also Wund. ad Electr. 1282.

67. τάδε, *this land.* Thucyd. VI. 77. οὐκ Ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι. Strabo III. p. 171. τάδ' οὐχὶ Πελοπόννησος, ἀλλ' Ἰωνία.

74. Cf. Peile ad Æsch. Choeph. 823.

83. ὡς ἐμοῦ μόνης πέλας. El. 310. ὄντος Αἰγίσθου πέλας.

84. δεινῶπες. So Eur. Or. 255. γοργῶπες, ἐνέρων ἱέριαι, δειναὶ θεαί.

117. A still closer specimen of tragedy familiarized in its diction may be seen in the "Ahnfrau" of Grillparzer, where the "Fatalism" of the Greek stage, with its accompaniments of parricide, incest (or a close approximation to it), is adapted to the modern stage. In how many important particulars, besides diction, it falls below the Œdipodean tale, from which it is evidently imitated, may perhaps form the subject of future remarks.

177. For additional observations on οὐ μὴ, as followed by a future or a conjunctive, see Peile's Æsch. Choeph. v. 875.

189. εὐσεβίας ἐπιβαίνοντες. Cf. Pind. Isth. I. 55.

194. οὕτως sc. προβῶ, i. q. εἰς τάδε. Ell.

235. For similar change of metre after dactylics, cf. infr. 1673 sq.

241. On ἀλλὰ, see Hart. II. 41.

251. The reference to the passage in Philoct. had better perhaps be given at full length:

> πρὸς νῦν σε πατρὸς, πρός τε μητρὸς, ὦ τέκνον,
> πρός τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλὲς,
> ἱκέτης ἱκνοῦμαι κ. τ. ἑ. 467.

Aristophanes, Av. 380, couples παῖδας, οἶκον, χρήματα.

277–8. *τοὺς θεοὺς μοίραις ποιεῖσθε μηδαμῶς.* Peile, in his notes to Agamemnon (p. 213.) translates much to the same effect: *rate the gods at nought* (*παρ' οὐδὲν*), *represent them to yourselves as nothing, in their portions or characters.* There is a third mode of viewing this construction, on which I venture with some distrust. May not *μοῖραν ποιεῖσθαι* be equivalent to *μοιρᾶσθαι* (*allow an allotment to be assigned, assign as an allotment,* see Pass.), just as *τὴν μάθησιν ποιεῖσθαι = μανθάνειν* (Thucyd. I. 68.), *ὑπόμνησιν ποιεῖσθαι = ὑπομνᾶν* (Id. ib. 72.)? See Matth. §. 421. Obs. 4., the accusative being regulated by a similar construction as that at vv. 583, 4. In the present instance, Matthiæ adopts Brunck's reading of *ὥραν* for *μοῖραν*, and translates: *nolite deos non curare.*

278. In not admitting the supremacy of Zeus over the Mœræ, as a part of Æschylean theology, Mr. Peile (Choeph. p. 168.) speaks, I think, with less consideration than might be expected from so able and learned a writer. It would lead into discussions incompatible with the limits of this work to shew that the opinions of that greatest of the three tragedians do not disagree with the doctrines laid down in my note. Ably as Klaüsen has treated the matter, a knowledge of the Hebrew language, and of the real meaning of Hesiodean theogony, would have enabled him to give a far more comprehensive view of this interesting subject.

298. *στελῶν.* Phil. 60. *στείλαντες ἐξ οἴκων.*

313. *ἡλιοστερής.* Cf. Blomf. Gloss. in Choeph. v. 989.

333. *σῇ προμηθίᾳ.* On pronouns of this kind generally, see also Bernh. p. 273.

335. *ποῦ—πόνων.* Dobr.

341. *τροφεῖα.* Cf. Griffiths ad Æsch. S. c. Th. 477.

363. *παρεῖσ' ἐάσω.* Dobree compares Eur. Auge ap. Diog. Laert. Long. *ταῦτ' ἐᾶν ἀφειμένα.* Id. Plut. II. 24, c. *παρεὶς ἐᾷ.*

381. *πρὸς οὐρανὸν βιβῶν.* So also Rabbinical Hebrew: "He who speaks with a bad tongue raises his iniquities to the heavens." *Bab. Talmud, Treatise Erchin, Section* 3. This oriental form of expression appears, as might be expected, in its fullest form in Pindar. Thus Isth. IV. 111. he speaks of a flame, as *αἰθέρα κνισσᾶντι λακτίζοισα καπνῷ.*

397. *βαιοῦ—χρόνου.* Perhaps better: *within a short time.* Cf. Buttmann ad Phil. 821.

421–3. *But may the gods,* I pray, *either not . . . . or else may it rest with me to decide this contest for them!* Peile ad Æsch. Choeph. 955.

435. Eur. Orest. 50. *θανεῖν λευσίμῳ πετρώματι.* Add 436.

442. *πᾰτρὸς* and *πᾱτρί.* So infr. 883. *ὕβρις* and *ῡβρις.* Antig. 1240. *νᾰκρὸς* and *νᾰκρῷ.* El. 320–1. *ὀκνεῖν* and *ὄκνῳ.*

447. *ἐπάρκεσιν.* Cf. Pors. ad Hec. 746.

453. *τἀξ ἐμοῦ,* rather, *on my account, ἐκ* signifying *propter* with *persons* (Bernh. p. 228.) as well as *things.* (Kühn. §. 599. 3. d. Ellendt I. 551.)

Ib. Bernhardy (p. 473.) appears to coincide (and I think correctly) with Wunder in his mode of reading this verse. The subject will be considered more fully hereafter.

473. *ἔρεψον.* See Buttmann's Lexil. p. 294.

487. *σωτήριον.* In the passive sense of this word, Peile concurs, Ag. p. 256.

532. *δύο ἄτα.* Though the extract from Dindorf will perhaps be sufficient to justify the translation given to these words, yet, to prevent mis-

construction, it may be observed that the word ἄτη bears two meanings: 1. calamity, and more particularly calamity incurred by guilt; 2. the guilt by which calamity has been incurred. Future opportunities will occur for considering the word more particularly; but in the meantime the reader may consult Hermann ad Electr. Soph. v. 111. Passow in voc. and Buttmann's Lexilogus. Klausen's Æsch. Theol. 48–9. Müller's Eumen. p. 129. 136. &c.

536. ἐπιστροφαί. Cf. Peile ad Æsch. Choeph. v. 339.

553–4. ὁδοῖς ἐν ταῖσδ'. *quam modo viam confeci.* Ell.

598. μεῖζον ἢ κατ' ἄνθρωπον. Matthiæ translates: *worse than man can bear.* Wunder: τί γὰρ τὸ μεῖζον ἢ κατ' ἄνθρ. ἐστιν, ὃ νοσεῖς;

623. χὠ Διὸς Φοῖβος σαφής. Eur. Or. 584. Ἀπόλλων ὃς μεσομφάλους ἕδρας | ναίων βρότοισι στόμα νέμει σαφέστατον.

632–3. ὅτῳ—ἑστία. Ellendt translates δορύξενος: *qui hospes domus nostræ.* The Scholiast to Electr. 46. says, that the word δορύξενος applies strictly to persons who become friends in war, as Glaucus and Diomed (Il. VI. 232.), but may apply to friends generally. The allusion in the present instance seems to me to apply to the terms of strict friendship then (poetically) supposed to exist between Thebes and Athens generally; a friendship so firm that Theseus (sup. v. 606.) seems to have considered it as incapable of change, and which gave Œdipus, in common with all his countrymen, (κοινὴ) a title to Athenian hospitality and protection. Passow translates the word δορύξενος, "Speerfreund, d. i. Verbündeter zu Schutz und Trutz. Æsch. Choeph. 558. 911. Soph. El. 46. O. C. 632." Cf. Peile's Ag. 849.

637. τὴν τοῦδε. Cf. Bernh. p. 322.

648. Cf. Peile ad Æsch. Choeph. 956.

650. ὑφ' ὅρκου . . πιστώσομαι. To this expression may be referred the ὅρκιον πιστὸν, which occurs more than once in Pindar. (Ol. XI. 6. Nem. IX. 39.)

667–8. Wunder arranges:

εὐίππου, ξένε, τᾶσδε χώ-
ρας ἵκου τὰ κράτιστα γᾶς ἔπαυλα.

The first verse *Glyconean*, the second *Hendecasyllable.*

669. γᾶς. This and similar pleonasms seem to be ridiculed in the short sketch which Aristophanes has given us of the style and constructions of the of tragic poet Agathon:

Φοῖβον, ὃς ἱδρύσατο χώρας
γύαλα Σιμουντίδι γᾷ. Thesmoph. 109.

674. Professor Scholefield understands ἀνέχουσα as equivalent to the simple participle, ἔχουσα. See note to Porson's Hec. v. 120.

691. στερνοῦχος. Metaphors of this nature will be more largely illustrated in a future play.

788. ἀλάστωρ. In the sense of an *avenging* being, this word occurs also Æsch. Pers. 357. Ag. 1478. 1485. Suppl. 409. Eur. Phœn. 1572. 1609. Or. 331. 1562. Hippol. 820. In Eumen. 169. the word μιάστωρ appears as an equivalent for ἀλάστωρ. Other senses of the word will be noticed hereafter.

790. The student will of himself understand, that the translation has been given for the present infinitive, rather than the aorist. Numerous instances of the prepositional power will be given in another publication.

808. Cf. Æsch. Ag. 1340. and Griffiths ad Æsch. S. c. Th. 1.

848. Cf. Kühn. §. 599.

870. γηράναι. On γηράναι and γηρᾶναι, cf. Peile ad Æsch. Ch. 888.

898. τούσδε βωμούς. Wunder (in Præfat. p. 23.), adverting to a passage in Pausanias (I. 30, 4.) which speaks of an altar of Minerva, as well as of Poseidon, at Colonos, says that no mention of such an altar is found in the present play, the word βωμοὺς being here merely a poetical plural for βωμὸν at v. 888.

923. Cf. Kühn. §. 479. Anm.

991. ἓν γάρ μ' ἄμειψαι μοῦνον. For double accus. cf. Pind. Pyth. IX. 65. τὸν δὲ Κένταυρος ζαμενὴς μῆτιν ἑὰν εὐθὺς ἀμείβετο.

1007. ὑπερφέρειν, *to excel.* Cf. Pors. ad Hec. 268.

1025. Cf. Peile ad Æsch. Ag. v. 1532.

1108. ὦ φίλτατ' ἔρνη. Arist. Thesm. 321. Λατοῦς χρυσώπιδος ἔρνος. Eccl. 973. Κύπριδος ἔρνος. Pind. Nem. VI. 61. ἀδὼν ἔρνεσι Λατοῦς. Isth. IV. 75. Μελίσσῳ, ἔρνεϊ Τελεσιάδα. Æsch. Eum. 631–6.

1119–20. Wunder arranges:

> πού κυρεῖ ἐκτόπιος συθεὶς
> ὁ πάντων ὁ πάντων ἀκορέστατος;

(Two dactyls and cret., then dim. dochm.)

1142. ἐκ τούτων, *propter hæc.* Cf. 887. and Ellendt I. 551.

1145. δείκνυμι δέ. Hartung (I. 470.) refers to Thucyd. I. 143. Xen. Mem. I. 2, 32. Lysias bon. Arist. §. 24. Isocr. Paneg. §. 69.

1160. ποδαπὸν, *wherefrom?* On derivation of the word, see Buttmann's Lexil. p. 323.

1170. Qu. μή μοι δεηθῇς. Sed forsan v. seq. intelligitur περί. Dobr.

1211–12. Aj. 473. αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῄζειν βίου, κακοῖσιν ὅστις &c.

1213. ζώειν. Add to Pindaric examples, Nem. X. 49. Μοίσαισί τ' ἔδωκ' ἀρόσαι (*quod ararent.* Diss.) Pyth. IX. 11–15. θῆκε—οἰκεῖν (*transtulit ut habitaret*).

1220. When the suggestion on the formula οἶσθ' ὃ ποίησον was thrown out at this page, I was not aware that Hartung, dissatisfied with the usual mode of rendering this formula, had recommended a nearly similar rendering. For the learned writer's reasonings, see his 'Lehre v. d. P.' II. 144.

1240. The further we travel eastward, the less careful does Poetry appear to be in closely adapting similitudes and comparisons. The acme of *dissimilitude* in *similes* is perhaps reached by that eastern people, to whom too much attention cannot be called at present, for various reasons.

"The bland south-wind cherishes, by breathing on them, the woods of this grove. Our mother excels in prudence and understanding, but we are men of no estimation."

"Sweetly, tunefully, and with unbroken voice, sings the saffron-bird, *hoang-niao.* We seven sons afford no assistance to our parent." Mohl's Chi-king. p. 13.

1260. μαραίνων. Cf. Griffiths ad Æsch. Prom. 598.

1276. Cf. Kühn. §. 742. Anm. 1.

1303. γῆς Ἀπίας. See Buttmann's Lexil. p. 154 sq.

1311–12. ——— *ξὺν ἑπτὰ τάξεσι ξὺν ἑπτά τε λόγχαις.*

Modern language uses the same sort of metonymy:

> Wir hatten sechzehn Fähnlein aufgebracht,
> Lothringisch Volk.
> Schiller's Jungfrau von Orleans.

1313–14. *τὰ πρῶτα . . πρῶτα.* Bernhardy (p. 318.) compares Eurip. Ion. 1374. *τὰ τοῦ θεοῦ μὲν χρηστὰ, τοῦ δὲ δαίμονος βαρέα.*

1322. λοχευθεὶς sc. *ἧς ἐλοχεύθη.* See Peile's Choephoræ p. 202.

1326. Cf. Kühn. §. 596.

1341. *πόνῳ.* Æsch. Prom. 75. Dobr. Cf. Griffiths in loc.

1362–7. The German tragedians, deeply versed in the dramatic writings of antiquity, frequently indulge in repetitions of this nature:

> *Er* ist der Angebetete, *ihm* jauchzt das Volk,
> *Ihm* segnet es, *ihm* streut es diese Blumen,
> *Er* ist &c.
> Schiller's Maid of Orleans, Act IV. s. 2.

1381. Aristoph. Av. 419. *κρατεῖν ἐχθρόν.*

1410. Further proofs of this custom, which may be derived from the writings of Aristophanes, are reserved for future publications. Grillparzer, familiar with this custom of antiquity, has not neglected it in the person of his old warrior:

> Ach! kein Sohn folgt meiner Bahre;
> Trauernd wird der Leichenherold
> Meines Hauses Wappenschild,
> Oft gezeigt im Schlachtgefild,
> Und den wohlgebrauchten Degen
> Mir nach in die Grube legen.
> Die Ahnfrau, p. 11.

1424. *ἐκφέρειν* non raro intransitivam significationem habet...Est igitur idem quod *ἐξέρχεται* vel *ἐκβαίνει.* Dind.

1436. "*οὔτοι* conjiciebam; sed verum est *οὐ μή.*" Dobr.

1480. For omission of verb, Bernhardy (p. 331.) compares Il. XIII. 95. *αἰδὼς, Ἀργεῖοι.*

1490. *σφίν.* Cf. Buttmann's Lexil. p. 428.

1493. *ἄκραν.* With a similar regard to security, the residence of the Jewish monarchs was in the castle (Sion), situated on a mountain (see Gesen. in voc. מְצָד); the eastern part, by way of eminence, being called [d] *the hill.* (Gesen. in voc. עֹפֶל).

1495. *βούθυτον ἑστίαν.* Arist. Av. 1232. *βουθύτοις ἐπ' ἐσχάραις.* Æsch. Choeph. 253. *βουθύτοις ἐν ἥμασιν,* &c. &c.

1506. *τᾶσδε τῆς ὁδοῦ.* For this genitive of *price,* as Wunder considers it, see the learned writer ad Œd. T. 1444.

1526. Cf. Peile ad Æsch. Ag. 622.

[d] In 2 Kings V. 24. (from which it should appear that the prophet Elisha had a temporary abode on this hill) the word is translated *tower.*

1534. σπαρτῶν ἀπ' ἀνδρῶν, circumlocution for *Thebans*, as born of the dragon's teeth sown by Cadmus. The word will be more fully illustrated in Antig. 1125.

1560. Αἰδωνεῦ. For Semitic origin of the name, see Sickler's "Cadmus," p. 72.

1596. Dobree suggests καὐτολαΐνου, i. e. a *natural* cave, where some hero was buried.

1600. εὐχλόου Δήμητρος. Cf. Arist. Lysist. 835.

Ib. ἐπόψιον, perhaps, *adjoining*, *within eyesight*, in opposition to ἄποπτον. Cf. Wex. ad Antig. 1110. In Phil. 1040. this compound occurs in the active sense of, *over-looking*.

1626. πολλὰ πολλακῆ. Pind. Ol. VIII. 30. πολὺ καὶ πολλᾷ.

1636. οἴκτου, *womanish sobbing*, cries of οἶ οἴ. Griffiths ad Æsch. S. c. T. 51.

1729. "Wenn aber zu μῶν die negation οὐ tritt, so wird die Frage bejahend (*nonne*)." Kühn. §. 834, 5.

1739–40. ἀπέφυγε τὰ σφῷν, κ. τ. ἑ. This mode of expression seems to be ridiculed in the sketch given by Aristophanes of the style and construction of the tragic poet, Agathon:

εὐπίστως (εὐπιθῶς Dind.) δὲ τοὐμὸν
δαίμονας ἔχει σεβίσαι.
Thesmoph. 105.

1777. ἐπὶ πλείω=πλέον. So Pind. Nem. VII. 7. ἐπὶ ἴσα=ἴσως.

For "Both," the German scholar, *read* "Bothe."

ELECTRA

OF

SOPHOCLES,

WITH

NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

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M.DCCC.XLIII.

ΗΛΕΚΤΡΑ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΠΑΙΔΑΓΩΓΟΣ.
ΟΡΕΣΤΗΣ.
ΗΛΕΚΤΡΑ.
ΧΟΡΟΣ.
ΧΡΥΣΟΘΕΜΙΣ.
ΚΛΥΤΑΙΜΝΗΣΤΡΑ.
ΑΙΓΙΣΘΟΣ.

ΥΠΟΘΕΣΙΣ

Ὑπόκειται ὧδε· τροφεὺς δεικνὺς Ὀρέστῃ τὰ ἐν Ἄργει. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἠλέκτρα, ἡνίκα ὁ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφεῖ, δείσασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρόφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἄργος δείκνυσιν αὐτῷ τὰ ἐν Ἄργει.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστου.

ΗΛΕΚΤΡΑ.

ΠΑΙΔΑΓΩΓΟΣ.

Ὦ ΤΟΥ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
παρόντι λεύσσειν, ὧν πρόθυμος ἦσθ' ἀεί.
τὸ γὰρ παλαιὸν Ἄργος, οὑπόθεις, τόδε,
τῆς οἰστροπλῆγος ἄλσος Ἰνάχου κόρης· 5
αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ

1. The stage is occupied by three persons, Orestes, Pylades, and the pædagogus or early tutor of Orestes. They stand on the elevated spot in Mycenæ, where formerly stood the palace of the [a]Atridæ, and which commands a view of the surrounding country. All three wear the Phocian costume; the dress of the pædagogus being perhaps of a more lively and fanciful character than that of his two companions. (Cf. infr. 43.) Time of the drama, day-break.

3. παρόντι, *in person*, or *as an eye-witness*. Cf. Wunder ad Trach. 418. Blomf. ad Choeph. 209.

4 sq. The learned annotator in the Museum Crit. (I. 62.) renders: *for with regard to the ancient Argos, the object of your desires—this is the consecrated allotment of Io—this the forum (agora) of Apollo* Λύκειος—*this on the left the celebrated temple of Juno.* It is now more usual to connect τόδε with Ἄργος, and to consider ἄλσος as in apposition with the latter word. Ellendt and Wunder take this view of the matter, the former, who has entered largely into the subject of the demonstrative pronouns (Lex. Soph. II. 251–276. 452, sq.) translating: *illa, quam hic circumspiciens intueris, Argiva terra est.* Cf. Phil. 1. Trach. 39.

5. οἰστροπλῆγος. Cf. Æsch. Prom. 589. 681, and for accent of nom. case, see Blomf. Gl. in Prom. 702.

Ib. ἄλσος. As implying *a city*, or *city and adjacent country*, cf. Ellendt in voc. Dissen ad Pind. Nem. X. p. 502. Wund. ad Antig. 835. For more ordinary sense, see Blomf. Gl. in Pers. 115.

6. λυκοκτόνου, *wolf-slaying*. For this epithet and that of Λύκειος in

a On this, as well as other matters connected with the opening scene of this drama, the reader will find details and observations of the deepest interest in Stephens's 'Incidents of Travel in Greece.'

ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὅδε
Ἥρας ὁ κλεινὸς ναός· οἷ δ' ἱκάνομεν,
φάσκειν Μυκήνας τὰς πολυχρύσους ὁρᾶν,
πολύφθορόν τε δῶμα Πελοπιδῶν τόδε, 10
ὅθεν σε πατρὸς ἐκ φόνων ἐγώ ποτε
πρὸς σῆς ὁμαίμου καὶ κασιγνήτης λαβὼν
ἤνεγκα κἀξέσωσα κἀξεθρεψάμην
τοσόνδ' ἐς ἥβης, πατρὶ τιμωρὸν φόνου.
νῦν οὖν, Ὀρέστα, καὶ σὺ φίλτατε ξένων 15

verse following, cf. Pausan. II. 19. Klausen's Aesch. Theol. p. 116. Thudichum, p. 234. Blomf. Gl. ad Sept. c. Th. 133.

7, 8. *οὐξ ἀριστερᾶς—ναός.* Pausan. II. 17. 1. *Μυκηνῶν ἐν ἀριστερᾷ πέντε ἀπέχει καὶ δέκα στάδια τὸ Ἡραῖον.*

9. *φάσκειν*, inf. for imper. Cf. Matth. §. 546. Œd. T. 462. Phil. 1411, &c.

Ib. *Μυκήνας.* "The tragic poets take an extraordinary liberty in confounding the two cities of Argos and Mycenæ (cf. infr. 1459.), using the name of Argos indiscriminately for both; nor has any [b] satisfactory reason been given for this license: some eminent critics have deduced it from the supposed contiguity of the two capitals, and brought the example of London and Westminster in support of their opinion: this error they never would have fallen into, had they had an opportunity of ascertaining the real distance which intervened between them, and which very accurately coincides with the fifty stadia of Strabo, i. e. about six miles according to our measurement." HUGHES.

Ib. *πολυχρύσους.* Il. VII. 180. *πολυχρύσοιο Μυκήνης.* Horat. Ode I. 7. 9, ditesque Mycenas. Cf. Blomf. Gl. in Pers. 45.

10. *πολύφθορον, in which there have been many murders and violent deaths.* Cf. Trach. 477. Blomf. Gl. in Sept. c. Th. 920.

12. *ὁμαίμου καὶ κασιγνήτης.* Cf. Antig. 1. Peile ad Ch. 321.

13. *ἐξεθρεψάμην.* Neue (coll. Matth. §. 492, c.) renders: *caused to be bred up.* Ellendt more properly considers the *middle* verb as here equivalent to the *active.* (Cf. 349. 993. 1325, &c. &c.) The preposition in the verbs *ἐξέσωσα* and *ἐξεθρεψάμην* may perhaps imply a *continuation* by the pædagogus of those duties, which in the first instance had devolved upon Electra. (Cf. infr. 1145 sq.) On the word *ἤνεγκα*, see Matth. §. 193. *Obs.* 7.

14. *τοσόνδ' ἐς ἥβης*, viz. about 20 years of age according to Scholiast ad Od. III. 305.

15. *οὖν.* As particle, applied to continuation of discourse, but in reference to something previously said, cf. infr. 307. Aj. 28. Tr. 1162. Phil. 298, &c. Ellendt in such cases renders it by *ut nunc est, sic igitur.* See also 1339. 1343.

[b] But cf. Elmsley ad Eur. Heracl. 188.

Πυλάδη, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·
ὡς ἡμὶν ἤδη λαμπρὸν ἡλίου σέλας
ἑῷα κινεῖ φθέγματ' ὀρνίθων σαφῆ,
μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη.
πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέγης, 20
ξυνάπτετον λόγοισιν· ὡς καθέσταμεν,
ἵν' οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

17. ἡμίν. The second syllable in ἡμῖν and ὑμῖν is shortened about forty-two times in the dialogue of Sophocles. It is found long in seven verses, which Porson thinks require to be corrected. When thus shortened, these pronouns are usually written either ἧμιν, ὗμιν, or ἡμὶν, ὑμίν; the latter form being preferred by Brunck, and the more modern [c]editors. Euripides never shortens the last syllable of these pronouns. In the present instance ἡμὶν is nearly redundant, or rather forms, what the continental scholars now term the *dativus ethicus*.

18. κινεῖ σαφῆ, i. e. κινεῖ ὥστε σαφῆ γίγνεσθαι. Cf. infr. 242.

19. ἄστρων εὐφρόνη=ἄστρα εὐφρόνης sc. εὐφρόνη ἀστερόεσσα. Seidler ad Eur. El. 641. Bernh. p. 163. Wunder, more correctly perhaps, sees nothing more in the words μέλαινα ἀστ. εὐφ. than a strong opposition and contrast to the preceding words λαμπρὸν ἡλίου σέλας. I would ask, may not the word ἄστρων here signify *the sky, the* [d]*heaven*, as it does in Trach. 1106, and *perhaps* does infr. 105?

Ib. εὐφρόνη (εὔφρων), euphemism for *night*, or *darkness*. Hes. Op. 558. infr. 259. Fgm. Soph. 517. 708. 713. (Dind.)

20. οὖν. As a particle of ratiocination, cf. infr. 1001. Phil. 45. Tr. 82. 329. 369. 550. 1174. &c.

21. ξυνάπτετον λόγοισι, sc. ἀλλήλοιν. The editors compare Eur. Phœn. 702. εἰς λόγους ξυνῆψα Πολυνείκει. Arist. Lys. 468. τί τοῖσδε σαυτὸν εἰς λόγους τοῖς θηρίοις ξυνάπτεις; cf. Monk in Hip. 187. Blomf. Gl. in Pers. 887. With regard to the use of σ and ξ, Ellendt (II. 760.) thinks that two things only are certain; that compound words at the beginning of a senarius are to be thus written (cf. infr. 264. 276. 611. &c.), and also the preposition ξὺν when similarly placed (cf. infr. 73).

Ib. ὡς καθέσταμεν, Kreussler e conj. Wund. ὡς ἐνταῦθ' ἐσμὲν, and ἐνταῦθ' ἐμὲν, libri. For conjectures of Pors. and G. Burges, see Dobree's Advv.

22. ἔργων ἀκμή. Aj. 811. ἕδρας ἀκμή. Phil. 12. ἀκμὴ λόγων. Cf. Blomf. and Griffiths ad Sept. c. Th. 95. Wund. ad Tr. 711.

[c] Some MSS. (the Palatine more particularly) make no change in the accent on account of the metre.

[d] This I since find was the opinion of Musgrave and Monk, but opposed by Herm. and Ellendt.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῆ
σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
ὥσπερ γὰρ ἵππος εὐγενὴς, κἂν ᾖ γέρων, 25
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
ἀλλ' ὀρθὸν οὓς ἵστησιν, ὡσαύτως δὲ σὺ
ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἕπει.
τοιγὰρ τὰ μὲν δόξαντα δηλώσω· σὺ δὲ
ὀξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδοὺς, 30
εἰ μή τι καιροῦ τυγχάνω, μεθάρμοσον.
ἐγὼ γὰρ ἡνίχ' ἱκόμην τὸ Πυθικὸν
μαντεῖον, ὡς μάθοιμ' ὅτῳ τρόπῳ πατρὸς
δίκας ἀροίμην τῶν φονευσάντων πάρα,
χρῇ μοι τοιαῦθ' ὁ Φοῖβος ὧν πεύσει τάχα· 35
ἄσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ

24. σημεῖα φαίνεις (i. e. δηλοῖς) γεγώς. Cf. Matth. §. 549, 5.

26. ἐν τοῖσι δεινοῖς. Cf. Ant. 243. Phil. 504.

26–7. ἀπώλεσεν, ἀλλ' ἵστησιν. Aj. 31. φράζει τε κἀδήλωσεν. Cf. Pors. ad Hec. 21.

27. ὡσαύτως δέ. With δὲ in apodosis after similitudes and comparisons (cf. Trach. 112. 118. Antig. 423.) the reader may compare a construction explained infr. 294. As expounders of the above formula, Ellendt (I. 392.) refers to Heind. ad Plat. Phæd. p. 73. Schæf. Mel. Cr. p. 59. Jacobs Præf. ad Ælian. H. A. p. 26. Poppo Comment. ad Thucyd. I. p. 122. Herm. ad Viger. p. 785. Matth. §. 613, 3. Bernhardy Synt. p. 487. To which add Hart. I. 185.

29. τὰ δόξαντα, *the things which have been determined upon.* Æsch. Sept. c. Th. 1005. δοκοῦντα καὶ δόξαντα.

30. ὀξεῖαν, *quick, attentive.* Cf. Ell. in voc.

31. εἰ τυγχάνω (*if I hit, touch upon*) τι, i. e. κατά τι (*in any respect*) μὴ καιροῦ (*a thing that is unseasonable*) : said in reference to the instructions subsequently given to the pædagogus at 39 sq. For genitive after τυγχάνω, cf. Phil. 223. For μὴ with subst. cf. infr. 398. With τι compare infr. 217. 1275.

Ib. μεθάρμοσον, *correct it.* Cf. Blomf. Gl. ad Pr. 317.

33. ὅτῳ τρόπῳ. On ὅστις, as applied to the indirect asking of questions, cf. Tr. 321. Aj. 12. Phil. 210. &c.

34. δίκας ἄροιμην, *pœnas sumam,* proprie lucrer, s. comparem mihi ultionem. Ell. For a more elaborate exposition of the construction, see Wund., who reads πατρί.

35. χρῇ. Schol.: μαντεύεται. Cf. Matth. §. 49.

36. ἄσκευον ἀσπίδων. Œd. T. 189. ἄχαλκος ἀσπίδων. Tr. 691. ἀλαμπὲς

δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγάς.
ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
σὺ μὲν μολὼν, ὅταν σε καιρὸς εἰσάγῃ,
δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρώμενον, 40
ὅπως ἂν εἰδὼς ἡμὶν ἀγγείλῃς σαφῆ.
οὐ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ
γνῶσ', οὐδ' ὑποπτεύσουσιν ὧδ' ἠνθισμένον.

ἡλίου. Cf. Matth. §. 339. Monk's Hip. 146.

Ib. *αὐτὸν, by my own agency, not that of others.* Cf. infr. 1156.

37. *δόλοισι.* Cf. infr. 125. 196. 279. 490. 649. 1392–6. &c. Æsch. Ch. 265. 542–7–8, &c. Klausen's Theol. 117.

Ib. *κλέπτειν σφαγὰς, to execute a murder stealthily.* Cf. Neue ad Aj. 189. With *σφαγὰς χειρὸς* (*my hand being the executor of that murder*), Wunder compares infr. 206. *θανάτους διδύμαιν χειροῖν.* Aj. 618. *ἔργα χεροῖν.* Tr. 603. *δώρημα τῆς ἐμῆς χερός.*

38. *ὅτ' οὖν, since therefore.* Cf. infr. 1318. Œd. T. 918. Ant. 170.

39. *ὅταν σε καιρὸς εἰσάγῃ, when a convenient opportunity shall introduce you;* or, *when there shall be a convenient opportunity for your admission.*

41. *ὅπως ἂν ἀγγείλῃς.* Cf. Peile ad Ag. 353.

42. *γήρᾳ καὶ χρόνῳ μακρῷ.* Cf. Aj. 624, 5.

42–3. *οὐ μὴ γνῶσ' οὐδ' ὑποπτεύσουσιν.* Cf. Matth. §. 517. Elms. ad Œd. C. 177. Ellendt II. p. 412. Annot. in Iph. T. 912. (Mus. Crit.) See also infr. 1052. and Œd. C. 450.

43. *ἠνθισμένον.* (*ἀνθίζειν, to cover with flowers, to adorn, to dress in a party-coloured fashion:* metaph. *ἠνθισμένος, an old man with grey hairs.* Pass.) In the latter sense the learned lexicographer himself understands the passage. The following view of the case is submitted to the reader's consideration. It must be remembered, that the tutor of Orestes has to guard against the *suspicions* as well as the *knowledge* of Clytæmnestra and Ægisthus. The latter point Orestes considers as provided for by the years which have elapsed, and the appearances of old age (grey hairs among the rest), which have taken place in the person of the pædagogus. Would not their *suspicions* be allayed on the other hand by seeing him in a Phocian costume—not that worn where *Strophius* resided, who was not upon friendly terms with the murderers of Agamemnon, but—that used where *Phanoteus* (cf. infr. 45.) lived, and which, like that of so many of the Swiss mountaineers, was probably of a *gay* and *variegated* character? It is suggested then that the words *ὧδ' ἠνθισμένον* may be rendered, *thus* [c]*garbed.* The scholia certainly are not at variance with this suggestion: the Schol. Rom. explaining *ἠνθισμένον* by *ἠσκημένον*, while the Cod. Palat. gives as glosses, *πεπανουργευμένον*, (sic) *πεπολιωμένον*; the first of which would agree perfectly well with the sense here contended for.

c The old English word 'beprankt' would come much nearer to the word *ἠνθισμένον.*

λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἶ
Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἥκων· ὁ γὰρ 45
μέγιστος αὐτοῖς τυγχάνει δορυξένων.
ἄγγελλε δ' ὅρκον προστιθεὶς, ὁθούνεκα
τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
δίφρων κυλισθείς· ὧδ' ὁ μῦθος ἑστάτω. 50
ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,
λοιβαῖς τε πρῶτον καὶ καρατόμοις χλιδαῖς
στέψαντες, εἶτ' ἄψορρον ἥξομεν πάλιν,

44. λόγῳ χρῶ (Tr. 60. χρῆσθαι λόγοις): λόγω, here perhaps *a specious, fabricated discourse.*

45. παρ' ἀνδρὸς Φανοτέως. Phanoteus, brother of Crisus, consequently uncle to Strophius and great-uncle to Pylades, to whom, as well as Crisus, Phanoteus was as hostile, as he was friendly (δορύξενος) to Clytæmnestra and Ægisthus. Matthiæ (§. 430,6.) considers the word ἀνδρὸς to be attached to the name as a mark of respect. Hermann renders, *a viro quopiam, nomine Phanoteo.* On the subject of Phanoteus himself, see further Müller's Eumen. (German edit.) p. 132.

Ib. ὁ γὰρ = οὗτος γάρ. Matth. §. 286. Bernh. p. 312.

46. αὐτοῖς τυγχάνει, *contingit.* Monk. (coll. Hec. 631. Alcest. 136.) cf. infr. 313.

Ib. δορύξενος, *a friend who has been a foe, a brother-in-arms.* Cf. Blomf. Gl. in Ch. 554. Peile ad Ch. 548. 656. 894. Ag. 849. Elmsley (Med. 670.) considers the compound as equivalent to the simple ξένος. With μέγιστος δορυξένων, cf. Aj. 1331. φίλον μέγιστον.

47. ὅρκον προστιθεὶς, Reiske, Wund. Dind. (in Annot.) ὅρκῳ, libri. Matth. (whom see §. 632, 6. §. 428, 2.) Kühn. §. 856, a. See also Peile ad Ch. 400. Neue ad Trachin. 1217. Arnold ad Thucyd. II. 38.

Ib. προστιθείς. Ellendt compares Œnom. I. 1. (419 D.) ὅρκου δὲ προστεθέντος.

48. ἐξ ἀναγκαίας τύχης, *by a violent death.* Æsch. Ag. 1005. εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης.

50. δίφρος (syncopated for διφόρος, carrying two persons). The Hebrew language conforms to the Greek in using the *seat of a chariot* for the *chariot itself.* Cf. Gesen. in מֶרְכָּב.

51. ἐφίετο, Phœbus sc.

52. καρατόμοις χλιδαῖς. The Scholiast explains the metonym of χλιδὰς for πλοκάμους, by observing that the latter are as it were the *delicacy* (τρυφὴ) of the head. On the custom of placing locks of hair on tombs, see Aj. 1173 sq., and cf. Peile ad Choeph. 6. λοιβαῖς τὸ πρῶτον, codd. opt. Dind. (in Annot.)

53. εἶτα. 'Cum *participio* junctum pæne abundare videtur.' Ell. For a different opinion, see Peile ad Ag. 97–9.

Ib. ἄψορρον (ἄψ, ῥέω). Cf. Lobeck ad Aj. 369. Griffiths ad Aesch Prom. 1021.

τύπωμα χαλκόπλευρον ᾑρμένοι χεροῖν,
ὃ καὶ σὺ θάμνοις οἶσθά μοι κεκρυμμένον, 55
ὅπως λόγῳ κλέπτοντες ἡδεῖαν φάτιν
φέρωμεν αὐτοῖς, τοὐμὸν ὡς ἔρρει δέμας
φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν
ἔργοισι σωθῶ κἀξενέγκωμαι κλέος ; 60
δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.
ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς

54. τύπωμα χαλκόπλευρον, the brazen vessel containing the (supposed) ashes of Orestes. Æsch. Choeph. 674. λέβητος χαλκέου πλευρώματα (where see Blomf. and Peile). On the omission of the article before τύπωμα, see Ellendt II. p. 245.

Ib. ᾑρμένοι, *sublatum gestantes.* Ell. For construction, see Matth. §. 493. The words χεὶρ and ποὺς are often nearly redundant in Sophocles.

55. θάμνος. Phot.: σύνδενδρος τόπος. Cf. Peile ad Ag. 1283. οἶσθά μοι, La. Wund. Dind. (in Annot.) οἶσθά που, libri.

56. λόγῳ κλέπτοντες. Schol.: ἀπατῶντες. Eur. Phœn. 1006. κλέψας λόγοισιν. Phil. 55. λόγοις ἐκκλέπτειν.

57. φέρωμεν, Br. Herm. Elms. Wund. Dind. φέροιμεν, vulg. Bernh. p. 408.

58. κατηνθρακωμένον, *reduced to ashes.* Cf. Blomf. Gl. in Prom. 380. Eur. Iph. Aul. 1062, &c. Ellendt doubts whether ἤδη is to be referred to ἔρρει or to φλογιστόν.

59–60. λόγῳ—ἔργοισι. For this opposition of terms, cf. infr. 357. 1360. Œd. T. 517. 864, &c. That the opposition is not always expressed, cf. infr. 63. 287. 761. 1217. 1453. Phil. 307. On the difference of number, cf. Pors. ad Phœn. 512.

60. ἐξενέγκωμαι (middle voice, *procure for myself*) κλέος. Trach. 497. μέγα τι σθένος ἁ Κύπρις ἐκφέρεται νίκας ἀεί.

61. οὐδὲν ῥῆμα σὺν κέρδει. I understand: *nothing that can be mentioned, provided it has some accompaniment of advantage.* (Cf. infr. 1336. Phil. 842. 1223. Œd. T. 595.) For numerous instances of ῥῆμα thus used in Hellenistic Greek, see Schleusn. in voc. For λόγος used in this sense, cf. 1364. Tr. 78. 250. 484. Aj. 734. for ἔπος, similarly used, cf. Œd. T. 1144, for φάτις, Tr. 693. Wunder, who with Herald and Brunck interprets κακὸν, *of ill omen,* compares Eur. Hel. 1050. βούλει λέγεσθαι μὴ θανὼν λόγῳ θανεῖν; Μεν. κακὸς μὲν ὄρνις· εἰ δὲ κερδανῶ λέγων, ἕτοιμός εἰμι μὴ θανὼν λόγῳ θανεῖν. For sentiment, cf. Phil. 111, and Wunder ad Œd. T. 861.

62. τοὺς σοφοὺς, the term in use, before φιλοσόφοι was substituted. Cf. Blomf. ad Prom. 916. The Scholiast understands Pythagoras as more particularly meant. That the other legislators and philosophers of antiquity indulged in the same practice, viz. simulation of death by a temporary

λόγῳ μάτην θνήσκοντας, εἶθ', ὅταν δόμους
ἔλθωσιν αὖθις, ἐκτετίμηνται πλέον.
ὡς κἄμ' ἐπαυχῶ τῆσδε τῆς φήμης ἄπο 65
δεδορκότ' ἐχθροῖς ἄστρον ὡς λάμψειν ἔτι.
ἀλλ', ὦ πατρῴα γῆ θεοί τ' ἐγχώριοι,
δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς.
σύ τ', ὦ πατρῷον δῶμα· σοῦ γὰρ ἔρχομαι
δίκῃ καθαρτὴς πρὸς θεῶν ὡρμημένος· 70
καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,
ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
εἴρηκα μέν νυν ταῦτα· σοὶ δ' ἤδη, γέρον,
τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.
νὼ δ' ἔξιμεν· καιρὸς γάρ, ὅσπερ ἀνδράσιν 75

retirement, in order that they might gain a greater popularity on their return to life, see biographies of Epimenides, Zamolxis, &c. by Brucker. The dramatic anachronism will be overlooked by those accustomed to the Greek stage. For a long list of Sophoclean adjectives and participles, which with the article prefixed, act as substantives, see Ellendt II. 215. sq. Join ἤδη πολλάκις.

63. μάτην. Schol.: ψευδῶς. infr. 1298. ἄτῃ τῇ μάτην λελεγμένῃ.

65. φήμης, *general talk* or *rumour*. Cf. Peile ad Ag. 610. On ὡς= οὕτως, see Matth. §. 628, 3. On κἄμε, see Ell. I. 888.

66. δεδορκότα=ζῶντα. Schol. ἔτι, *hereafter*. For the general imagery, Blomfield compares Aristæn. Ep. II. 4. ἡ δὲ, ὑπερκύψασα μόλις, ὡς λαμπρὸν ἀνέτειλεν ἄστρον.

67. Phil. 1040. ἀλλ', ὦ πατρῴα γῆ, θεοί τ' ἐπόψιοι.

68. εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς: I understand: *successful as far as the journey which I have made is concerned.* On the rarer use of the article, when ὅδε occurs in the plural number, see Ell. II. 253.

71–2. καὶ μή μ' ἄτιμον—δόμων. In the second member of the sentence supply στέλλετε=ποιεῖτε. Cf. Kühn. §. 852. k. Matth. §. 634, 3. Elmsley's Rev. of Hermann's Suppl. 504. 737. 833. &c. Neue cites as parallel instances, infr. 651. Œd. T. 241. 820. Ant. 1157. Œd. C. 405. Tr. 95.

72. ἀρχέπλουτον, *master of the treasures*. See these treasures referred to infr. 960. 1091. 1290. 1393. With καταστάτην δόμων, cf. Peile ad Ch. 151.

73. μέν νυν. For frequent union of these particles, see Elms. ad Med. 1263.

74. τὸ σὸν χρεὸς, the business or duty which you have most at heart. Cf. Ell. in voc. For μελέσθω, cf. infr. 1436.

μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ἰώ μοί μοι.

ΠΑ. καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡ. ἆρ' ἐστὶν ἡ δύστηνος Ἠλέκτρα; θέλεις 80
μείνωμεν αὐτοῦ κἀνακούσωμεν γόων;

ΠΑ. ἥκιστα. μηδὲν πρόσθεν ἢ τὰ Λοξίου
πειρώμεθ' ἔρδειν, κἀπὸ τῶνδ' ἀρχηγετεῖν
πατρὸς χέοντες λουτρά· ταῦτα γὰρ φέρει
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων. 85

ΗΛ. ὦ φάος ἁγνὸν σύστ.
καὶ γῆς ἰσόμοιρ' ἀήρ, ὥς μοι

76. ἐπιστάτης, applied to *time* or *opportunity*, as the great *leader, urger, persuader* of men in all their undertakings. Cf. Phil. 837. Peile ad Ch. p. 277. Ag. 367. Blomf. Gl. in Pers. 385.

77. A mournful lament of Electra within the palace.

78–9. θυρῶν ἔνδον. So the Scholiast connects. Hermann joins with αἰσθέσθαι, and renders *a foribus*.

80. On ἆρα, as prefixed to a question, the answer to which we are doubtful of, see Ell. in voc. 1. and cf. infr. 790. 804. 816. 1098.

81. κἀνακούσωμεν, i. e. καὶ ἐνακούσωμεν (ἐνακούειν, *to listen*).

84. πατρὸς λουτρὰ (*a libation to my father*, cf. Bernh. p. 161. Æsch. Ch. 171.) χέοντες (Æsch. Ch. 129. κἀγὼ χέουσα τάσδε χέρνιβας βροτοῖς λέγω, καλοῦσα πατέρα.)

84–5. ἐπὶ—φέρει. On the *tmesis*, see Bernh. p. 80. On the union of νίκην and κράτος, cf. Tafel's 'Illustrations of Pind.' I. 20.

85. τῶν δρωμένων, *attempts, designs, undertakings*. Cf. infr. 1333. Œd. C. 1144. Tr. 588. (Orestes and the Pædagogus retire. Electra comes out of the palace: her dress and general appearance such as ill correspond with her high rank and birth.)

86. ὦ φάος ἁγνόν. Kühner (§. 510. 3.) observes, that when the interjection ὦ is united with a substantive and an adjective, the substantive or adjective is placed first, according as the latter or former requires the most emphasis. For the present instance, he quotes Herm. ad Viger. §. '*o lux* [d] *pura, quia lux, non quod pura, sed quod lux est, invocatur. Opponuntur enim statim tenebræ.*' Cf. Matth. I. p. 481. (Metre: anap. system.)

87. γῆς ἰσόμοιρ' ἀήρ. Arnold (ad Thucyd. II. 42.) translates and explains: "earth's equal partner, air;" that is, 'they jointly divide the world between them:' and much to the

d *Sancta*, not *pura*. Cf. Ell. in voc. ἁγνόν.

πολλὰς μὲν θρήνων ᾠδὰς,
πολλὰς δ' ἀντήρεις ᾔσθου
στέρνων πλαγὰς αἱμασσομένων, 90
ὁπόταν δνοφερὰ νὺξ ὑπολειφθῇ·
τὰ δὲ παννυχίδων ἤδη στυγεραὶ
ξυνίσασ' εὐναὶ μογερῶν οἴκων,
ὅσα τὸν δύστηνον ἐμὸν θρηνῶ
πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν 95
φοίνιος Ἄρης οὐκ ἐξένισεν,
μήτηρ δ' ἡμὴ χὠ κοινολεχὴς
Αἴγισθος, ὅπως δρῦν ὑλοτόμοι,
σχίζουσι κάρα φονίῳ πελέκει.
κοὐδεὶς τούτων οἶκτος ἀπ' ἄλλης 100

same effect the Scholiast. As the word ἀὴρ does not occur a second time in the writings of Sophocles, it is not easy to say what philosophic idea the poet attached to it. *If* he understood by it, as Wunder supposes, *æther* or the *heaven*, his philosophy borders upon that of Hesiod, Γαῖα δέ τοι πρῶτον μὲν ἐγείνατο ἴσον ἑαυτῇ Οὐρανὸν ἀστεροένθ'. That his philosophy, whatever its nature, was considered as misplaced at the time, is evident from the ridicule thrown upon it by the comic poet Pherecrates. For the genitive after ἰσόμοιρος, see Bernh. p. 172. On compounds of this form, see Peile ad Ch. 999. ἰσόμοιρ', Pors. ἰσόμοιρος, libri.

89–90. ἀντήρεις στέρνων πλαγὰς, *blows against the breast.* Pass. The metaphor, says the Scholiast, is derived from persons rowing: οἷον πληγὰς κατὰ τὸ ἐναντίον τῶν στέρνων ἐλαυνομένας. Ellendt doubts whether in an anapæstic verse, the Doric form πλαγὰς is correct. See Dissert. prefixed to second volume of his Lexicon, p. 14.

91. ὑπολειφθῇ, *ceases, terminates.* On the omission of ἂν, see Ell. I. 124. On δνοφερὰ, *dark,* cf. Blomf. Gl. in Ch. 797. (Peile 790.)

92. τὰ παννυχίδων = τὰς παννυχίδας, accus. of time. Matth. §. 425. Join ἤδη with subst. (Hartung, I. 243.) *and as to my night-vigils indeed.*

93. εὐναὶ μογερῶν οἴκων. For gen. see Bernh. p. 161. ξυνίσασ', *are conscious.*

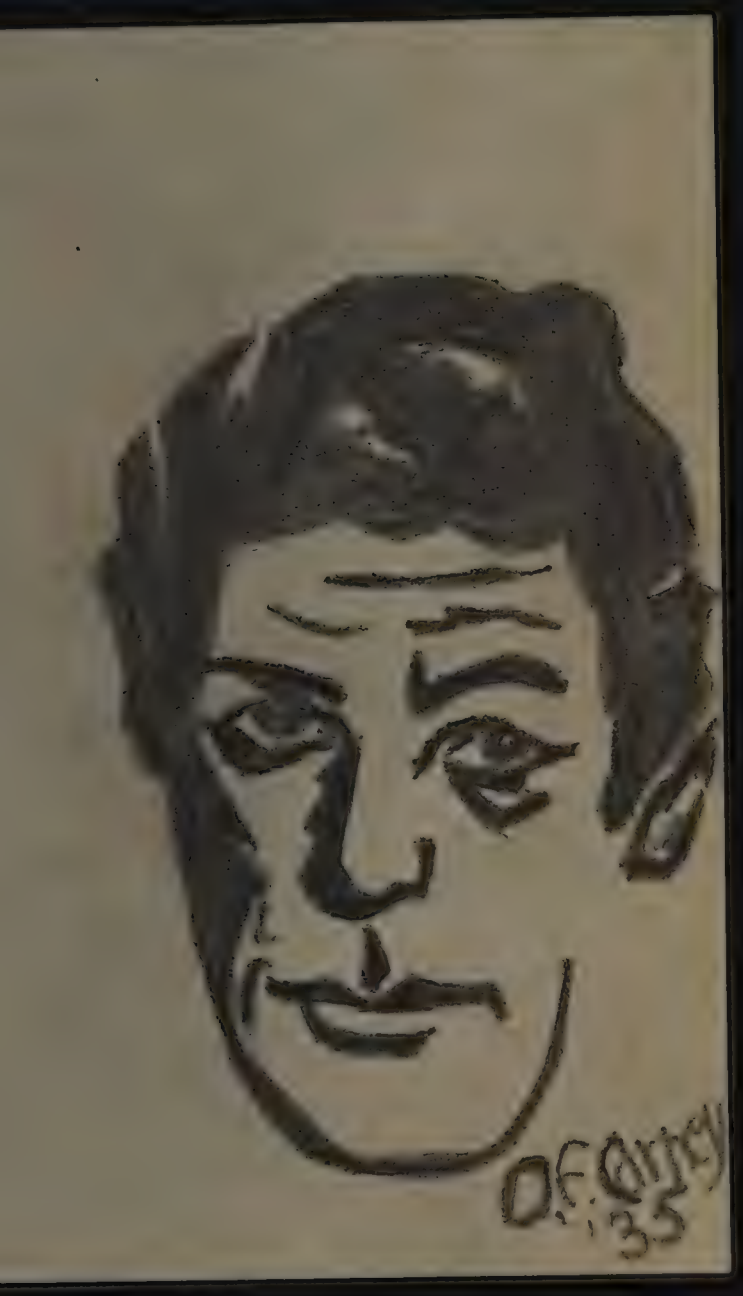
94. sq. Cf. Blomf. ad Ch. 341.

96. ξενίζειν, *to receive and entertain as a guest.* The metaphor has a secret allusion to the banquet, at which Agamemnon was murdered.

97. κοινολεχής. Æsch. Pr. 576. κοινόλεκτρος.

98. ὅπως δρῦν ὑλοτόμοι. Cf. Il. XIII. 389. XVI. 482.

100. οἶκτος τούτων, *compassion for this thing.* On plurals ταῦτα and τάδε, used for singulars τοῦτο and τόδε, cf. infr. 131. 1334. Phil. 1343. 1355. &c. &c.


D.F. Ortiz
'35

ἢ μοῦ φέρεται, σοῦ, πάτερ, οὕτως
αἰκῶς οἰκτρῶς τε θανόντος.
ἀλλ' οὐ μὲν δὴ ἀντισύστ.
λήξω θρήνων στυγερῶν τε γόων,
ἔστ' ἂν παμφεγγεῖς ἄστρων 105
ῥιπὰς, λεύσσω δὲ τόδ' ἦμαρ,
μὴ οὐ, τεκνολέτειρ' ὥς τις ἀηδὼν,
ἐπὶ κωκυτῷ τῶνδε πατρῴων
πρὸ θυρῶν ἠχὼ πᾶσι προφωνεῖν.

100–1. ἀπ' ἄλλης ἢ 'μοῦ. infr. 885. ἐξ ἐμοῦ τε κοὐκ ἄλλης. 1182. ἄλλην ἢ 'μέ.

102. αἰκῶς (*foully*) οἰκτρῶς τε. Schol. ἀείκως μὲν, ὅτι πελέκει αὐτὸν μεθ' ὕβρεως ἐτίσατο· οἰκτρῶς δὲ, διὰ τὸ βίᾳ καὶ ἐπιβουλευθέντα. αἰκῶς, Herm. Gaisf. Wund. Dind. ἀδίκως, libri.

103. ἀλλ' οὐ μὲν δή. For position of particles, cf. infr. 913, ἀλλ' οὐδὲ μὲν δή. Wunder (ad Aj. 858.) explains οὐ μὲν δὴ, *profecto non*, οὐδὲ μὲν δὴ, *profecto ne—quidem*.

105. παμφεγγεῖς. For πᾶς in compound adjectives, see Trach. 50. On ἔστ' ἂν with conjunctive, see Ell. I. 120.

105–6. ἄστρων ῥιπὰς, *vibrations* or *twinklings of the stars*. Cf. Griffiths ad Æsch. Pr. 125. Diss. ad Pind. Fragm. p. 658. Dobree proposes to eject ἄστρων, and by παμφ. ῥιπὰς understands *the rays of the sun*. But if this were the right sense, (and it has its plausibilities,) ἄστρων might be retained as signifying *the sun*, which it not unfrequently does in the singular number, or, according to suggestion thrown out at v. 19, it might imply *sky* or *heaven*.

106. λεύσσω δὲ τόδ' ἦμαρ, *and live as I now* [e] *do*. Ell. This translation would harmonize very well with Dobree's interpretation; but both versions are more plausible than sound. The night vigils of Electra had made her as familiar with the stars as with the sun, though now in all its coruscations of morning-brightness; and *night* and *day* are here opposed to each other, only with a little more poetry than subsequently at v. 259.

103–7. οὐ λήξω θρήνων, μὴ οὐκ ἠχὼ προφωνεῖν. Cf. infr. 132–3. Matth. §. 534. *Obs.* 4. 4.

106. δέ. For δὲ without μὲν, where terms are of the same nature, or are opposed as contraries to each other, cf. infr. 988. 1194. 1446.

107. τεκνολέτειρ' ἀηδών. Erfurdt refers to Hom. Od. τ, 518. Æsch. Ag. 1152. Call. h. in Lavacr. Pall. 94. Mosch. iv. 21. Virg. Georg. IV. 511.

108. ἐπὶ κωκύτῳ=κωκύουσα. Cf. Matth. §. 586. Kühner (§. 612.) renders: *mit* (eigentl. *bei*) Wehklagen.

109. ἠχὼ=ἠχὴν, *a sound, a noise*. προφωνεῖν, *to utter*. πρὸ θυρῶν, cf. Antig. 526.

e His words are: 'non *hunc diem*, sed *diem cerno*,' i. e. *vitam habeo, qualis nunc est*.

ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης, 110
| ὦ χθόνι' Ἑρμῆ, καὶ πότνι' Ἀρά,
σεμναί τε θεῶν παῖδες Ἐρινύες,
[αἳ τοὺς ἀδίκως θνήσκοντας ὁρᾶτ',
* * * * * * * τοὺς εὐνὰς
ὑποκλεπτομένους,] ἔλθετ', ἀρήξατε, 115
τίσασθε πατρὸς φόνον ἡμετέρου,
καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ
λύπης ἀντίρροπον ἄχθος. 120

111. χθόνι' Ἑρμῆ. Klausen (Æsch. Theol. p. 101.) refers the epithet to the office of Hermes, as sending up souls to the light from the lower regions in concert with Tellus and Orcus. Cf. Interpp. ad Æsch. Ch. 1.

Ib. πότνι' Ἀρά. In Æschylus Ἀρὰ and Ἐρινὺς signify much the same thing. Sophocles makes a difference between them here, and perhaps Œd. C. 1375. sq. For the short final syllable in πότνια, see Blomf. Gl. in Sept. c. Th. 141.

112. σεμναί. An epithet commonly given to the Erinyes at Athens. Cf. Aj. 837. For θεῶν παῖδες, i. e. θεαί, see Goettl. ad Hes. Theog. 240.

113. ἀδίκως θνήσκοντας, *unjustly slain.* Cf. infr. 1420. Dindorf and Wunder propose to reject this verse from the text, as languid and unworthy of Sophocles.

114–15. τοὺς εὐνὰς ὑποκλεπτομένους. Porson ejects these words from the text for a different reason: he considers that the Erinyes, occupied as they were in punishing murder and incest, had not time for attending to the comparatively less offence of adultery. In this opinion Dindorf and Wunder coincide; the former restoring the text according to the old edd. ἔλθετ', ἀρήξατε, τίσασθε πατρὸς | φόνον ἡμετέρου, | καί μοι, &c.

119. μούνη, *by myself, without my brother.* This Ionic form is found also in lyric measure, infr. 153. and in the dialogue, infr. 531. Kühlstädt's idea that the form was always pronounced "cum animi quodam affectu," is repudiated by Ellendt, who considers the tragedians to have been influenced only by metrical reasons in their use of μόνος and μοῦνος.

119–20. μούνη—ἄχθος. *I am no longer able by myself to draw up the weight of grief, which is in the opposite scale.* Pors.

119. σωκῶ, gl. [f] δύναμαι.

120. ἀντίρροπον. gl. εἰς τὰ ἐναντία ῥέπον. Æsch. Ag. 555. νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει. Cf. Blomf. Gl. in Pers. 352.

f Many of the glosses inserted in the following notes are derived from Zickendrath's 'Animadv. in Soph. Electr.' in the 'Acta Seminarii Philol. Heidelberg.'

ΧΟΡΟΣ.

ὦ παῖ, παῖ δυστανοτάτας στροφ. α'.
Ἠλέκτρα ματρὸς, τίν' ἀεὶ
τάκεις ὧδ' ἀκόρεστον οἰμωγὰν
τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα
ματρὸς ἁλόντ' ἀπάταις Ἀγαμέμνονα, 125
κακᾷ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορὼν
ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

ΗΛ. ὦ γενέθλα γενναίων,
ἥκετ' ἐμῶν καμάτων παραμύθιον· 130
οἶδά τε καὶ ξυνίημι τάδ', οὔ τί με

121. δυστανοτάτας. Schol. τῆς ἐξωλεστάτης. Cf. infr. 273–5. 439. Aj. 1290. (metre: glycon. polysch.)

122–3. Wunder throws these two verses into one, considering them as glyconean metres, in the second of which an antispast is substituted for the extreme iambus.

122–5. General sense: Why thus insatiably and to the pining away of your flesh, do you lament for Agamemnon, &c. The construction in its simpler form is, τί ὧδ' ἀκορέστως οἰμώζεις Ἀγαμέμνονα τηκομένη; cf. Matth. §. 421. *Obs.* 4. Kühn. §. 558, b. Bernh. p. 112. Ell. II. 809. infr. 686. For ἀκόρεστον, see Blomf. Gl. in Ag. 731.

124. ἀθεώτατα, Erf. Wund. Dind. ἀθεωτάτας, libri. Dobree observes, that in comparative adverbs, the Greeks use the singular neuter; in superlatives, the plural neuter: thus, δεινῶς, δεινότερον, δεινότατα. (Metre: dactyl. tetram.)

126–7. ὡς (*o that*)—ὄλοιτο. Cf. infr. 1226. Aj. 921. Matth. §. 513, A.

126. ὁ τάδε πορών. Wunder understands *Ægisthus;* but does not the context rather imply that Clytæmnestra is meant; the masculine gender, for decorum's sake, being used instead of the g feminine? Cf. Bernh. p. 429.

127. Metre: antispast. and iamb. penthem.

129. γενέθλα (Gl. γενεά). Schol. ὦ παῖδες τῶν εὐγενῶν Μυκηναίων. γενέθλα γενναίων, Herm. Wund. Dind. γενέθλα γενναίων πατέρων, vulg.

130. παραμύθιον, *as comforters.* Cf. Matth. §. 310.

131. οἶδα καὶ ξυνίημι. Musgrave ad Eur. Or. 131. asserts that this is not tautology, but a repetition indicating great pathos. For the shortening of the second syllable in the word, see Pass. in voc. and cf. Aristoph. Av. 946. For resemblance between the Greek συνιέναι, and the Hebrew יָדַע, see Horsley ad Hos. IV. 6.

g A remarkable instance of the masculine singular used for the feminine occurs in 2 Cor. VII. 12, where, according to Schleusner, ὁ ἀδίκησας signifies the contractor of the incestuous marriage so severely censured by the great apostle, ὁ ἀδικηθεὶς the partner in his guilt.

φυγγάνει· οὐδ' ἐθέλω προλιπεῖν τόδε,
μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.
ἀλλ', ὦ παντοίας φιλότητος ἀμειβόμεναι χάριν,
ἐᾶτέ μ' ὧδ' ἀλύειν, 135
αἰαῖ, ἱκνοῦμαι.

ΧΟ. ἀλλ' οὔτοι τόν γ' ἐξ Ἀΐδα ἀντ. α'.
παγκοίνου λίμνας πατέρ' ἀν-
στάσεις οὔτε γόοισιν οὔτ' ἄνταις,
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140
ἄλγος ἀεὶ στενάχουσα διόλλυσαι.
ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν,

131–2. οὔ τί με φυγγάνει. Cf. infr. 222.

132. οὐδ' ἐθέλω, i. e. ἀλλ' οὐκ ἐθέλω. Dind.

133. μὴ οὔ. Cf. sup. 104. τὸν ἐμὸν —πατέρ'. On the article thus used, see Ell. II. 242.

134. ἀμείβεσθαι, midd. voice, *to procure for oneself by exchange*. Hesych.: ἀμείβου, ἀνταποδίδου. Gr. Bekk. p. 185, 15. ἐπὶ τοῦ χάριν εἰδέναι καὶ ἐπὶ τοῦ κακὸν ἀντιδιδόναι. Cf. Trach. 737.

Ib. χάριν (*the gratitude due*) παντοίας φιλότητος (*for much* or *great love*). (Metre: antispast. and dactyl.)

135. ἀλύειν (ἄλη, ἀλάομαι), *to be afflicted even to madness*. Cf. Ellendt in voc. and Blomf. Gl. in Sept. c. Th. 387. for quantity and for accent.

136. ἱκνοῦμαι. Gl. ἱκετεύω.

137. ἐξ. Supposed by Kühner (§. 623, a.) to be used for ἐν. Neue and Wunder refer to Buttm. Gr. Gr. med. §. 138, 1. 8. Herm. ad Viger, p. 893. Matth. §. 596, a. See also Bernh. p. 314.

138–9. Ἀΐδα παγκοίνου λίμνας. Cf. Aj. 1193. Œd. C. 1563. Antig. 810. For grammar of the word παγκοίνου, see Matth. §. 118. *Obs.* 1. On the wide separation between πατέρα and its article, see Ell. II. 250.

139. ἀνστάσεις, i. e. ἀναστήσεις. Brunck for sentiment compares Eur. Alc. 999. On the Doricism, see Ellendt's Dissert. II. p. 20.

Ib. ἄνταις. Hesych. ἄντῃσι· λιτανείαις. οὔτε γόοισιν οὔτ' ἄνταις, Herm. e conject. οὔτε γόοις οὔτε λιταῖς, vulg. For sentiment, the Scholiast compares Æsch. Niob. I. 4.

140–1. General meaning: *but proceeding from sorrows of a moderate degree* (ἀπὸ τῶν μετρίων ἀλγέων) *to a sorrow which admits neither help nor cure* (ἐπ' ἀμήχανον ἄλγος), *you are in the way to destroy yourself* (διόλλυσαι) *by indulging in perpetual complaints* (ἀεὶ στενάχουσα). With ἀμήχανον ἄλγος, cf. Antig. 362. νόσων ἀμηχάνων (ἀκαταμαχήτων, ἀνιάτων, *medelam respuentium*, Ell. I. 9.) and for ἀπὸ (=ἐξ infr. 214.) cf. Matth. §. 573.

142–3. Wunder's punctuation has been followed in these two verses: ἐν οἷς the learned editor refers to τῶν δυσφόρων in the verse following,

τί μοι τῶν δυσφόρων ἐφίει ;

ΗΛ. νήπιος, ὃς τῶν οἰκτρῶς 145
οἰχομένων γονέων ἐπιλάθεται.
ἀλλ' ἐμέ γ' ἁ στονόεσσ' ἄραρεν φρένας,
ἃ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται
ὄρνις ἀτυζομένα, Διὸς ἄγγελος.
ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεὸν, 150
ἅτ' ἐν τάφῳ πετραίῳ
αἰαῖ δακρύεις.

ΧΟ. οὔτοι σοὶ μούνᾳ, τέκνον, στροφ. β'.

understanding by that word, *grief, trouble.* May we not rather join ἐν οἷς κακῶν, and understand, *in a misfortune from which there is no means of release or escape* (οὐδεμία ἐστὶν ἀνάλυσις), *why desire,* &c.? For ἀνάλυσις, cf. infr. 573. Phil. 61. See also Blomf. Gl. in Ag. 243.

143. τί—ἐφίει. Wunder adopts the Scholiast's explanation: *Why desire things so difficult to be borne as lamentation and sorrow?* Perhaps: *Why desire things so difficult to be borne on my part?* i. e. You ask me (v. 135–6) to allow of your indulging in the wildest grief; but your father is dead, and cannot be restored; the evil is one which admits of no remedy: why then a request, which cannot but be painful to me, because I cannot accede to it?

147. ἁ. For a large collection of prepositive articles in Doric forms, see Ellendt II. 204.

Ib. ἄραρε. Cf. Carmich. in voc. ἀραρέσκω: Matth. in voc. ἄρω, §. 225. As an epic word, Dindorf quotes Od. V. 95. ἤραρε θυμὸν ἐδωδῇ. For ἀρέσκειν τινὰ, cf. Matth. §. 411. 5. *Obs.* 2; ἀρέσκειν τινὰ φρένας, §. 421. *Obs.* 5. Œd. C. 113. 314. Œd. T. 718. Phil. 1301.

148. ἃ Ἴτυν &c. Cf. Blomf. Gl. in Ag. 1113. de Sinner ad Tr. 105. For the hiatus, see Matth. I. p. 82. and cf. infr. 157. The elongation in Ἴτῡν is defended by the metre being dactylic, and consequently enjoying the license of heroic verse.

149. ὄρνῐς. For the short final syllable, cf. Antig. 1021. For Homeric use of the word ἀτυζομένα (Schol. ὀδυρομένη) see Pass.

Ib. Διὸς ἄγγελος, *Jove's* (vernal) *messenger.* Cf. Il. II. 26. Od. XIX. 518. But why *the nightingale* should be thus termed, is by no means clear.

150. Νιόβα, σὲ δ' ἔγωγε νέμω θεόν. *I consider you indeed as divine and worthy of worship.* For δὲ thus put after emphatic pronouns, cf. Antig. 1126. Œd. T. 1097. Aj. 1409. Pors. ad Eur. Orest. 614. Ellendt I. 395. With νέμω, cf. Œd. C. 879. τάνδ' ἄρ' οὐκέτι νέμω πόλιν.

151. ἐν τάφῳ πετραίῳ. Schol. τουτέστιν, ἀπολιθωθεῖσα. Cf. Antig. 823. sq. For ἅτε cf. Tr. 824. Ellendt in voc. and Constantine Matthiæ ad Trach. §. 21.

152. ἀεὶ δακρύεις, Wund.

153. For sentiment, cf. Monk ad Alcest. 429. Hippol. 836. (metre: anap. spond.)

ἄχος ἐφάνη βροτῶν,
πρὸς ὅ τι σὺ τῶν ἔνδον εἶ περισσὰ, 155
οἷς ὁμόθεν εἶ καὶ γονᾷ ξύναιμος,
οἵα Χρυσόθεμις ζώει καὶ Ἰφιάνασσα,
κρυπτᾷ τ' ἀχέων ἐν ἥβᾳ
ὄλβιος, ὃν ἁ κλεινὰ
γᾶ ποτὲ Μυκηναίων
δέξεται εὐπατρίδαν, Διὸς εὔφρονι
βήματι μολόντα τάνδε γᾶν Ὀρέσταν.
ΗΛ. ὅν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος, 164
τάλαιν' ἀνύμφευτος αἰὲν οἰχνῶ,
δάκρυσι μυδαλέα, τὸν ἀνήνυτον
οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται
ὧν τ' ἔπαθ', ὧν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ

154. ἐφάνη, *has been presented, offered.*

155. πρὸς ὅτι (*in respect to which*) cf. Matth. §. 591. γ. Blomf. Gl. in Pr. 1036. τῶν ἔνδον, (*those within the house*, i. e. *your relations*) περισσὰ εἶ, (*surpass, exceed.*)

156–7. Homer, like Sophocles, assigns three daughters to Agamemnon, but substitutes Laodicë for Electra. (Il. IX. 144.)

157. οἵα, Erf. Gaisf. Wund. Dind. Ell. οἷα, vulg. La. Lb. codd. Pal. For the hiatus at καὶ Ἰφιάν. cf. Bl. Pers. v. 646.

159. ἀχέων (Schol. λυπούμενος) ἥβᾳ, *pining on account of his youth spent in the retired abode of Strophius.* (v. 601. ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγὼν, τλήμων Ὀρέστης δυστυχῆ τρίβει βίον.) On the diæresis of the word ἀχέων, see Ellendt's Dissert. T. II. p. 12.

160. ὄλβιος, *and yet happy, because* &c. Neue compares Od. XI. 449. παῖς δὲ οἱ ἦν ἐπὶ μαζῷ, νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ, ὄλβιος· ἢ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθὼν, καὶ κεῖνος πατέρα προσπτύξεται, ᾗ θέμις ἐστίν. See also Hes. Theogon. 954. ὄλβιον, Br. (metre: dact. and antisp. or vers. ischior. As also the verse following.)

160–3. ὃν—Ὀρέσταν. Cf. Antig. 404. Phil. 1327–8. Matth. §. 474, a. Monk ad Alcest. 36.

162–3. Διὸς εὔφρονι βήματι (Schol. πομπῇ) *under the conduct of favouring Zeus.*

164. ἀκάματα, here used adverbially, *without wearying.* (metre: trim. iamb. cat. Cf. Blomf. ad Pers. 81.)

164–5. ἄτεκνος, ἀνύμφευτος. Cf. infr. 961 sq. 1183. Œd. T. 1502. Ant. 876. 917. Neue.

166. οἰχνῶ. Suid. περιέρχομαι. For other senses of the word, cf. infr. 313. Aj. 564.

167. μυδαλέα. Gl. κατάβροχος.

169. ὧν τ' ἔπαθεν, (i. e. the benefits which he had derived from Electra by her preservation of his life.)

ἔρχεται ἀγγελίας ἀπατώμενον ; 170
ἀεὶ μὲν γὰρ ποθεῖ,
ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.
ΧΟ. θάρσει μοι, θάρσει, τέκνον. ἀντ. β'.
ἔτι μέγας οὐρανῷ
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει· 175
ᾧ τὸν ὑπεραλγῆ χόλον νέμουσα
μήθ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθου.
χρόνος γὰρ εὐμαρὴς θεός.
οὔτε γὰρ ὁ τὰν Κρῖσαν 180

ὧν τ' ἐδάη, (i. e. the knowledge which he derived from the messages sent by her respecting Ægisthus, &c.) For ἐδάη, cf. Blomf. and Peile ad Ch. 594. 588.

169–70. τί ἀγγελίας. Cf. Matth. §. 442, 3. ἐμοὶ ἔρχεται. Cf. Matth. §. 401. Œd. T. 711. Œd. C. 1420, &c.

170. ἀπατώμενον. I understand: *falsified*, or *deceptive in its results*. (See the verse following.) Ellendt renders: *quid nuntiorum mitto, quod non fallatur;* h. e. *quos nuntios non frustra mitto.*

171. Electra may be supposed to mimic Orestes' expressions of a desire to come to her. Cf. infr. 319. φησίν γε· φάσκων δ', οὐδὲν ὧν λέγει ποιεῖ. (metre: antispast. iamb. or, bacch. and cret.)

172. Metre: antispast. penth. iamb.

174–5. μέγας Ζεὺς οὐρανῷ. Neue compares the Homeric Ζεὺς αἰθέρι ναίων. For dative, cf. infr. 313. Matth. §. 406. οὐρανῷ, Heath. Wund. Dind. ἐν οὐρανῷ, vulg. ἐφορᾷ. unde ἐπόψιος, Phil. 1040. Spanh. ad Callim. in Jov. 82. Neue. Cf. infr. 824.

176. νέμουσα, gl. ἀνατιθεῖσα. With ὑπεραλγῆ, cf. Antig. 630.

177. ὑπεράχθεο. Cf. Antig. 128. Tr. 281. Œd. C. 1741. Monk prefers ὑπεράχθου, but see Lobeck ad Aj. 421. and Ellendt's Dissert. II. 13. The same lexicographer notices the position of μήθ': 'semel ὑπερβατῶς positum reperio. El. 177. oportuit dici: οἷς ἐχθαίρεις μήθ' ὑπεράχθεο.

179. εὐμαρὴς (gl. ὁ ἐλαφρύνων) θεός. Time is a god, who brings about what is desirable in an easy insensible manner. Musgrave compares Virg. Æn. IX. 6. *quod optanti divum promittere nemo auderet, volvenda dies en attulit ultro.* In Schol. Ven. Il. XV. 37. εὐμαρὴς is derived from an unusual word μάρη, *a hand;* as from χεὶρ, εὐχερής. Cf. Blomf. Gl. in Ag. 1297. Klausen's Theol. p. 14.

180–1. Κρῖσαν. Schol. Φωκικήν. Crisa itself derived its name from Crisus its founder, father of Strophius, (with whom Orestes was residing,) and grandfather of Pylades. Cf. Müller's Eumen. p. 131. On the wide separation between article and substantive in ὁ—παῖς, cf. Ell. II. 250.

βουνόμον ἔχων ἀκτὰν
παῖς Ἀγαμεμνονίδας ἀπερίτροπος,
οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσων.
ΗΛ. ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη 185
βίοτος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ·
ἅτις ἄνευ τοκέων κατατάκομαι,
ἃς φίλος οὔτις ἀνὴρ ὑπερίσταται,
ἀλλ', ἀπερεί τις ἔποικος ἀναξία,
οἰκονομῶ θαλάμους πατρὸς ὧδε μὲν 190
ἀεικεῖ σὺν στολᾷ,
κεναῖς δ' ἀμφίσταμαι τραπέζαις.
ΧΟ. οἰκτρὰ μὲν νόστοις αὐδά, στροφ. γ'.

181. βουνόμον. Schol.: βοῶν θρεπτικήν. Trach. 188. ἐν βουθερεῖ λειμῶνι. (Sch. τουτέστι, βοῦς τρέφοντι.) βουνόμον, Herm. βούνομον, vulg.

Ib. ἔχων, *inhabiting*. Cf. Phil. 154. 7. Aj. 135, &c.

182. ἀπερίτροπος, (α, περιτρέπω,) *not returning*. The zeugma, by which the epithet belongs to Pluto, as well as to Orestes, is thus explained by the Scholiast: τίνες δὲ τὸ ΑΠΕΡΙΤΡΟΠΟΣ ἐπὶ μὲν Ὀρέστου ΑΝΑΠΕΛΕΥΣΤΟΣ, ἐπὶ δὲ τοῦ Πλούτωνος ΑΝΕΠΙΣΤΡΟΦΟΣ (i. e. *careless, unconcerned about*) τοῦ τοὺς ἔχθρους μετελθεῖν. References, by which the student may learn to classify and arrange varieties of the zeugma, are given infr. 436. See also Wund. ad Trach. 350. On the Doric form Ἀγαμεμνονίδας, see Ellendt's Dissert. II. 23.

183. παρά. Cf. Matth. §. 588, c. For tribrach answering to iambus in the strophic verse, see Wunder's Emend. in Tr. p. 77.

185–6. ὁ πολὺς βίοτος, *the best part of my life*, ἀνέλπιστος, *devoid of hope*. ἀρκῶ, Suidas: ἰσχύω, ὑπομεῖναι δύναμαι. Cf. Phil. 1094.

187. ἅτις, *ut quæ, quippe quæ*. Cf. infr. 296. 347. 587. 613. 1314. Aj. 457. Phil. 1282. Tr. 6. 323, &c.

189. ἔποικος. The Scholiast explains by *metic*, a word familiar to the readers of comic Greek. Cf. Griff. ad Æsch. Pr. 410. ἀναξία. Schol.: ἀξίαν οὐκ ἔχουσα, ἀλλ' ἄτιμος. Neue compares Il. i. 648. ὥσει τιν' ἀτίμητον μετανάστην. Cf. infr. 444.

190. οἰκονομῶ, *have the charge of*, (i. e. in a servile capacity.) With the form of verb, cf. infr. 280. μηλοσφαγεῖ ἔμμην' ἱερά. Il. IV. 3. νέκταρ ἐῳνοχόει. Arist. Plut. 821. βουθυτεῖ ὖν καὶ τράγον καὶ κριὸν &c. ὧδε, *as you see me*, (pointing to her dress as she speaks.)

192. ἀμφίσταμαι, Lb. Herm. ἐφίσταμαι, vulg.

193–6. General meaning: there were miserable lamentations, as well at the time when your father returned from Troy, as when he was murdered.

193. αὐδά. Hermann understands the voice of the populace generally,

οἰκτρὰ δ' ἐν κοιταις πατρῴαις 195
ὅτε οἱ παγχάλκων ἀνταία
γενύων ὡρμάθη πλαγά.
δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
δεινὰν δεινῶς προφυτεύσαντες
μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν
ἦν ὁ ταῦτα πράσσων. 200
ΗΛ. ὦ πασᾶν κείνα πλέον ἁμέρα
ἐλθοῦσ' ἐχθίστα δή μοι·
ὦ νὺξ, ὦ δείπνων ἀρρήτων
ἔκπαγλ' ἄχθη·
τοὺς ἐμὸς ἴδε πατὴρ 205

who, aware of the adulterous intercourse between Ægisthus and Clytæmnestra, had fearful anticipations of what would be the results. The preposition ἐν common to νόστοις and κοίταις. (Metre: spondaic anapæsts, cat. or acat. terminated v. 200 by an ithyphallic.)

195. κοίτη, *a convivial couch.* Cf. infr. 203. Neue compares Eur. Hippol. 743. κρῆναί τ' ἀμβρόσιαι χέονται Ζηνὸς μελάθρων παρὰ κοίταις.

196. οἱ, *him,* to be elicited from πατρῴαις. The hiatus is defended by epic practice, and by Trach. 648. ἃ δὲ οἱ φίλα δάμαρ, &c. W. Dindorf adds Æsch. Ag. 1147. περεβάλοντό οἱ πτεροφόρον δέμας, (to which hiatus Peile decidedly objects.) ὅτε οἱ, Herm. ex conject. Wund. Dind. (in Annot.) ὅτε σοι, libri. Gaisf. Neue.

Ib. ἀνταία. Cf. Peile ad Choeph. 175. Blomf. Gl. in Th. 890.

197. γενύων, *hatchet.* Infr. 484. ἀμφήκης γένυς. Phil. 1204. ξίφος ἢ γένυν.

Ib. ὡρμάθη, *motus est.* Neue.

198. δόλος ἦν ὁ φράσας. Schol.: δόλος ὁ φρασάμενος (*dictated, taught, inspired the thought*) τὴν ἑστίασιν, ἐν ᾗ ἀνῃρέθη.

Ib. ἔρος ὁ κτείνας. Haupt classes ἔρος among the many words and forms of words (such as ξεῖνος, αἰεὶ, κεῖνος, μοῦνος, Θρῆκες, μέσσος, τόσσον, πρόσσω, αὖτις and αὖτε, ζόη, πολιήτης, &c.) which the tragedians borrowed from their predecessors, the epic poets. Cf. Elmsl. ad Med. 149. 50.

198–9. δεινὰν—μορφάν. *Horrificam horrifice procreantes sceleris formam.* Herm. δεινὰν δεινῶς, as Phil. 166. στυγερὸν στυγερῶς, &c.

199. εἴτ' οὖν—εἴτε. Cf. infr. 560. Œd. T. 1049. For βροτῶν (τις), see Matth. §. 320, 3.

200. Neue compares Eur. Phœn. 1031. φόνιος, ἐκ θεῶν ὃς τάδ' ἦν ὁ πράξας. Cf. Wunder ad Antig. 239.

201. κείνα ἁμέρα, the day on which the murder previously hinted at by the chorus was committed. Cf. Matth. II. p. 773. See also Arist. Pac. 556, &c.

204. ἔκπαγλ' (Schol.: μεγάλα) ἄχθη. γρ. ἔκπαγλα πάθη.

205. 'τοὺς, i. e. ἃ δεῖπνα. Vid. Matth. §. 440.' Wund. (metre: dochmiac.)

θανάτους αἰκεῖς διδύμαιν χειροῖν,
αἳ τὸν ἐμὸν εἶλον βίον
πρόδοτον, αἵ μ' ἀπώλεσαν·
οἷς θεὸς ὁ μέγας Ὀλύμπιος
ποίνιμα πάθεα παθεῖν πόροι· 210
μηδέ ποτ' ἀγλαΐας ἀποναίατο
τοιάδ' ἀνύσαντες ἔργα.

ΧΟ. φράζου μὴ πόρσω φωνεῖν. ἀντ. γ'.
οὐ γνώμαν ἴσχεις, ἐξ οἵων
τὰ παρόντ' οἰκείας εἰς ἄτας 215
ἐμπίπτεις οὕτως αἰκῶς;
πολὺ γάρ τι κακῶν ὑπερεκτήσω,
σᾷ δυσθύμῳ τίκτουσ' ἀεὶ
ψυχᾷ πολέμους· τὰ δὲ τοῖς δυνατοῖς

206. θανάτους αἰκεῖς (plur. for singular often used, when *death by violence* is meant. Cf. Ell. in voc. and Monk's Alcest. 907). Trach. 1256. (Wund. ed.) αἰνοὺς θανάτους. For the word αἰκεῖς, cf. Griffiths ad Æsch. Prom. 472. αἰκεῖς, Herm. ἀεικεῖς, vulg.

Ib. διδύμαιν χειροῖν. Schol.: τῆς Κλυταιμνήστρας καὶ τοῦ Αἰγίσθου: part for the whole.

207–8. αἳ τὸν—πρόδοτον. Schol.: πάνυ περιπαθῶς· αἵτινες χεῖρες, αἳ ἀνελοῦσαι τὸν Ἀγαμέμνονα, τὸν ἐμὸν βίον ἀνεῖλον, καὶ προέδωκαν τοῖς ἐχθροῖς. Ellendt renders εἶλον, *irritum fecerunt*, πρόδοτον, *desertum et ope destitutum*.

210. ποίνιμα. On adjectives of this form, see Blomf. Gl. ad Ag. 395. The alliteration in this verse is worthy of notice.

211. ἀγλαΐας. Schol.: ἡδονῆς, δόξης. With ἀποναίατο (ἀπονίνημι, *commodum creo*: Med. *fructum capio*, Ell.) cf. Aj. 842. ὀλοίατο, Œd. T. 1274. γνωσοίατο, &c.

213. φράζου, *beware, be upon your guard.* Cf. infr. 383.

214. οὐ γνώμαν ἴσχεις, *do you not perceive, understand*: ἐξ οἵων sc. ἀγαθῶν.

215. οἰκείας, *of your own creation.* Aj. 260. οἰκεῖα πάθη, μηδενὸς ἄλλου παραπράξαντος. Ib. 919. Œd. C. 765. τὰ παρόντα, i. q. τὰ νῦν, *now.*

216. αἰκῶς, Herm. ἀεικῶς, vulg.

217. πολύ. Ellendt notices this as the only instance in Sophocles of πολὺς used *substantively* in the singular number. For τι, *ethicum*, see the same lexicographer in voc. τις V. 3, and cf. infr. 1275. Tr. 963. Aj. 1266.

218. δύσθυμος, *missmuthig, dejected, discontented.* Herm.

219. πολέμους, contentions, sc. with Ægisthus and Clytæmnestra.

219–20. I understand: τὰ δὲ (ἐριστὰ) τοῖς δυνατοῖς, *but contentions with the powerful,* οὐκ ἐριστὰ πλάθειν, *are contentions not to be approached:*

οὐκ ἐριστὰ πλάθειν. 220

ΗΛ. δεινοῖς ἠναγκάσθην, δεινοῖς·
ἔξοιδ', οὐ λάθει μ' ὀργά.
ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω
ταύτας ἄτας,
ὄφρα με βίος ἔχῃ. 225
τίνι γάρ ποτ' ἂν, ὦ φιλία γενέθλα,
πρόσφορον ἀκούσαιμ' ἔπος,

and much to the same effect, Wunder: *αὗται δὲ αἱ ἔριδες τοῖς δυνατοῖς οὐκ ἐρισταί εἰσιν, ὥστε πελάζειν αὐτοῖς.* Cf. Matth. §. 532, d. for infin. *ἐριστὰ*, gl. *μάχιμα. πλάθειν*, gl. *ἐρίζειν.*

220. *πλάθειν.* Suidas: *πλησιάζειν, προσπελάζειν.* Cf. Monk ad Alcest. 119.

222. *ὀργὰ* (*ἣν ὀργίζομαι*), *the vehement impulse by which I am borne along.*

223. On *ἀλλὰ γὰρ*, see infr. 595.

223–4. *οὐ σχήσω ταύτας ἄτας* (gl. *κρατήσω θλίψεις*), *I will not restrain these lamentations, which are so calamitous to me.* For *σχήσω*, cf. infr. 242. Elmsley's Heracl. 924.

225. *ὄφρα—ἔχῃ.* On the omission of the particle *ἂν*, see Hart. II. 292. Ellendt I. 124.

226–8. Wunder renders: *quis est enim, qui quidem recte sentiat, a quo opportunum verbum audiam?* and explains as a denial on the part of Electra, that any of those, with whom she is in the habit of living, can console her for her misfortunes. I differ at all times with sincere distrust from my learned predecessor, but this explanation does not appear to me to harmonize altogether with the context. The 'verbum opportunum,' which Electra wishes to hear, is, if I understand the passage correctly, a word which should fall in with and be suited to her own desperate purposes of revenge and grief:—and such a word she apparently thinks she ought to hear from a person who considers things as they belong to times and circumstances (*φρονοῦντι καίρια*). The language just addressed to her by the Chorus was any thing but a word of that description, and accordingly, whatever of affection may be implied in the terms *φιλία γενέθλα*, the word *παράγοροι* at v. 229. seems one of bitter irony. The resolute avowal of Electra in the verses which follow the use of that word, and the milder reply of the Chorus, concur, I think, in pointing out the above as a reasonable exposition of this somewhat difficult passage.

226. *τίνι γὰρ, from whom in sooth.* Cf. Ell. I. 337. Other passages will occur in which a similar sense must be given to the particle *γάρ.*

Ib. *τίνι* (Schol.: *παρὰ τίνος*) *ἀκούσαιμ' ἄν.* For *ἀκούειν* thus constructed with a dative, cf. Matth. §. 394, 3. Kühn. §. 585, 2. *Anm.* 4. Bernh. 77. Mus. Crit. 4. p. 535.

227. *πρόσφορον, suitable, befitting.* Cf. Peile ad Choeph. 693.

τίνι φρονοῦντι καίρια ;
ἄνετέ μ', ἄνετε, παράγοροι.
τάδε γὰρ ἄλυτα κεκλήσεται· 230
οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
ἀνάριθμος ὧδε θρήνων.

ΧΟ. ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ, ἐπῳδ'.
μάτηρ ὡσεί τις πιστὰ,
μὴ τίκτειν σ' ἄταν ἄταις. 235

ΗΛ. καὶ τί μέτρον κακότητος ἔφυ ; φέρε,
πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν ;
ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων ;
μήτ' εἴην ἔντιμος τούτοις,
μήτ', εἴ τῳ πρόσκειμαι χρηστῷ, 240
ξυνναίοιμ' εὔκηλος, γονέων

228. φρονοῦντι καίρια. Cf. Dissen ad Pind. Ol. III. 17.

230. κεκλήσεται. On κέκλημαι as a graver sort of circumlocution for εἰμὶ, see Ell. in voc. Monk ad Hipp. 2. Blomf. Gl. in Pers. 247. Schleusner in voc.

231. ἐκ καμάτων ἀποπαύσομαι. Cf. infr. 291. 987. Kühn. §. 513. *Anm.* 1.

232. ἀνάριθμος (*countless, without stint* or *measure*) θρήνων. Cf. Œd. T. 179. Tr. 247. Matth. §. 339. Kühn. §. 513. *Anm.* 3. ὧδε, *as you see.*

233. εὐνοίᾳ, *from good will.* Cf. Matth. §. 397. With ἀλλ' οὖν—γε, cf. infr. 1035. Antig. 84. Phil. 1305.

235. τίκτειν ἄταν (ἐπὶ) ἄταις. Cf. Aj. 866. Eur. Phœn. 1510. Matth. §. 403. *Obs.*

236. General meaning: And what compass or measure has this misfortune (κακότης, cf. Œd. C. 525.) that I should mourn over it by measure? Immeasurable misfortunes require immeasurable griefs. Cf. Peile ad Ch. 777.

237. ἐπὶ τοῖς φθιμένοις ἀμελεῖν = τῶν φθιμένων ἀμελεῖν. Cf. Matth. §. 348. *Obs.* 2. Ellendt in voc. ἐπὶ cum dat. 6.

238. ἔβλαστε, *prevailed as a custom.* Cf. infr. 1095.

240. εἴ τῳ πρόσκειμαι χρηστῷ. *If I am in the use or enjoyment of any blessing, benefit, advantage,* &c. Cf. infr. 1040. Wunder ad Œd. C. 1495. Antig. 1230.

241. ξυνναίοιμ' (gl. συνδιάγω) εὔκηλος, *may I quietly, securely dwell with,* i. e. *securely possess,* or *be partaker of that blessing.*

241–4. ἴσχουσα πτέρυγας γόων (*restraining the course of lamentation*) γονέων (*for my deceased parent*), ἐκτίμους (*so as that those lamentations should be a dishonour to him,* cf. sup. 18). And so Ellendt: ἴσχουσα πτέρυγας γόων ὥστε μὴ τιμᾶν τοὺς γονέας. With πτέρυγας γόων, compare Horsley's version and note on Hosea iv. 19.

ἐκτίμους ἴσχουσα πτέρυγας
ὀξυτόνων γόων.
εἰ γὰρ ὁ μὲν θανὼν γᾶ τε καὶ οὐδὲν ὢν 244
κείσεται τάλας,
οἱ δὲ μὴ πάλιν
δώσουσ' ἀντιφόνους δίκας,
ἔρροι τ' ἂν αἰδὼς
ἁπάντων τ' εὐσέβεια θνατῶν. 250

ΧΟ. ἐγὼ μέν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα
καὶ τοὐμὸν αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς
λέγω, σὺ νίκα. σοὶ γὰρ ἑψόμεσθ' ἅμα.

ΗΛ. αἰσχύνομαι μέν, ὦ γυναῖκες, εἰ δοκῶ
πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 255
ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,
σύγγνωτε. πῶς γὰρ ἥτις εὐγενὴς γυνή,
πατρῷ' ὁρῶσα πήματ', οὐ δρῴη τάδ' ἂν,
ἁγὼ κατ' ἦμαρ καὶ κατ' εὐφρόνην ἀεὶ
θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὁρῶ; 260

244. γᾶ, *mere ashes.* (Metre in this and preceding verse: dochmiac.)

248. ἀντιφόνους δίκας, *punishment in return for the murder which they committed.* Matthiæ compares Phil. 1154. ἀντίφονον στόμα (*a mouth which commits murder for previous murders*). metre: glycon.

249. ἔρροι τ' ἂν αἰδὼς, i. e. αἰδώς τ' ἂν ἔρροι. Ellendt suggests, that ἁπάντων εὐσέβεια are to be joined, and rendered *pietas qualiscunque.*

250. Metre: antispast. and penth. iamb.

251. τὸ σὸν σπεύδουσα, *pursuing your benefit,* cf. Matth. §. 423. Eur. Iph. in T. 579. (Markl. edit. with Porson's note.)

252. τοὐμὸν αὐτῆς. Cf. Blomf. ad Sept. cont. Theb. v. 629. Eur. Iph. A. 404. (Camb. ed.)

253. σὺ νίκα, *let your opinion have the preference;* and consequently detail your sorrows without reserve.

Ib. σοὶ γὰρ ἑψόμεσθ' ἅμα, *tibi comites nos addentes sequemur.* Ell. for ἅμα ἕσπεσθαι, unaccompanied by noun or pronoun, cf. Œd. T. 471. Aj. 814. For ἕσπεσθαι, with prep. cf. Tr. 563. ξὺν Ἡρακλεῖ ἑσπόμην.

255. πολλοῖσι θρήνοις, *on account of my continual lamentations.* By δυσφορεῖν Wunder understands *affliction,* Brunck *impotence* or *impatience* of mind. Cf. Æsch. Sept. c. Th. 780. ἐπ' ἄλγει δυσφορῶν, (*impatient on anguish.* Griff.)

260. θάλλοντα. Phil. 259. ἡ δ' ἐμὴ νόσος ἀεὶ τέθηλε κἀπὶ μεῖζον ἔρχεται.

ἦ πρῶτα μὲν τὰ μητρὸς, ἥ μ' ἐγείνατο,
ἔχθιστα συμβέβηκεν· εἶτα δώμασιν
ἐν τοῖς ἐμαυτῆς τοῖς φονεῦσι τοῦ πατρὸς
ξύνειμι, κἀκ τῶνδ' ἄρχομαι, κἀκ τῶνδέ μοι
λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
ὅταν θρόνοις Αἴγισθον ἐνθακοῦντ' ἴδω
τοῖσιν πατρῴοις, εἰσίδω δ' ἐσθήματα
φοροῦντ' ἐκείνῳ ταὐτὰ, καὶ παρεστίους
σπένδοντα λοιβὰς, ἔνθ' ἐκεῖνον ὤλεσεν, 270
ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
τὸν αὐτοέντην ἡμὶν ἐν κοίτῃ πατρὸς
ξὺν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεὼν

261. τὰ μητρὸς = ἡ μήτηρ. Cf. Matth. §. 285. Ellendt II. 226.

Ib. ἥ σ' ἐγείνατο. γείνασθαι, said of *mother*, Soph. Alcm. II. 2. (not in Dind.) of *father*, Aj. 1172. Œd. T. 1020, &c.

261–2. πρῶτα μὲν—εἶτα. Cf. Matth. §. 603. Hart. II. 404.

262. συμβέβηκεν. Here and Trach. 1152. nearly equivalent to ἐστί.

264–5. κἀκ τῶνδε—πέλει. General meaning: *and on them depends the supply of my wants or the reverse.* For omission of article before λαβεῖν, see Matth. §. 542. *Obs.* 1. Ellendt II. 243. For its insertion before τητᾶσθαι, cf. infr. 1023.

265. τητᾶν (τήτη = σπάνις), *to deprive.* Hes. Op. 406. Pind. Nem. X. 146. Œd. C. 1200. 1618.

266. ἡμέρας ἄγειν. Cf. Œd. T. 774.

267. Cf. Od. III. 304. Eur. El. 321. for fact, and observe changes in the verb ἴδω. εἰσίδω ad v. 268. ἴδω again ad v. 271.

268–9. ἐσθήματα φοροῦντ' ἐκείνῳ ταὐτά. Musgrave and Wunder understand of robes usually worn by monarchs, by Ægisthus as well as by Agamemnon: the Scholiast, of Ægisthus wearing the robes previously worn by Agamemnon himself. Euripides in his Electra (321.) is content to let Ægisthus wield the same sceptre as Agamemnon, and drive the same carriage as had belonged to him. For construction, cf. Matth. §. 385.

269. παρεστίους, *at the altar* or *hearth.*

271. τούτων, (i. e. Ægisthus and Clytæmnestra. Cf. infr. 361. τούτοις ὑπεικάθοιμι.) τὴν τελευταίαν, *the last, the greatest, the most intolerable.*

272. αὐτοέντην, Br. and Schol. αὐτοφόντην, libri. *the actual murderer.* Cf. Peile ad Ag. 1541. and see Schleusn. in voc. Œd. T. 107. τοὺς αὐτοέντας.

273. ξύν. For different opinions as to the usage of ξ and σ in this preposition, see Pors. ad Med. 11. Elmsley in Præf. Œd. R. p. 12. ad

ταύτην προσαυδᾶν τῷδε συγκοιμωμένην·
ἡ δ' ὧδε τλήμων, ὥστε τῷ μιάστορι 275
ξύνεστ', Ἐρινὺν οὔτιν' ἐκφοβουμένη·
ἀλλ', ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,
εὑροῦσ' ἐκείνην ἡμέραν, ἐν ᾗ τότε
πατέρα τὸν ἀμὸν ἐκ δόλου κατέκτανεν,
ταύτῃ χοροὺς ἵστησι καὶ μηλοσφαγεῖ 280
θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.
ἐγὼ δ' ὁρῶσ' ἡ δύσμορος κατὰ στέγας
κλαίω, τέτηκα, κἀπικωκύω πατρὸς
τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην

Bacch. 52. Herm. Præf. in Aj. p. 19. Ellendt in voc. Haupt. ad Trach. 567.

275. ἡ δ' ὧδε τλήμων, (Schol. τολμηρὰ, ἀναιδής.) *But she is so bold.* Monk (coll. Hippol. 280). See further Ellendt II. 992. ἡ δ', Schæf. ἥδ', vulg. For ὥστε, consult Ellendt in voc. 2. a.

Ib. μιάστορι, '*one that carries a curse with him,* whether as the perpetrator, or the avenger, of wickedness: hence both *an accursed person,* and the *minister of a curse.*' Peile ad Choeph. 923. Cf. Klausen's Theol. p. 56.

278. εὑροῦσα, *having calculated, having found by calculation.* (Æschin. 13, 41. Xen. Mem. II. 5, 5. πωλεῖν, ἀποδίδοσθαι τοῦ εὑρόντος, *to buy and sell at the calculator's price, however small.*) τότε, *in time past.* Aj. 650. κἀγὼ γὰρ, ὃς τὰ δεῖν' ἐκαρτέρουν τότε. Historians mention the 13th of Gamelion, as the actual day on which the assassination took place.

279. πατέρα τὸν ἀμόν. Cf. infr. 588. 1496. Phil. 1314. Matth. §. 149. *Obs.* 2. Note. Blomf. Gl. in Th. 413.

280–1. μηλοσφαγεῖ ἱρὰ ἔμμηνα, *offers a monthly sacrifice* (more particularly of sheep). Tr. 760. ταυροκτονεῖ βοῦς.

281. ἔμμηνα. Schol. κατὰ μῆνα. Neue compares Luc. de Paras. 15. αἱ πόλεις τὰς μὲν δι' ἔτους, τὰς δὲ ἐμμήνους ἑορτὰς διατελοῦσι. See also Cic. de Fin. II. 31. 101.

Ib. ἱρὰ, Θ. Wund. Dind. ἱερὰ, cod. Pal. ('quod sine idonea causa Wunderus in ἱρὰ mutavit.' Zick.)

282. ἡ δύσμορος. For Elmsley's opinion on metrical positions of this nature, see Ed. Rev. No. XXXVII. p. 73.

283. κλαίω. The opinions of various learned men on such forms as κλαίω, καίω, ἐλαία, κλάω, κάω, ἐλάα, will be found in Ellendt I. 961. He himself inclines to write κλαίω in the dialogue, κλάω in the choruses. Haupt, a recent writer, may also be consulted on the subject.

284. τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην, *a feast bearing the name of Agamemnon: the wretched Agamemnonian feast.* Neue compares Eur. Or. 999. τά τ' ἐπώνυμα δεῖπνα Θυέστου. Dindorf and Ellendt render ἐπωνομασμένην, *famosam.* On the article to δυστάλαιναν, see Ellendt II. 250.

αὐτὴ πρὸς αὑτήν· οὐδὲ γὰρ κλαῦσαι πάρα 285
τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.
αὕτη γὰρ ἡ λόγοισι γενναία γυνὴ
φωνοῦσα τοιάδ' ἐξονειδίζει κακά·
ὦ δύσθεον μίσημα, σοὶ μόνῃ πατὴρ
τέθνηκεν, ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290
κακῶς ὄλοιο, μηδέ σ' ἐκ γόων ποτὲ
τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.
τάδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς
ἥξοντ' Ὀρέστην, τηνικαῦτα δ' ἐμμανὴς
βοᾷ παραστᾶσ'· οὐ σύ μοι τῶνδ' αἰτία; 295
οὐ σὸν τόδ' ἐστὶ τοὔργον, ἥτις ἐκ χερῶν
κλέψασ' Ὀρέστην τῶν ἐμῶν ὑπεξέθου;
ἀλλ' ἴσθι τοι τίσουσά γ' ἀξίαν δίκην.
τοιαῦθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας

286. ἡδονὴν φέρει, *receives for itself as a pleasure.* (φέρει for φέρεται, as frequent in Sophocl.) For sentiment the Scholiast compares Æschylus: οἵ τε στεναγμοὶ τῶν πόνων ἐρείσματα.

287. λόγοισι γενναία. Schol. εὐγενὴς λόγοις καὶ οὐ πράξεσι.

288. τοιάδ'—κακὰ, *utters reproaches to this effect.* Phil. 382. κἀξονειδισθεὶς κακά.

289. δύσθεον μίσημα. Cf. Blomf. Gl. in Sept. c. Th. 170. Monk's Hippol. 408. Peile and Blomf. ad Ag. 1054. (Parodied according to the Scholiast in the 'Garytades' of Aristophanes.)

290. ἐν πένθει. Inf. 847. τὸν ἐν πένθει.

291–2. ἐκ γόων ἀπαλλάττειν. Cf. Matth. §. 353. *Obs.* 1. sup. 231.

292–3. κλύῃ—ἥξοντ' Ὀρέστην. Cf. Matth. §. 548. For πλὴν, with a verb finite, and the whole sentence as it were suspended on it, cf. infr. 426. Phil. 710. Œd. C. 1643. Tr. 41. Œnom. V. 2. (424 D.)

294. τηνικαῦτα δέ. With δὲ thus following what is called the *protasis circumstantialis*, cf. Œd. T. 1267. ἐπεὶ δὲ γῇ ἔκειτο τλήμων, δεινὰ δ' ἦν τἀνθένδ' ὁρᾶν. Cf. sup. 27.

297. ὑπεξέθου, *secretly removed.*

298. ἴσθι—τίσουσα, *know that you will pay.* Matth. §. 548, 2. Blomf. Gl. in Ag. 1660. The particle γε, as Ellendt observes, ought to have been placed after ἀξίαν or δίκην. For numerous other examples of this particle *in hyperbato*, or out of its right position, see the same lexicographer, I. 349.

299. τοιαῦθ' ὑλακτεῖ. Schol. ἐμμανῶς καὶ ἀναιδῶς βοᾷ, ὡς κύων. Eur. Alc. 760. ἄμουσ' ὑλακτῶν. F. Jacobs compares Anthol. Pal. V. 106. γραῖα, φίλη θρέπτειρα, τί μου προσιόντος ὑλακτεῖς; cf. Peile ad Ag. 1602.

ὁ κλεινὸς αὐτῇ ταὐτὰ νυμφίος παρὼν, 300
ὁ πάντ' ἄναλκις οὗτος, ἡ πᾶσα βλάβη,
ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.
ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' ἀεὶ
παυστῆρ' ἐφήξειν ἡ τάλαιν' ἀπόλλυμαι.
μέλλων γὰρ ἀεὶ δρᾶν τι τὰς οὔσας τέ μου 305
καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,
οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἔν τοι κακοῖς
πολλή γ' ἀνάγκη κἀπιτηδεύειν κακά.

299. σὺν δέ. Cf. infr. 746. Aj. 959. 1288. Bernhardy, p. 197.

300. ὁ κλεινὸς &c. On the indignation and sarcasm expressed by this mode of construction, see Matth. §. 276. ταὐτὰ, Blomf. e conject. ταῦτα, libri.

301. πάντ' ἄναλκις. Œd. T. 1197. πάντ' εὐδαίμων. Aj. 911. πάντ' ἄϊδρις. For numerous other examples, see Lobeck ad Aj. 1415. With the word ἄναλκις, cf. Od. III. 310. (ἀνάλκιδος Αἰγίσθοιο) Æsch. Prom. 868. Ag. 1224. Pind. Ol. I. 130, &c.

Ib. ἡ πᾶσα βλάβη (*merum scelus*, Wund.) Phil. 622. κεῖνος, ἡ πᾶσα βλάβη. 927. πᾶν δεῖμα. Theoc. III. 18. πᾶν λίθος. Cf. Monk's Hippol. 680.

302. τὰς μαχὰς ποιούμενος, *suas pugnas*, quascunque facit. Ell. The learned lexicographer has made an elaborate attempt to establish *middle senses* to ποιεῖσθαι, but, as Passow observes, the middle senses found for ποιεῖσθαι are frequently very far fetched, often entirely fail, and that in fact there is frequently no difference between the active and middle verb. With τὰς μαχὰς ποιούμενος, cf. Antig. 190. τοὺς φίλους ποιούμεθα.

303–4. Ὀρέστην προσμένουσ' ἐφήξειν. Pind. Pyth. III. 28. οὐδ' ἔμειν' ἐλθεῖν τράπεζαν νυμφίαν. Cf. Matth. §. 537.

305. μέλλων ἀεὶ δρᾶν τί. With perpetual intimations that he is about to do something of importance.

305–6. τὰς οὔσας τε μου καὶ τὰς ἀπούσας ἐλπίδας, *my present and past hopes*. Wunder compares Eur. El. 564. where Electra being recommended to pray to the gods, replies, τί τῶν ἀπόντων ἢ τί τῶν ὄντων πέρι; See also ad Antig. 1109. and Peile ad Ch. p. 300. On εἰμὶ for πάρειμι, cf. infr. 1498.

306. διέφθορεν. For the transitive sense, Neue refers to Buttm. §. 114. Ellendt to Lob. ad Phryn. p. 160.

308. ἐν κακοῖς, *in times of calumity*. ἔν τοι, Herm. Wund. Dind. ἐν τοῖς, libri. Gaisf. Neue.

309. ἐπιτηδεύειν κακὰ sc. ἐπιτηδεύματα, *to be sinful in our practices and* [h] *habits*. (The figure of speech, by which the word κακὰ expresses two

h With this sense of the Greek word ἐπιτηδεύματα, Horsley in his Notes to Hosea (V. 4.) compares the Hebrew word מַעֲלָלִים.

ΧΟ. φέρ' εἰπὲ, πότερον ὄντος Αἰγίσθου πέλας 310
λέγεις τάδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων ;
ΗΛ. ἦ κάρτα. μὴ δόκει μ' ἂν, εἴπερ ἦν πέλας,
θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.
ΧΟ. ἦ κἂν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους
τοὺς σοὺς ἱκοίμην, εἴπερ ὧδε ταῦτ' ἔχει. 315
ΗΛ. ὡς νῦν ἀπόντος, ἱστόρει, τί σοι φίλον.
ΧΟ. καὶ δή σ' ἐρωτῶ. τοῦ κασιγνήτου τί φῂς,

such different meanings in the same sentence, the grammarians call πλοκή.)

Ib. πολλή γ' ἀνάγκη, pauci libri, Br. Herm. Gaisf. Ell. (whom see in voc. ἀνάγκη.) πολλή 'στ' ἀνάγκη, La. a sec. man. Wund. Dind. Neue. ἐπιτηδεύειν i. q. θεραπεύειν. Ell.

310–11. πότερον—ἤ. For numerous examples of this construction, see Ell. in voc. ἤ.

312. ἦ κάρτα sc. βεβῶτος—λέγω. On κάρτα with verb expressed, cf. infr. 1278. Trach. 412. With verb understood, and ἦ or καὶ preceding or omitted, cf. Œd. Col. 65. καὶ κάρτα (ναίουσι), τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι. 301. καὶ κάρθ' (sc. φροντίδ' ἕξει), ὅταν περ τοὔνομ' αἴσθηται τὸ σόν. Antig. 659. εἰ γὰρ δὴ τά γ' ἐγγενῆ φύσει ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους.

313. ἂν θυραῖον οἰχνεῖν, *would have quitted the house*, would have been at the house gate. On the gender of the word θυραῖον, cf. Phil. 157, and see Blomf. ad Ag. 1022. On ἂν οἰχνεῖν, cf. Ell. I. p. 121.

Ib. τυγχάνει. Cf. Scholefield ad Pors. Hec. 782. Eur. Iph. Aul. 639. (Cambridge edit.) Matth. §. 553. *Obs.* 1. Elmsl. in Mus. Crit. I. 351. Wund. ad Aj. 9.

314. ἦ κἂν, La sec. Wund. ἦ δ' ἂν, La. prim. Dind. (Monk objecting to ἦ κἂν, proposes ἦ τ' ἂν, i. e. ἦ τοι ἄν: but cf. infr. 1279.)

314–15. ἐς λόγους ἱκέσθαι τινὶ s. τινὸς, *to converse with.*

316. ὡς νῦν ἀπόντος. 'cum *genitivo absoluto* ὡς *causam faciendi* indicat, qua quis alius moveri possit:' Ell. Cf. Phil. 884. Œd. T. 11. 145. Tr. 394. &c.

Ib. τι. 'This τις appears to be used for the relative ὅστις.' Matth. §. 488. *Obs.* 'erravit Matthiæus: sensus hic est: *quære ex me*, id est *dic, quid tibi placeat ex me comperire.* Wund. Bernhardy (p. 443.) compares Eur. Phaeth. αἰτοῦ τί χρῄζεις. Menand. inc. 10. εὖξαι τί βούλει. Dindorf also considering τι = ὅ τι, refers to Œd. T. 1144. Ellendt translates ἱστόρει, *licet ex me comperias.* Cf. Schleusn. in voc.

317. καὶ δή. *Jam, jamjam, commodum.* Wund. *Jam vero, atque jam.* Ell. The present example seems rather to come under those, which Hartung (I. 255.) explains by *sogleich, unverzuglich*, implying *instantaneousness, absence of dilatoriness.*

Ib. τοῦ κασιγνήτου. The Scholiast understands περί. Cf. Kühn. §. 528. f. Bernhardy, p. 152. Wunder ad Phil. 434. Aj. 1208. Iph. Aul. 1013. (Camb. edit.)

ἥξοντος, ἢ μέλλοντος, εἰδέναι θέλω.
ΗΛ. φησίν γε· φάσκων δ' οὐδὲν ὧν λέγει ποιεῖ.
ΧΟ. φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πράσσων μέγα. 320
ΗΛ. καὶ μὴν ἔγωγ' ἔσωσ' ἐκεῖνον οὐκ ὄκνῳ.
ΧΟ. θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.
ΗΛ. πέποιθ', ἐπεί τἂν οὐ μακρὰν ἔζων ἐγώ.
ΧΟ. μὴ νῦν ἔτ' εἴπῃς μηδέν· ὡς δόμων ὁρῶ
τὴν σὴν ὅμαιμον ἐκ πατρὸς ταὐτοῦ φύσιν 325
Χρυσόθεμιν ἔκ τε μητρὸς ἐντάφια χεροῖν
φέρουσαν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις

318. ἥξοντος ἢ μέλλοντος. (Schol. βραδύνοντος) Cf. Matth. §. 569.

319. φησίν γε· φάσκων δ' (*but though repeatedly declaring*). On the difference between φάσκω and φημὶ, see Blomf. Gl. ad Ch. 87, and cf. Elmsl. ad Eur. Heracl. 903.

320. πράσσων. Schol. ἐπιχειρῶν πράττειν. So Œd. T. 1454. οἵ μ' ἀπωλλύτην (*purposed my destruction*). Œd. C. 993. κτείνοι, *wished to kill.* Arist. Pac. 212. ποιούντων, i. e. ποιεῖν ἐπιθυμούντων. Cf. Markl. ad Eur. Suppl. 324.

320. ὀκνεῖν. 321. ὄκνῳ. Cf. Matth. §. 24, 25.

322. ἀρκεῖν = ἐπαρκεῖν. Cf. Œd. C. 262.

323. ἐπεί τἂν. Schol. ἐπεί τοι ἂν· εἰ μὴ ἐθάρρουν. Ell. εἰ μὴ ἐσθλὸς ἔφυ, (whom see generally on the silence of the *protasis conditionalis.* I. 111. I. 638.) Peile ad Ag. 988. explains by the more usual ἀποσιώπησις, ἄλλως. On τἂν, i. e. τοι ἂν, cf. Trach. 279. Blomf. ad Sept. c. Th. 179.

Ib. ἔζων ἂν, *viverem,* non *vixissem.* Herm. Wund. Neue. οὐ μακρὸν ἔζων, *non tam diu vixissem.* Dind.

324. δόμων, i. e. ἐκ δόμων. Cf. Matth. §. 354. ζ. Kühn. §. 512. Bernh. p. 137. Elms. ad Eur. Bacch. 636. Wund. ad Phil. 605. With μὴ νῦν, cf. infr. 616.

325. φύσιν, *origin.* Cf. infr. 1125. Supply οὖσαν after ἐκ πατρὸς ταὐτοῦ. Cf. Neue ad Aj. 760. Wunder ad Aj. 1231. On the omission of article, see Ell. II. 244.

326. ἐντάφια, *sepulchral offerings.* At v. 405. termed ἔμπυρα; v. 931. κτερίσματα.

Ib. ἔκ τε μητρός. With this legitimate place of τε after a preposition, cf. infr. 599. 982. Phil. 185. 468. 700. 1294. Œd. T. 20. 33. &c. &c. For a single aberration, see Phil. 1312.

327. τοῖς κάτω. Aj. 865. τὰ δ' ἄλλ' ἐν Ἅιδου τοῖς κάτω μυθήσομαι. Antig. 75.

Ib. νομίζεται. gl. κατὰ νόμον ἐστί. Cf. Peile ad Ag. 1009.

328–9. τίν' αὖ σὺ τήνδε—φωνεῖς φάτιν; *what language is this which you have but just now been uttering?* For this sense of τήνδε, cf. Ellendt in voc. ὅδε, 2. c. who compares Phil.

ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν ;
κοὐδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά ;
καίτοι τοσοῦτόν γ' οἶδα κἀμαυτὴν, ὅτι
ἀλγῶ 'πὶ τοῖς παροῦσιν, ὥστ' ἂν, εἰ σθένος
λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.
νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένῃ δοκεῖ, 335
καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή.
τοιαῦτα δ' ἀλλὰ καὶ σὲ βούλομαι ποιεῖν.
καίτοι τὸ μὲν δίκαιον, οὐχ ᾗ 'γὼ λέγω,
ἀλλ' ᾗ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340

ΗΛ. δεινὸν σέ γ' οὖσαν πατρὸς οὗ σὺ παῖς ἔφυς,
κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν.

1045. βαρεῖαν ὁ ξένος φάτιν τήνδ' εἶπε. With τίνα—τήνδε, cf. infr. 388; and with φωνεῖν φάτιν, cf. infr. 1213. προσφωνεῖν φάτιν. ἐλθοῦσα serves merely to swell the phraseology.

328. πρὸς θυρῶνος ἐξόδοις is nearly equivalent to πρὸ πυλῶν, implying that part of the *atrium* or *fore-court*, where the gate afforded the means of going into the public street. Cf. Passow in θυρών.

330. θέλεις=δύνασαι. Cf. Tr. 452. Schleusner in voc. δύναμαι.

331. θυμῷ ματαίῳ χαρίζεσθαι (*to indulge your perverseness*) κένα (*uselessly*). For the latter word Neue compares Ant. 59. 493. Œd. C. 259. Phil. 52.

333–4. On ὥστε placed with a potential optative, and accompanied by ἂν, cf. Aj. 213. On the double ἂν, cf. Hart. II. 325. Kühn. §. 458, 1.

334. οἷ' αὐτοῖς φρονῶ, *what is my disposition towards them.*

335. ὑφειμένῃ. Schol. μὴ ὅλον τὸ ἱστίον ἀναπετασάσῃ. Cf. Elmsl. ad Med. 273. Monk ad Alcest. 540.

336. General meaning: And not to wear an appearance as if I were about to inflict a hurt without actually doing it. For δρᾶν τι, cf. sup. 305. Tr. 160.

337. δ' ἀλλά. When δὲ and ἀλλὰ are in juxtaposition, ἀλλὰ is an adverb, and is to be connected with the words which follow. Ell. I. 396.

338. ᾗ. Cf. Œd. C. 1630. Tr. 553. 679.

339. εἴ με δεῖ, *si me vis.* Neue. who compares Lucian Hermot. εἴ γέ με δεῖ λέγειν τἀληθές. Cf. infr. 1037.

340. τῶν κρατούντων. Cf. infr. 396. 1014. Markl. ad Eur. Suppl. 18. For sentiment, cf. Antig. 63–4.

341. δεινὸν σέ γ' οὖσαν, Monk. Bl. δεινόν γέ σ' οὖσαν, Wund. Dind. For sentiment, cf. Trach. 1064.

342. τῆς τικτούσης, *quæ peperit.* Œd. T. 118. 437. Ant. 319. Neue. ἡ τίκτουσα non est, *quæ peperit*, sed

ἅπαντα γάρ σοι τἀμὰ νουθετήματα
κείνης διδακτὰ, κοὐδὲν ἐκ σαυτῆς λέγεις.
ἔπειθ' ἑλοῦ γε θάτερ', ἢ φρονεῖν κακῶς, 345
ἢ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν·
ἥτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις
σθένος, τὸ τούτων μῖσος ἐκδείξειας ἂν,
ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης
οὔτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέπεις. 350
οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;
ἐπεὶ δίδαξον, ἢ μάθ' ἐξ ἐμοῦ, τί μοι
κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων;
οὐ ζῶ; κακῶς μέν, οἶδ'· ἐπαρκούντως δέ μοι·

quæ parit, i. e. parens. Wund. Cf. infr. 533. Wund. ad Antig. 239. Ell. II. 220. The word seems to be here used contumeliously. Cf. infr. 366.

Ib. μέλειν (Schol. φροντίζειν), *have a care for*. Aj. 689. μέλειν μὲν ἡμῶν. (where see Lobeck.) Æsch. Ag. 373. οὐκ ἔφα τις θεοὺς βροτῶν ἀξιοῦσθαι μέλειν. Cf. Blomf. Gl. ad Prom. 3.

343. σοι τἀμὰ νουθετήματα, *your chidings of me*. So Œd. C. 332. σῇ προμηθίᾳ, *from anxiety on your account*. Ib. 1413. ἡ ἐμὴ ὑπουργία, *the services rendered to me*, &c. Cf. Matth. §. 466, 2. Peile ad Ag. 218. For instances of the pronoun similarly used in the Greek and Hebrew Scriptures, cf. Rose in Parkhurst's Greek Lexic. sub voc. καύχησις.

344. κείνης διδακτὰ, *are suggested by her*. Cf. Matth. §. 345. Kühn. §. 516. Anm. 3.

345. ἔπειτα, *therefore*. Matth. §. 603.

Ib. θάτερα, Attic for θάτερον.

Ib. φρονεῖν κακῶς, *to be of unsound mind*.

346. ἢ φρονοῦσα (i. e. εὖ φρονοῦσα, *being of sound mind*) τῶν φίλων (Agamemnon sc.) μὴ μνήμην ἔχειν. Cf. Kühn. §. 675, 2.

Ib. μὴ μνήμην ἔχειν. Ellendt observes that a far better construction would have been, μνήμην μὴ ἔχειν. For μὴ *in hyperbato*, cf. infr. 1483, and more largely, Phil. 67.

349. πατρὶ τιμωρουμένης. Cf. infr. 399. As Sophocles uses the middle verb in these two instances, so he uses the active verb, Œd. T. 136. γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.

350. οὔτε ξυνέρδεις (*not only do you not cooperate with*), τήν τε δρῶσαν (*but* &c.). Other instances of οὔτε—τε occur infr. 1078. Phil. 1321. 1363. Œd. T. 652. Œd. C. 1397. Ant. 763. ἐκτρέπεις. Schol.: ἀποτρέπεις.

351. *Does not this manifest cowardice as well as wickedness?* ἔχει perhaps for παρέχει. Cf. infr. 1286. &c.

352. ἐπεὶ δίδαξον. Cf. Œd. C. 969, and Pass. in voc.

354. ἐπαρκούντως. Cf. Blomf. Gl. in Pers. 480. δέ μοι, Gaisf. Wund. Dind. δ' ἐμοὶ, Pors. (Advv. p. 209.)

λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355
τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
σὺ δ' ἡμὶν ἡ μισοῦσα μισεῖς μὲν λόγῳ,
ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.
ἐγὼ μὲν οὖν οὐκ ἄν ποτ', οὐδ' εἴ μοι τὰ σὰ
μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδᾷς, 360
τούτοις ὑπεικάθοιμι· σοὶ δὲ πλουσία
τράπεζα κείσθω καὶ περιρρείτω βίος.
ἐμοὶ γὰρ ἔστω τοὐμὲ μὴ λυπεῖν μόνον
βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.
οὐδ' ἂν σύ, σώφρων γ' οὖσα. νῦν δ' ἐξὸν πατρὸς 365
πάντων ἀρίστου παῖδα κεκλῆσθαι, καλοῦ

355. λυπῶ τούτους. sc. Ægisth. and Clytæmn.

355–6. τῷ τεθνηκότι τιμὰς προσάπτειν. Infr. 431. τούτων—τύμβῳ προσάψῃς μηδέν.

356. ἐκεῖ, *there*, i. e. *apud inferos*. Instances of this euphemism abound in the Greek Tragedians. Aj. 855. Eur. Med. 1073, &c. &c. Cf. Blomf. Gl. in Ch. 353.

357. ἡ μισοῦσα. Cf. sup. 300. ἡμῖν redundant or dat. ethic. On the metrical position of μισεῖς μέν, see Ed. Rev. XXXVII. p. 81.

360. δῶρα, *benefits*. Phil. 117. ὡς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.

362. σοὶ περιρρείτω βίος, *let the things which life requires overflow to you*.

363. τοὐμὲ μὴ λυπεῖν. Of three interpretations given by the scholiasts, Heath, Hermann, Gaisford, Wunder and Dindorf adopt the second: 'Let this be my only food, viz. that I am not obnoxious to myself, by being compelled to obey the murderers of my father.' But Electra has her father so much in her thoughts throughout the speech, that Kayser's adoption of the third scholium (τοῦ μὴ λυπεῖν τὸν πατέρα) deserves notice. 'If I am not deceived,' says K., 'λυπεῖν is to be taken absolutely: "may this be to me in place of affluent food, that I do not annoy (my father)."' Brunck, referring to v. 355, ingeniously reads: τοὐμέ νιν (*them*, i. e. Ægisth. and Clytæm.) λυπεῖν. Monk favours Erfurdt's correction, λυποῦν: a correction to which Kayser justly objects, 'why should Electra tell us, that she is content with food not unpleasant to her?'

365. οὐδ' ἂν σύ. On omission of verb, when easily supplied from the context, see Ellendt I. 114. Matth. §. 599. 4.

365–6. ἐξὸν παῖδα κεκλῆσθαι. 'ἔξεστι has generally the dative of the person, as Soph. Aj. 1328, but El. 365. acc. and inf. as Eur. Alc. 482. 479.' Matth. §. 537. For quantity in κεκλῆσθαι, see Pors. Or. 64. Elmsley's Rev. of Hermann's Suppl. v. 296, and cf. infr. 1193.

366–7. καλοῦ τῆς μητρός. On the general tendency of the Sophoclean

τῆς μητρός· οὕτω γὰρ φανεῖ πλείστοις κακὴ,
θανόντα πατέρα καὶ φίλους προδοῦσα σούς.
ΧΟ. μηδὲν πρὸς ὀργὴν, πρὸς θεῶν· ὡς τοῖς λόγοις
ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370
τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.
ΧΡ. ἐγὼ μὲν, ὦ γυναῖκες, ἠθάς εἰμί πως
τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτὲ,
εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὸν
ἥκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375
ΗΛ. φέρ' εἰπὲ δὴ τὸ δεινόν. εἰ γὰρ τῶνδέ μοι
μεῖζόν τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.
ΧΡ. ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.
μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,
ἐνταῦθα πέμψειν ἔνθα μήποθ' ἡλίου 380
φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ
στέγῃ, χθονὸς τῆσδ' ἐκτὸς, ὑμνήσεις κακά.
πρὸς ταῦτα φράζου, κἀμὲ μή ποθ' ὕστερον
παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν.

times to undervalue the *mother* in comparison with the *father*, the present editor had occasion to enter largely in his 'Frogs of Aristophanes.' Neue quotes Eur. El. 937. κἀκείνους στυγῶ τοὺς παῖδας, ὅστις τοῦ μὲν ἄρσενος πατρὸς οὐκ ὠνόμασται, τῆς δὲ μητρὸς ἐν πόλει.

369. πρὸς ὀργὴν, *angrily*. Infr. 464. πρὸς εὐσέβειαν, *piously*. Cf. Matth. §. 591, ε.

371. πάλιν, *on her side*. Œd. T. 619. ταχὺν δεῖ κἀμὲ βουλεύειν πάλιν.

372. ἠθὰς, gl. συνήθης.

373. ἐμνήσθην, *mentioned the thing*.

375. σχήσει, *restrain*. Schol.: ἐφέξει, κωλύσει.

376. τῶνδε, *these evils with which I am oppressed*. Elmsl. (Ed. Rev. XXXVII. p. 79.) proposes, for metrical purposes, εἰ δὲ τῶνδέ μοι.

380. ἔνθα—προσόψει, *ubi nunquam aspicias*. Matth. §. 608, 5. See also Kühn. §. 571. Anm. 3. §. 712, 2. Hart. II. 114.

381. κατηρεφεῖ. Schol.: κατεσκεπασμένῃ, σκοτεινῇ. Cf. Antig. 884, &c.

382. ὑμνήσεις κακά. Œd. T. 1275. τοιαῦτ' ἐφυμνῶν (Schol.: ἀνοιμώζων). Cf. Æsch. Sept. c. Th. 6. Eur. Med. 423. Troad. 385. Ruhnk. Tim. Lex. Plat.

383. πρὸς ταῦτα φράζου, *be cautious therefore*, or *consider therefore accordingly*. Matth. §. 591, β. Blomf. Gl. in Pr. 1065.

384. παθοῦσα, strongly emphatic.

Ib. ἐν καλῷ = καλὸν = ἔγκαιρον,

ΗΛ. ἦ ταῦτα δή με καὶ βεβούλευνται ποιεῖν ; 385
ΧΡ. μάλισθ', ὅταν περ οἴκαδ' Αἴγισθος μόλῃ.
ΗΛ. ἀλλ' ἐξίκοιτο τοῦδέ γ' οὕνεκ' ἐν τάχει.
ΧΡ. τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον ;
ΗΛ. ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.
ΧΡ. ὅπως πάθῃς τί χρῆμα ; ποῦ ποτ' εἶ φρενῶν ; 390
ΗΛ. ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγω.
ΧΡ. βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις ;
ΗΛ. καλὸς γὰρ οὑμὸς βίοτος ὥστε θαυμάσαι.
ΧΡ. ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.
ΗΛ. μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακήν. 395
ΧΡ. ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.
ΗΛ. σὺ ταῦτα θώπευ'· οὐκ ἐμοὺς τρόπους λέγεις.
ΧΡ. καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.

Schol. Cf. Matth. §. 577. Schleusner in voc. ἐν, 29. Iph. Aul. 1002. (Camb. edit.)

385. ἦ—καὶ, *num revera?* Ell. who observes that the Germans use their word *auch* in the same way. Eur. Or. 1324. ἦ τοῦδ' ἕκατι καὶ βοὴ κατὰ στέγας ;

387. ἐξίκοιτο, *let him come*, τοῦδέ γ' οὕνεκα, *as far as this matter is concerned.* Cf. infr. 787. Phil. 774. Blomf. Gl. in Pers. 343.

388. τίνα—τόνδε λόγον. Cf. sup. 328. Trach. 184. With ἐπηράσω, cf. Œd. T. 634. τί τὴν ἄβουλον στάσιν γλώσσης ἐπήρασθ'; Demosth. 302, 13. πολλοὺς καὶ θρασεῖς ἐπαιρόμενος λόγους.

390. ποῦ ποτ' εἶ φρενῶν ; *are you in your right mind?* Cf. Matth. §. 324. Ell. II. 247. Eur. Hipp. 1016. κοὐδαμοῦ μὲν ἦν φρενῶν.

391. ὡς προσωτάτω, *as far distant as possible.*

392. μνείαν. On the elongation of the last syllable, see Mus. Crit. VI. 312.

393. ὥστε θαυμάσαι. Infin. act. for pass. (Matth. §. 535. *Obs.*), or with Neue supply τινά. On the ironical καλὸς, cf. Peile ad Ch. 680.

394. εἴ γε, *certe si.* Ell. I. 497. Cf. Hart. I. 396. After ἀλλ' ἦν ἂν, supply καλός.

396. τοῖς κρατοῦσι δ' (ἐκδιδάσκω) εἰκαθεῖν. Cf. Trach. 1177. For accent to εἰκαθεῖν, see Elms. ad Med. 186, and far more largely Ellendt in voc. εἰκαθεῖν, Dind. εἰκάθειν, Wund.

397. ταῦτα=οὕτως, ὧδε. Cf. Matth. §. 471, 13, cf. infr. 1180. On the word θωπεύειν, see Griffiths ad Æsch. Pr. 937.

398. μὴ 'ξ ἀβουλίας πεσεῖν (infr. 429. ἀβουλίᾳ πεσεῖν). Ellendt (II. 93.) observes: 'cave μὴ πεσεῖν componas. Hoc dicit, *pulchrum esse, si cui fatale sit ut cadat, certe non imprudentia cadere*' (where see other examples of μὴ joined according to the learned lexicographer with a substantive).

ΗΛ. πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι.
ΧΡ. πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει. 400
ΗΛ. ταῦτ' ἐστὶ τἄπη πρὸς κακῶν ἐπαινέσαι.
ΧΡ. σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;
ΗΛ. οὐ δῆτα. μήπω νοῦ τοσόνδ' εἴην κενή.
ΧΡ. χωρήσομαί τἄρ', οἷπερ ἐστάλην ὁδοῦ.
ΗΛ. ποῖ δ' ἐμπορεύει; τῷ φέρεις τάδ' ἔμπυρα; 405
ΧΡ. μήτηρ με πέμπει πατρὶ τυμβεῦσαι χοάς.
ΗΛ. πῶς εἶπας; ἦ τῷ δυσμενεστάτῳ βροτῶν;
ΧΡ. ὃν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.
ΗΛ. ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρεσεν;
ΧΡ. ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί. 410
ΗΛ. ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν.
ΧΡ. ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;
ΗΛ. εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.

399. τιμωρούμενοι. For gender, cf. Matth. §. 436, 4. Kühner (§. 430, c.) compares Trach. 491. Aj. 266. Eur. Iph. Aul. 828. Arist. Eccl. 30. See also Bernh. p. 429. For sense in middle voice, cf. sup. 349.

400. συγγνώμην ἔχει, *grants pardon.* In Trach. 328. *receives pardon.* Cf. Monk's Hippol. 116. On δὲ, used in answers direct or indirect, cf. Trach. 729. Aj. 1141. 1150.

401. Schol.: κακῶν ἐστιν ἐπαινέσαι ταῦτα τὰ ἔπη. For preposition, cf. Aj. 319. Matth. §. 316, d. *Obs.*

402. συναινέσεις, *approve, assent to.* Cf. Blomf. Ag. 468.

403. μήπω for μήποτε. Soph. Ter. X. (520, D.) μήπω μέγ' εἴπῃς, πρὶν τελευτήσαντ' ἴδῃς. Cf. Pors. ad Hec. 1260, and cf. οὔπω for οὔποτε ad Œd. T. 594.

404. οἷπερ—ὁδοῦ. Cf. Matth. §. 324. τἄρ', i. e. τοι ἄρα.

405. ἔμπυρα. Schol.: σπονδάς. τῷ, i. e. τίνι.

406. χοὰς τυμβεύειν, *to pour out a funeral offering to a person on his grave.* Pass. Antig. 901. κἀπιτυμβίους χοὰς ἔδωκε. Cf. Eur. Orest. 115. For construction, see infr. 686.

409. ἐκ τοῦ=ὑπὸ τοῦ, *by whom.* Matth. §. 362. Cf. Iph. Aul. 635. (Camb. ed.) For τοῦτο read τόδ'. Cf. Elms. in Ed. Rev. XXXVII. p. 79.

410. δοκεῖν ἐμοί. Cf. Matth. §. 545. Blomf. ad Pers. v. 251.

411. συγγένεσθε, *assist me, be with me* (cf. Æsch. Ch. 30–45), ἀλλὰ νῦν, *now at least.* Cf. Ant. 552. Hart. II. 41.

412. θάρσος, *cause for confidence.* περὶ τοῦ τάρβους, *in reference to this terror of which you have just spoken.*

413. εἴποιμ' ἄν. Ed. Rev. XXXVII. p. 80.

ΧΡ. ἀλλ' οὐ κάτοιδα, πλὴν ἐπὶ σμικρὸν φράσαι.
ΗΛ. λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι 415
ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.
ΧΡ. λόγος τις αὐτήν ἐστιν εἰσιδεῖν πατρὸς
τοῦ σοῦ τε κἀμοῦ δευτέραν ὁμιλίαν
ἐλθόντος ἐς φῶς· εἶτα τόνδ' ἐφέστιον
πῆξαι λαβόντα σκῆπτρον, οὐφόρει ποτε 420
αὐτὸς, τανῦν δ' Αἴγισθος· ἔκ τε τοῦδ' ἄνω
βλαστεῖν βρύοντα θαλλὸν, ᾧ κατάσκιον
πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
τοιαῦτά του παρόντος, ἡνίχ' ἡλίῳ
δείκνυσι τοὔναρ, ἔκλυον ἐξηγουμένου. 425
πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
πρός νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν
ἐμοὶ πιθέσθαι, μηδ' ἀβουλίᾳ πεσεῖν.
εἰ γάρ μ' ἀπώσει, σὺν κακῷ μέτει πάλιν. 430
ΗΛ. ἀλλ', ὦ φίλη, τούτων μὲν ὧν ἔχεις χεροῖν

414. ἐπὶ σμικρόν. Schol.: ἀντὶ τοῦ πλὴν τῶν ὀλίγων. Cf. Matth. §. 586. Bernh. 252. Ell. I, 651. (who observes: 'locutio a *progrediendi* notione ducta'). Lob. ad Aj. 1268.

417. λόγος, *rumour, report.*

418. δευτέραν ὁμιλίαν (*cœtum.* Ell.). Schol.: ὡς αὖθις αὐτοῦ ἀναζήσαντος καὶ προσομιλήσαντος.

419. ἐφέστιον (i. e. ἐπὶ τῇ ἑστίᾳ), *near the hearth* or *altar.* Œd. T. 32. ἑζόμεσθ' ἐφέστιοι. (Cf. Wunder's Emend. in Trach. p. 130.)

419–20. Sic explica: λαβεῖν σκῆπτρον καὶ ἐπὶ τῇ ἑστιᾷ πῆξαι. Wund.

421. τε, *moreover.* Ell. in voc. II. 793. who also admits of δὲ for τε.

422–3. ᾧ—γενέσθαι. Cf. Matth. §. 538. For βρύοντα (*pullulantem,* Ell.), see Blomf. Glos. in Ag. 163.

424. ἡλίῳ. Eur. Iph. T. 42. ἃ καινὰ δ' ἥκει νὺξ φέρουσα φάσματα, λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἐστ' ἄκος. See also Bergl. ad Alciphron. I. 8. Blomf. Gl. in Pers. 207. in Ch. 971.

425. ἐξηγουμένου, *declarantis.* Wund. (ad Aj. 312.) *exponentis* et *docentis.* Ell.

428. θεῶν ἐγγενῶν. Cf. Antig. 199. Æsch. Sept. c. Th. 582.

430. σὺν κακῷ. Schol.: κακοῦ σοί τινος γενομένου. Cf. sup. 374.

Ib. μέτει, *send for,* πάλιν, *back.*

τύμβῳ προσάψῃς μηδέν· οὐ γάρ σοι θέμις
οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ἱστάναι
κτερίσματ', οὐδὲ λουτρὰ προσφέρειν πατρί·
ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει 435
κρύψον νιν, ἔνθα μήποτ' εἰς εὐνὴν πατρὸς
τούτων πρόσεισι μηδέν· ἀλλ', ὅταν θάνῃ,
κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.
ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτη γυνὴ
πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς 440
οὐκ ἄν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.
σκέψαι γὰρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ

432. οὐ γάρ σοι θέμις. No violation of Porson's canon. Cf. Elmsl. ad Œd. C. 115. On the position of μηδὲν, cf. Antig. 84. Œd. C. 1737.

433. ἐχθρᾶς ἀπὸ γυναικός. For ancient opinion on the unwillingness of the Manes to receive any honours offered by enemies, cf. Aj. 1393, sq. On the preposition, see Bernh. p. 222.

Ib. ἱστάναι, *constituere in sepulcro*, i. e. *fundere libationes*. Ell.

434. λουτρὰ=σπονδάς. Cf. sup. 84. Brunck quotes Dioscor. Ep. 36. ἀλλὰ περιστείλας με δίδου χθονί· μηδ' ἐπὶ νεκρῷ λουτρὰ χέῃς.

436. κρύψον. Of the two substantives, joined to this verb, the latter is obviously the most appropriate. On the *zeugma* generally, see Bernh. p. 458. Lobeck ad Aj. p. 429–431. Elmsl. ad Med. 672. Heracl. 312. Griffiths ad Æsch. Prom. 22. Dindorf supplies δὸς at πνοαῖσι. Cf. sup. 182.

Ib. εὐνὴν, *bed* for *grave*. A metonymy common to all languages, Hebrew among the rest (Ezek. XXXII. 25). Cf. Œd. C. 1706. Peile ad Ch. p. 173. Griffiths ad Sept. c. Th. 1004.

438. σωζέσθω κάτω. On terminations of similar sound, whether cacophonous or otherwise, cf. Lobeck ad Aj. 726. κειμήλια ταῦτα, *these precious matters*.

439. ἀρχὴν, *altogether*. For the double ἂν, cf. Matth. §. 600. τλημονεστάτη, *most audacious*.

440. ἔβλαστε. Œd. T. 717. παιδὸς δὲ βλάστας. Dobree suggests ἔβλαστε πασῶν: but as Porson observes (Mus. Crit. I. 334.) the two passages in Soph. would lose all their energy by such transposition. Buttmann (Gr. Gr. VII. 10. note) compares Æsch. Pr. 172. μελῐγλωσσος. Arist. Eq. 767. ἀντιβἔβληκώς. Mosch. III. 116. ἔγλυκάνθην. See also Elms. ad Med. 288.

441. ἐπιστέφειν, to pour round the grave, thereby honouring its inmate, as it were with a crown. Pass. Cf. infr. 458. On ὅν—τῷδε, see Matth. §. 470, 2. Antig. 463. 645. Phil. 87. Tr. 23. 820.

442. αὐτῇ. Bothe, Dindorf, and Bernhardy (p. 87.) join with [i]προσ-

[i] And so Monk's translation: *for consider, whether the deceased, who is in the tomb, seems to you likely to receive these honours with a disposition favourable to her, by whom he fell, and was ignominiously butchered like an enemy.*

γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς,
ὑφ' ἧς θανὼν, ἄτιμος ὥστε δυσμενὴς,
ἐμασχαλίσθη, κἀπὶ λουτροῖσιν κάρᾳ 445
κηλῖδας ἐξέμαξεν. ἆρα μὴ δοκεῖς
λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;
οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ
τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας
κἀμοῦ ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως 450
ἄχω, δὸς αὐτῷ, τήνδ' ἀλιπαρῆ τρίχα

φιλῶς, not with δέξασθαι: Wunder constructs with δέξασθαι (cf. sup. 226, sq. Blomf. ad Ch. 750); Neue considers it as belonging both to προσφιλῶς and δέξασθαι.

443. δέξασθαι. Cf. Matth. §. 501. Phil. 1329. Some editors (Elmsley among them, ad Aj. 1081. in Mus. Crit.) prefer the future to the aorist.

444. ἄτιμος ὥστε δυσμενὴς, Wund. ἄτιμος, ὥστε δυσμενὴς, vulg.

445. ἐμασχαλίσθη, gl. ἠκρωτηριάσθη. μασχαλίζειν (μασχάλη), to mutilate a body, more particularly by cutting off the hands and toes, and then hanging the united parts under the shoulder. Cf. Blomf. Gl. ad Ch. 433. The practice, in some portion at least, seems to have been of great antiquity. Cf. Judges I. 7.

Ib. ἐπὶ λουτροῖσιν, gl. ἐπὶ καθάρσει, *for purposes of purification.* By performing the mutilation above mentioned, and then wiping the bloody sword on the hair of the person slain, the manes of the latter were supposed to be appeased, and the murderer purified. Cf. Müller's Eum. p. 145.

446. ἐξέμαξεν, *wiped*, sc. Clytæmn. The change of construction has been illustrated in a former play.

Ib. ἆρα—μὴ, id est fere quod μῶν, *non spero fore* (*doch wohl nicht*). Ell. who compares Antig. 632. ὦ παῖ, τελείαν ψῆφον ἆρα μὴ κλύων τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει. Hermann in the same passage, after observing that ἆρα μὴ is nearly the same as μὴ by itself, except that ἆρα μὴ is a little stronger, adds: 'utrumque est suspicantis id factum esse, de quo sermo est.' Cf. Matth. §. 614. Griffiths ad Sept. c. Th. 208.

447. λυτήρια τοῦ φόνου, *releasing her from the guilt of murder.* Cf. infr. 635. 1490. Matth. §. 344. Wunder compares Eur. Hippol. 1449. 1450. Cf. Peile ad Ch. 42.

448. σὺ δέ. Cf. Phil. 449.

449. ἄκρας φόβας. In griefs of *recent occurrence* it was usual among the ancients to shear the hair to the skin; in those of longer standing the ceremony in the text sufficed. Compare generally the proceeding in the poet's Ajax, 1170, sq.

450. κἀμοῦ ταλαίνης. On the omission of article, see Matth. §. 275.

451. ἀλιπαρῆ (Schol.: αὐχμηρὰν) τρίχα, *hair unfitted for the rite of supplication, as not sufficiently ornate and bright.* Wunder compares Eur. El. 183. σκέψαι μὲν πιναρὰν κόμαν καὶ

καὶ ζῶμα τοὐμὸν οὐ χλιδαῖς ἠσκημένον.
αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῆ
ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν·
καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς 455
ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὶ,
ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις
χερσὶ στέφωμεν, ἢ τανῦν δωρούμεθα.
οἶμαι μὲν οὖν, οἶμαί τι κἀκείνῳ μέλον
πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα· 460
ὅμως δ', ἀδελφὴ, σοί θ' ὑπούργησον τάδε
ἐμοί τ' ἀρωγὰ τῷ τε φιλτάτῳ βροτῶν
πάντων, ἐν Ἅιδου κειμένῳ κοινῷ πατρί.

ΧΟ. πρὸς εὐσέβειαν ἡ κόρη λέγει· σὺ δὲ,
εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465

ΧΡ. δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον

τρύχη τάδ' ἐμῶν πέπλων. ἀλιπαρῆ, Lb. Herm. Wund. Dind. λιπαρῆ, Br. and others. On the *quantity* of the word ἀλῖπαρῆ, cf. Griffiths ad Æsch. Pr. 520.

452. ζῶμα. From an observation of the Scholiast, the hair and girdle thus laid on the tomb seem almost equivalent to the κλάδοι ἱκτήριοι of Œd. Tyr. v. 3. ζῶμα δὲ νῦν τὴν ζώνην δῆλοι, οὐ τὸ ἔνδυμα, ἵνα τούτῳ στέφῃ τὸν τάφον ἀντὶ μίτρας· δίδωσι γὰρ τὸ ζῶμα ἀντὶ ταινίας.

Ib. χλιδαῖς ἠσκημένον, *elegantly adorned*. On ἀσκεῖν, cf. Wund. ad Œd. C. 1585. Blomf. Gl. in Pers. 187.

453. Compare generally Æsch. Ch. 444. sq. προσπίτνουσα, Lb. Elms. (Œd. Col. 1732. Eur. Heracl. v. 77.) Dind. προσπιτνοῦσα, vulg. Wund. cf. infr. 1380. With γῆθεν, cf. Æsch. Sept. c. Th. 247. Eum. 904.

455. ἐξ ὑπερτέρας χερὸς, *with victorious hand*. Trach. 281. ὑπερχλίοντες ἐκ γλώσσης κακῆς.

456. Aj. 1348. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή. Cf. infr. 835.

457–8. ἀφνεωτέραις χερσὶν, *more liberally*.

458. στέφωμεν. '*corollis, libatione, sacris faciendis* honoremus; inest tamen, ut στέφειν sua significatione constet, *ponendi in sepulcro* vel *ad sepulcrum faciendæ rei sacræ notio*.' Ell. Cf. sup. 441.

Ib. δωρούμεθα. Eur. Or. 117. Ἑλένη σ' ἀδελφὴ ταῖσδε δωρεῖται χοαῖς.

460. δυσπρόσοπτα, *of ill-omened aspect*.

464. πρὸς εὐσέβειαν, *piously*. Cf. Matth. §. 591, e. Blomf. in Ag. 373.

466–7. τὸ γὰρ δίκαιον—δρᾶν. I understand: 'for it is not reasonable to contest a matter of right and pro-

δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.
πειρωμένῃ δὲ τῶνδε τῶν ἔργων ἐμοὶ
σιγὴ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι·
ὡς εἰ τάδ' ἡ τεκοῦσα πεύσεται, πικρὰν 470
δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.

ΧΟ. εἰ μὴ 'γὼ παράφρων μάντις ἔφυν στροφ.
καὶ γνώμας λειπομένα σοφᾶς,
εἶσιν ἁ πρόμαντις 475
Δίκα, δίκαια φερομένα χεροῖν κράτη·
μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.
ὕπεστι μοι θράσος,

priety with two [k] persons (as in the present instance, with yourself and the Chorus): but to be prompt in doing what is right *is* reasonable.' The construction seems borrowed from Homer, Il. IX. 389. Ἀφροδίτῃ κάλλος ἐρίζειν. Od. V. 212. οὐδὲ ἔοικεν θνητὰς ἀθανάτῃσι δέμας καὶ εἶδος ἐρίζειν.

467. ἐπισπεύδειν τὸ δρᾶν. For a profusion of examples of similar construction in Sophocles, see Ellendt II. 222. sup. 251. τὸ σὸν σπεύδουσ' ἅμα καὶ τοὐμὸν αὐτῆς.

469–70. πικρὰν—ἔτι. 'Hoc dicit: ἀλγεινὴν δοκῶ μοι ἔσεσθαι τὴν τόλμησιν ταύτης τῆς πείρας.' Wund. more closely: δοκῶ (*I feel sure.* Cf. infr. 547.) τολμήσειν πεῖραν τήνδε (*that I shall venture upon this undertaking*) πικρὰν (*to my cost*) ἔτι (*hereafter*). πεῖραν. Schol.: τὴν ἐπιχείρησιν. Gl. Palat. πράξιν. (sic.)

472. Cf. Œd. T. 1086. Phil. 910. infr. 1390. (metre: base. dim. chor.)

473. Metre: mol. chor. iamb. In his recent work 'Metra Æsch.' &c. Dindorf has arranged these two verses somewhat differently.

474. γνώμας λειπομένα σοφᾶς, *abandoned of wisdom.*

475–6. πρόμαντις Δίκα. Schol.: ἡ προμαντευομένη τὰ μέλλοντα. Æsch. Ch. 740. τούτων πρόμαντις οὖσα.

476. φερομένα (*bringing with her*) κράτη. Cf. sup. 84.

477. μέτεισιν, *will visit.* Æsch. Ag. 1637. ἀλλ' ἐγώ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι. Eur. Androm. 260. σφάζ', αἱμάτου θεᾶς βωμὸν, ἣ μέτεισί σε. (Metre: penth. iamb. and dim. iamb. brachyc.)

Ib. οὐ μακροῦ χρόνου. Œd. Col. 397. Phil. 821. Matth. §. 377, 2. b. Kühn. §. 524, 2.

479. θράσος. Cf. Phil. 104.

479–80. μοι—κλύουσαν. Æsch. Ch. 410. πέπαλται δ' αὐτέ μοι φίλον κέαρ τόνδε κλύουσαν οἶκτον. Aj. 1006. ποῖ γὰρ μολεῖν μοι δυνατὸν, ... τοῖς σοῖς ἀρήξαντ' (ἀρήξαντα sc.) ἐν πόνοισι μηδαμοῦ; Cf. Matth. §. 556. *Obs.* 3.

[k] And so I since find Ellendt understanding the passage: *quod justum est, rationem non habet, cur quis cum duobus contendat,* i. e. non est cur Electræ et vobis cedere nolim.

ἀδυπνόων κλύουσαν 480
ἀρτίως ὀνειράτων.
οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας
Ἑλλάνων ἄναξ,
οὐδ' ἁ παλαιὰ χαλκόπλακτος
ἀμφήκης γένυς, 485
ἅ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.
ἥξει καὶ πολύπους καὶ πολύχειρ ἀντ. 489

Kühn. §. 662. Monk ad Alcest. 34. Elms. ad Œd. Col. 1435. Eur. Heracl. 693. Peile ad Ch. 398. Ag. 1582. Griffiths ad Æsch. Prom. 217.

480. ἀδυπνόων. Triclin: εὐφραντῶν ἡμῖν. Cf. Wund. ad Phil. 811. (metre: logaœd.)

481. ἀμναστεῖ, *is unmindful.* On the Doricism, see Ellendt's Dissert. II. 20. On the γε which follows, (ἀμναστεῖ σε, Wakef.) see the same lexicographer, who, with his usual unwearied diligence, has traced this particle after every mood of the verb.

482–3. Dindorf now joins these two verses, as he does also the two following, and considers the metre as iamb. dim. and ischiorr.

484. χαλκόπλακτος, *formed of brass.* For Doricism, see Ellendt's Dissert. II. 14. ἀμναστεῖ, common verb to both sentences.

485. γένυς, *hatchet.* For ἀμφήκης, see Lobeck in Aj. 286. Dindorf (in Annot.) prefers ἀμφάκης. (Metre: dochmiac, as at v. 483.)

486. αἰσχίσταις ἐν αἰκίαις, La. Lb. αἰσχίσταισιν αἰκίαις, cod. Pal. ('recte, ut infr. 511. dativus usurpatur.' Zick.) For disputes on the orthography of αἰκία, see Ellendt in voc. Mus. Crit. VIII. 671. Blomf. Gl. in Prom. 93. Porson (Advv. p. 209.) reads αἰκείαις. Dindorf, in his recent work on metres, considers the verse as glycon., and refers to Œd. T. 1096.

489. καὶ πολύπους καὶ πολύχειρ· (Schol.: πολλὰ διερχομένη. πολύχειρ· πολλὰ ἐργαζομένη.) By the first epithet Ellendt understands the *celerity*, by the second the *certainty*, with which the Erinys executes her purpose. May the present Editor venture a suggestion of a very different kind? To him the Chorus, —still speaking, as it were, under prophetic impulse,—appear by these words to intimate the *three* persons, viz. Orestes, Pylades, and the Pædagogus, by whom the purpose of the Erinys is to be achieved; for to them rather than to the sister-furies the words may, he thinks, be applied. It would lead too far to insert all the passages of Sophocles bearing on the words χεὶρ and πούς, on which this opinion is founded: but—cf. Phil. 90, where by the words ἐξ (q. οὐξ) ἑνὸς ποδὸς, the single person of Philoctetes is opposed to that of a plurality; and in the present play, cf. v. 206, where by *two pair of hands* is confessedly meant Ægisthus and Clytæmnestra. The translation from this view of the subject would be: *the Erinys, who now shrouds herself in ambush, will come, and with more feet and hands than her own;* i. e. with more ministers of vengeance than herself. Neue illustrates

ἁ δεινοῖς κρυπτομένα λόχοις 490
χαλκόπους Ἐρινύς.
ἄλεκτρ' ἄνυμφα γὰρ ἐπέβα μιαιφόνων
γάμων ἁμιλλήμαθ' οἷσιν οὐ θέμις.
πρὸ τῶνδέ τοί μ' ἔχει, 495
μήποτε μήποθ' ἡμῖν
ἀψεγὲς πελᾶν τέρας
τοῖς δρῶσι καὶ συνδρῶσιν. ἦ τοι
μαντεῖαι βροτῶν
οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις 500
οὐδ' ἐν θεσφάτοις,
εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.

the text from Herodot. VI. 86. and Aristot. Polit. III. 11. 9.

491. χαλκόπους. The Scholiast refers the epithet to the *hard* and *unwearied* manner, in which the Erinys pursues the murderer. Aj. 837. τανύπους Ἐρινύς. Œd. T. 418. δεινόπους Ἀρά. Æsch. Sept. c. Th. 791. καμψίπους Ἐρινύς.

492–3. ἄλεκτρ' ἄνυμφα γάμων ἁμιλλήματα = ἁμιλλήματα ἀλέκτρων ἀνύμφων γάμων, (cf. Matth. §. 446. *Obs.* 1. Wunder ad Phil. 1101. Aj. 7. 53. &c. &c.) i. e. *a contention for*, or *desire of a marriage, in which the bed and the bride were not what they ought to be.* ἐπέβα sc. ἐκείνοις, *came upon those*, οἷσιν οὐ θέμις, *whom it was impious to come upon.* For dat. after ἐπέβα, Neue compares Tr. 298. ἐμοὶ εἰσέβη.

495. Dindorf reads with the books, πρὸ τῶνδέ τοί μ' ἔχει, leaving θράσος or ἐλπὶς to be supplied, and comparing for the omission, Plat. Phædon. 58, e. ὥστε μοι παρίστασθαι (δόξαν sc.), ἐκεῖνον κ. τ. ἑ. Wunder reads πρὸ τῶνδέ τοι θράσος, supplying mentally ἐστί μοι, or μ' ἔχει. (Cf. Phil. 597.) On πρὸ τῶνδε, see Matth. §. 575.

496–7. By τέρας is obviously meant the *portentous dream*, the φάσμα νυκτὸς of Clytæmnestra. This dream the Chorus trust will *in no way* (μήποτε) *come* (πελᾶν) *without reprehension* (ἀψεγὲς) *to the agent and accomplice in the murder of Agamemnon* (τοῖς δρῶσι καὶ συνδρῶσιν), but on the contrary will prove a source of deep reprehension and execration to them, because of the misery which it will entail upon them. The dative τοῖς δρῶσιν appears to me to be dependent on πελᾶν (=πελάσειν) and ἡμῖν to be a dat. *ethicus, on our behalf.* Wunder considers the latter dative to depend on πελᾶν, and τοῖς δρῶσι to be governed of ἀψεγές.

497. ἀψεγές. Schol.: τὸ πολὺν ψόγον ἔχον.

499. μαντεῖαι, *divinations.*

502. εὖ κατασχήσει, *come to a favourable conclusion.* A bold image derived from κατέχειν, implying a ship, which approaches to and possesses the shore. A similar species

ὦ Πέλοπος ἁ πρόσθεν ἐπῳδ. 504
πολύπονος ἱππεία, 505
ὡς ἔμολες αἰανὴς
τᾷδε γᾷ.
εὖτε γὰρ ὁ ποντισθεὶς
Μυρτίλος ἐκοιμάθη,
παγχρυσέων δίφρων 510
δυστάνοις αἰκίαις
πρόρριζος ἐκριφθεὶς,
οὔ τί πω

of metaphor occurs Trach. 827. τάδ' ὀρθῶς ἔμπεδα κατουρίζει. φάσμα νυκτὸς, *nocturnal vision*, cf. infr. 644.

504. The Epode refers the origin of the evils of the house of Atreus to Pelops. Having been victorious in the Olympic games, and received Hippodamia as the prize of his success, Pelops was bearing away his bride on his return home, when some unbecoming conduct on the part of Myrtilus, his charioteer, towards the lady, (v. 511.) excited the anger of the former, who in consequence threw his charioteer into the sea. (Prevalent metre throughout the Epode is an antispast, preceded by a dactyl, tribrach, or spondee.)

Ib. ὦ Πέλοπος ἁ πρόσθεν ἱππεία. Wunder compares Æsch. Pers. 156. μῆτερ ἡ Ξέρξου γεραιὰ, χαῖρε, Δαρείου γύναι. For similar but less bold illustrations of this formula, see infr. 634. Antig. 1109. Aj. 703. Trach. 202, &c.

505. πολύπονος. The Scholiast understands *cause of misery* to the Argives generally: Ellendt confines it to the house of Atreus.

Ib. ἱππεία. Schol.: διφρηλασία.

506. αἰᾶνὴς, *lugubrious*. Schol.: θρηνητικὴ, παρὰ τὸ αἰαῖ, ἐξ οὗ γίνεται. αἰανὴς, La. Wund. Dind. (in Annot.) Blomf. (ad Pers. 935.) αἰανὴ, vulg.

508. εὖτε, *from the time that*.

509. ἐκοιμάθη, *slept* (the sleep of death[1]). On Myrtilus as the πρώταρχος ἄτη of the house of Atreus in Æschylus, see Peile's Agam. 1159. For the Doricism, see Ell. II. 20.

510. παγχρυσέων, Herm. Wund. Ell. (Dissert. II. 11.) παγχρύσων ἐκ, Dind. παγχρύσων, libri.

511. αἰκίαις, on account of the affront offered to Hippodamia. The orthography of the word has been referred to sup. 486.

512. πρόρριζος, *utterly* and *entirely*. Cf. infr. 765. Blomf. Gl. in Pers. 817.

θ Ib. ἐκριφθεὶς (ἐκρίπτω), vulg. ἐκριφεὶς, La. ἐκτριφθεὶς, Reisk. Pors. cf. Lobeck ad Aj. 1019.

513–15. Schol.: οὐ διέλιπεν αἰκία τοὺς πολυκτήμονας οἴκους· ὁ γὰρ Ἑρμῆς,

[1] Cf. 1 Cor. xi. 30, where the apostle, speaking of his wealthy Corinthian converts, who, besides other violations of the spirit of the Eucharist, had converted that sacred rite into a scene of almost Bacchanalian debauch, observes: 'for this cause many are weak and sickly among you, and many sleep' (κοιμῶνται), i. e. *are dead*.

ἔλιπεν ἐκ τοῦδ' οἴκου
πολύπονος αἰκία. 515

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μέν, ὡς ἔοικας, αὖ στρέφει.
οὐ γὰρ πάρεστ' Αἴγισθος, ὅς σ' ἐπεῖχ' ἀεὶ
μήτοι θυραίαν γ' οὖσαν αἰσχύνειν φίλους·
νῦν δ', ὡς ἄπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει
ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλούς με δὴ 520
ἐξεῖπας ὡς θρασεῖα καὶ πέρα δίκης
ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.
ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε
λέγω κακῶς κλύουσα πρὸς σέθεν θαμά.
πατὴρ γὰρ, οὐδὲν ἄλλο σοὶ πρόσχημ' ἀεὶ, 525
ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς
ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.

πατὴρ Μυρτίλου, ἐμήνισε τοῖς Πελοπίδαις.

514. λείπειν, intransitively used as ἀπολείπειν. Œd. T. 1232. λείπει μὲν οὐδ' ἃ πρόσθεν ᾔδειμεν τὸ μὴ οὐ βαρύστον' εἶναι. οἴκους, La. eraso σ. οἶκον, Dobr. ἔλιπεν, Herm. ἔλειπεν, vulg.

515. αἰκία, *misfortune.*

516. ἀνειμένη (ἀνίημι), *at liberty, under no control but your own.* Cf. Antig. 579. Peile ad Ag. 1018. στρέφει, *play the wanderer.* (Cf. Ell. in voc.) αὖ, *again.*

Ib. ὡς ἔοικας. Cf. Tr. 1241. Kühn. §. 830, 6. Ellendt in voc.

517–18. ἐπεῖχε μὴ αἰσχύνειν = ἐποίει σε μὴ αἰσχύνειν. Matth. §. 534.

518. αἰσχύνειν φίλους. Schol.: ἀντὶ τοῦ καθ' ἡμῶν λέγειν. Wunder renders *oi φίλοι, ii, quos non amare impium est.* Blomf. ad Ag. 1022. prefers to read θυραῖον. Ellendt observes, that μήτοι ought always to be written separately, μή τοι. See his reasons in voc.

519. ἐντρέπει, *care for.* Œd. T. 724. ὧν ἐντρέπου σὺ μηδέν. Cf. Elms. ad Œd. C. 1541.

520–1. πολλά με ἐξεῖπας. Cf. Matth. §. 416, β. πρὸς πόλλους, *in presence of many persons.*

521. πέρᾱ δίκης, *beyond what is fit and right.* Cf. Blomf. Gl. in Pr. 30. Monk ad Hip. 1036. See also Peile's Append. ad Ag. p. 375.

522. ἄρχω, *exercise supreme authority.* Monk and Herm. object to the construction given by Matth. (§. 551, e.) ἄρχω καθυβρίζουσα = καθυβρίζω.

523. ὕβριν ἔχω = ὑβρίζω.

525. Erfurdt, Gaisf. and Neue punctuate, πατὴρ γὰρ, οὐδὲν ἄλλο, σοι πρόσχημ' (*pretext*) ἀεί.

527. ἄρνησις. Œd. T. 578. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς. Æsch. Eum. 558.

ἡ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,
ᾗ χρῆν σ' ἀρήγειν, εἰ φρονοῦσ' ἐτύγχανες·
ἐπεὶ πατὴρ οὗτος σὸς, ὃν θρηνεῖς ἀεὶ, 530
τὴν σὴν ὅμαιμον μοῦνος Ἑλλήνων ἔτλη
θῦσαι θεοῖσιν, οὐκ ἴσον καμὼν ἐμοὶ
λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτουσ' ἐγώ.
εἶεν· δίδαξον δή με τοῦ χάριν τίνων
ἔθυσεν αὐτήν; πότερον Ἀργείων ἐρεῖς; 535
ἀλλ' οὐ μετῆν αὐτοῖσι τήν γ' ἐμὴν κτανεῖν.
ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανὼν
τἄμ' οὐκ ἔμελλε τῶνδέ μοι δώσειν δίκην;
πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς 540
καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν;
ἢ τῶν ἐμῶν Ἅιδης τιν' ἵμερον τέκνων
ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;

528. εἶλεν οὐκ, vulg. Wund. Dind. εἶλε κοὐκ, La. sec. Lb. Gaisf.

529. 'The imperf. χρῆν, ἔδει, προσῆκεν are often used, not for the presents, but, like the Latin *oportebat, debebam*, to denote that something should be, or should have been, which is not.' Matth. §. 505. *Obs.* Neue in Suppl. compares Herc. f. 208. Thucyd. I. 37. extr. Liv. IX. 9. 12.

531. ἔτλη, *prevailed upon himself, had the courage, the heart.* Aj. 1332. τὸν ἄνδρα τόνδε μὴ τλῇς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν.

533. ὥσπερ ἡ τίκτουσ' ἐγὼ (ἔκαμον, ὅτ' ἔτικτον.) For ἐμοὶ, in preceding verse, cf. Matth. §. 636.

534. εἶεν. Cf. Blomf. Gl. in Ch. 645.

534–5. τοῦ χάριν—αὐτήν. *To whom repaying an obligation, did he make this sacrifice of his daughter?*

536. οὐ μετῆν αὐτοῖσι. Antig. 1072. ὧν οὔτε σοὶ μέτεστι (Schol. ἐξουσία δέδοται) οὔτε τοῖς ἄνω θεοῖσιν. With τὴν ἐμὴν, cf. Antig. 45.

537–8. ἀλλ'—τἀμά. But admitting forsooth that he sacrificed my daughter for the sake of, or in behalf of his brother Menelaus. For the particles ἀλλὰ δῆτα, cf. Phil. 1352. Aj. 466. Tr. 1245. Œd. T. 1375. Eur. Or. 779. For ἀντὶ=ὑπὲρ, Neue compares Eur. Iph. A. 104.

538. οὐκ ἔμελλε, *ought he not?* with δίκην δώσειν, cf. Antig. 459.

539. παῖδες διπλοῖ. viz. Hermionë and Nicostratus. Cf. Hes. fr. 40. Homer (Od. IV. 12.) mentions only the former. Cf. Heyne ad Apollod. III. 2. 1.

ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν; 545
οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός;
δοκῶ μέν, εἰ καὶ σῆς δίχα γνώμης λέγω.
φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.
ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις
δύσθυμος· εἰ δέ σοι δοκῶ φρονεῖν κακῶς, 550
γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε.

ΗΛ. ἐρεῖς μὲν οὐχὶ νῦν γέ μ', ὡς ἄρξασά τι
λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·
ἀλλ' ἦν ἐφῇς μοι, τοῦ τεθνηκότος θ' ὕπερ
λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ. 555

ΚΛ. καὶ μὴν ἐφίημ'· εἰ δέ μ' ὧδ' ἀεὶ λόγους

544. ἐξ ἐμοῦ. For prepositions ἐξ and ἀπὸ, thus used by Sophocles, cf. infr. 619. Antig. 95. 193. 412. Aj. 138. 202. Phil. 260. 940. Tr. 631. &c.

545. παρεῖτο. Ellendt notices this as the only place in Sophocles, where the passive of παρίημι is used in the sense of *neglecting* or *abandoning*. Μενέλεω δὲ (παίδων πόθος sc.) ἐνῆν.

547. εἰ καὶ, *etsi*. Ell. δοκῶ μέν, *my full belief and assurance is to that effect*.

548. εἰ φωνὴν λάβοι. Æsch. Ag. 37. οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν.

549. 'οὖν serves also to refer back to something said before, as was said, to return to the proper subject.' Matth. §. 625.

551. γνώμην δικαίαν σχοῦσα. Monk, connecting these words with ψέγε, translates, *when you have yourself gotten sentiments of justice*. Wunder, joining them with δοκῶ, translates, *having exercised a right judgment*.

Ib. τοὺς πέλας, those nearest to you (i. e. in kindred), implying *Agamemnon*. Cf. Ell. in voc. Antig. 479. Aj. 1151. Elms. ad Med. 85. Monk translates generally: *others*.

552. ἐρεῖς μὲν οὐχὶ νῦν γέ μ'. Eur. Alcest. 674. οὐ μὴν ἐρεῖς γέ μ'. For the particle μέν, see Matth. §. 622, b. On the position of οὐχὶ, cf. infr. 905. 1036.

552–3. ἄρξασά τι λυπηρὸν, *having started*, or *begun with something offensive*. Cf. Peile ad Ag. p. 333.

554–5. ἦν ἐφῇς μοι—λέξαιμ' ἄν. Cf. Matth. §. 524, 4. Ell. I. 113.

554. ὑπὲρ, *in behalf of*. In the verse following, ὑπὲρ τῆς κασιγνήτης may by zeugma signify *respecting*. Cf. Ell. in voc.

555. τῆς κασιγνήτης θ' ὁμοῦ. The more legitimate place of τε would have been after the article. Cf. Phil. 314.

556. καὶ μὴν ἐφίημι. 'Good: I grant it: μὴν serving to strengthen and enforce what is said.' Matth. §. 605. Hart. II. 378. Ellendt makes

ἐξῆρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.
ΗΛ. καὶ δὴ λέγω σοι. πατέρα φῂς κτεῖναι. τίς ἂν
τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,
εἴτ' οὖν δικαίως εἴτε μή; λέξω δέ σοι 560
ὡς οὐ δίκῃ γ' ἔκτεινας, ἀλλά σ' ἔσπασεν
πειθὼ κακοῦ πρὸς ἀνδρὸς, ᾧ τανῦν ξύνει.
ἐροῦ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνος
ποινὰς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·
ἢ 'γὼ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565
πατήρ ποθ' οὑμὸς, ὡς ἐγὼ κλύω, θεᾶς
παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν

use of this as well as other examples to confute an opinion advanced in the Classical Journal, that unless γε is added, these particles always serve to introduce a new person on the stage.

556–7. λόγους, La. pr. Wund. Dind. (in Annot.) the former observing that λόγους ἐξάρχειν τινὰ signifies *to address a person*, or *to begin to make words to a person*, and comparing Eur. Troad. 149, μολπὰν—ἐξῆρχον θεοὺς, i. e. *began to sing the gods*. Neue adds Œd. Col. 1006. θεοὺς τιμὰς σεβίζειν. 1120. τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον. (See his Suppl.) λόγοις, vulg. Gaisf. Ell. Matth. §. 423. *Obs.* (who explains: εἰ ἤρχου ὧδέ με λέγειν, and compares Eur. Andr. 1201. θανόντα δεσπόταν γόοις νόμῳ τῷ νερτέρων [1] κατάρξω i. e. δεσπ. γοᾶσθαι ἄρξομαι.)

558. The Scholiast notices the rhetorical arrangement of Electra's speech, which replies generally to the previous reasonings of Clytæmnestra.

559. αἰσχίων ἔτι. With ἔτι thus joined to a comparative, cf. infr. 1189. 1266. Œd. T. 272. Œd. C. 5. Ant. 64. &c.

560. εἴτ' οὖν—εἴτε. Cf. Matth. §. 625.

561. ἔσπασεν, gl. ἠπάτησε. rather, *carried away, enticed.*

562. πρὸς ἀνδρός. For preposition, cf. sup. 544. Antig. 193. Aj. 138. &c.

563. κυναγόν. Cf. Blomf. ad Sept. c. Th. 42. Pors. ad Orest. 26.

563–4. τίνος ποινὰς, *in revenge*, or *as a revenge for what*. For the apposition, see Matth. §. 432, 5. Neue, in Supplement, compares Æsch. Prom. 563. 614. ποινὰς, La. Musgr. Gaisf. Wund. Dind. (in Annot.) ποινῆς, libri, Monk, Ell.

564. ἔσχε = κατέσχε, (*restrained, kept in bond,*) τὰ πολλὰ πνεύματα, (*the many* or *violent winds which are wont to blow there.*)

566. κλύω, *I have heard.* κλύειν, like ἀκούειν, is one of those verbs, in which the present tense signifies both present and past time. Cf. Trach. 68. 72. Phil. 261. &c.

567. παίζων, *hunting.* Ell. But were people allowed to hunt in a sacred ἄλσος? Wunder considers the word as altogether corrupt; but doubts what substitute to give. For

[1] Neue objects that κατάρξω here seems to signify *I will initiate*, not *I will begin.*

στικτὸν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς
ἐκκομπάσας ἔπος τι τυγχάνει βαλών.
κἀκ τοῦδε μηνίσασα Λητῴα κόρη 570
κατεῖχ' Ἀχαιοὺς, ὡς πατὴρ ἀντίσταθμον
τοῦ θηρὸς ἐκθύσειε τὴν αὑτοῦ κόρην.
ὧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
ἄλλη στρατῷ πρὸς οἶκον οὐδ' εἰς Ἴλιον.
ἀνθ' ὧν, βιασθεὶς πολλὰ κἀντιβὰς, μόλις 575
ἔθυσεν αὐτὴν, οὐχὶ Μενέλεω χάριν.
εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν, κεῖνον θέλων
ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
χρὴν αὐτὸν οὕνεκ' ἐκ σέθεν; ποίῳ νόμῳ;
ὅρα τιθεῖσα τόνδε τὸν νόμον βροτοῖς 580

other versions of the offence given by Agamemnon to Diana, see Æsch. Ag. 104–159. Eur. Iph. T. 15–24. Callim. in Dian. 262.

568. στικτόν. Phil. 184. στικτῶν ἢ λασίων μετὰ θηρῶν.

Ib. οὗ κατὰ σφαγὰς, *on account of the death of which.* Cf. Bernh. p. 239. Hermann reads as one word κατασφαγάς.

569. ἐκκομπάσας, *exultant.*

Ib. ἔπος τι βαλών. The impious expression thrown out by Agamemnon is supplied by the Scholiast to Eur. Or. 647. viz. that Diana herself would not so skilfully have hit the deer.

571. ἀντίσταθμον. Schol.: ἰσόσταθμον. Ell. *Pari pondere,* inde, *quod rependendo servit.* Infr. 592. ἀντίποινα.

573. ὧδ', (*on this account*) ἦν τὰ κείνης θύματα (*was she sacrificed.*)

Ib. λύσις. Wunder (Emend. in Trach. p. 14.) proposes to read ἤλυσις, *means of going.*

575. ἀνθ' ὧν, (*for this reason,* viz. that the army might go to Ilium), πολλὰ βιασθεὶς (*after having suffered much violence,* cf. Aj. 1160. Ant. 66. 1073.) κἀντιβὰς (*and after much struggling and resistance.*)

Ib. On μόλις and μόγις see Lobeck ad Aj. 306.

577. εἰ δ' οὖν, *sin igitur.* Ell. Cf. Œd. T. 851.

580. τιθεῖσα, *proposing.* Cf. Antig. 8.

580–1. ὅρα μὴ τίθης. Schæfer determines that ὅρα μὴ followed by an indicative, signifies *vide num.* Wunder prefers *vide an non.* He compares Plato Lach. 196, c. ὁρῶμεν, μὴ Νικίας οἴεταί τι λέγειν, καὶ οὐ λόγου ἕνεκα ταῦτα λέγει, *let us see whether Nicias does not think that he is saying something, and does not speak for speaking sake.* 2 Alcib. 139, d. ἀλλ' ὅρα, ὦ μακάριε, μὴ οὐχ οὕτω ταῦτ' ἔχει. Cf. infr. 584. Antig. 1253. and see the subject largely discussed by Ellendt II. 104–5[m]. 411. τίθης, Lb.

m His general positions on the subject are, ὅρα μὴ τίθης, *vide anne ponas;* ὅρα μὴ θήσεις, *vide anne positurus sis;* ὅρα μὴ τιθῇς, *vide ne forte ponas.*

μὴ πῆμα σαυτῇ καὶ μετάγνοιαν τίθης.
εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι
πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις.
ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὖσαν τίθης.
εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν 585
αἴσχιστα πάντων ἔργα δρῶσα τυγχάνεις,
ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
πατέρα τὸν ἀμὸν πρόσθεν ἐξαπώλεσας,
καὶ παιδοποιεῖς· τοὺς δὲ πρόσθεν εὐσεβεῖς
κἀξ εὐσεβῶν βλαστόντας ἐκβαλοῦσ' ἔχεις. 590
πῶς ταῦτ' ἐπαινέσαιμ' ἄν; ἢ καὶ τοῦτ' ἐρεῖς,
ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;
αἰσχρῶς, ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὕνεκα.
ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595

cod. Pal. Wund. τιθῇς, La. Gaisf. construe τίθης, *are creating.*

583. εἴ γε, *certe si.* Ell. On the double protasis with an apodosis interposed, see the same lexicographer, I. 493. With εἰ δίκης τυγχάνοις, cf. Arist. Av. 1223.

584. σκῆψιν, gl. πρόφασιν, βουλήν. οὐκ οὖσαν, *unreal.* τίθης, *propose to yourself,* (where the middle voice seems rather to have been required.)

585. ἀνθ' ὅτου, *wherefore.* Matth. §. 572. Kühn. §. 596. Wunder prefers *pro qua re,* i. e. *quam injuriam ultura?*

587. παλαμναίῳ (παλάμη). Schol.: φονεῖ. παλαμναῖος ὁ ταῖς οἰκείαις χερσὶ φόνον ἐργασάμενος.

589. παιδοποιεῖς. Pausanias (II. 18, 5.) mentions Erigonë as daughter of Ægisthus by Clytæmnestra.

589–90. εὐσεβεῖς κἀξ εὐσεβῶν, *legitimate, and offspring of persons legitimately wedded.* For the sense, see the Scholiast. With the formula, cf. Œd. T. 1397. Phil. 384. 874. Aristoph. and Plato passim. Schleusner in voc. Ἑβραῖος.

590. ἐκβαλοῦσ' ἔχεις = ἐκβέβληκας. Matth. §. 559, b. As referring to the *exiled* Orestes, the present example furnishes a proof, that in circumlocutions of this kind, ἔχω does not always lose its nature, but indicates something permanent and enduring.

591. τοῦτ' ἐρεῖς. Wunder, ad Emend. in Trach. p. 16, prefers ταῦτ' ἐρεῖς, and understands: ἢ ἐρεῖς, ὡς καὶ ταῦτα τῆς θυγατρὸς ἀντίποινά ἐστιν, ἃ λαμβάνεις;

592. ἀντίποινα. Phil. 316. cf. Blomf. Gl. in Pers. 482.

Ib. λαμβάνεις. "La. erasum, sup. λαμβάνει. τυγχάνει Lb." Gaisf.

595. ἀλλὰ—γάρ. On ἀλλὰ γὰρ (*however*) in a proposition of which the cause to be assigned is omitted,

ἢ πᾶσαν ἵης γλῶσσαν, ὡς τὴν μητέρα
κακοστομοῦμεν. καί σ' ἔγωγε δεσπότιν
ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
ἢ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς
πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου.. 600
ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγὼν,
τλήμων Ὀρέστης δυστυχῆ τρίβει βίον·
ὃν πολλὰ δή μέ σοι τρέφειν μιάστορα
ἐπῃτιάσω· καὶ τόδ', εἴπερ ἔσθενον,
ἕδρων ἂν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὕνεκα 605
κήρυσσέ μ' εἰς ἅπαντας, εἴτε χρὴ κακὴν
εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν..
εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,

see Matth. §. 615. Wund. ad Antig. 155. Aj. 659. Griffiths ad Æsch. Prom. 941. Cf. infr. 619. For numerous examples of ἀλλ' οὐ γὰρ, see Ell. I. p. 81.

Ib. νουθετεῖν. Schol.: ἐλέγχειν. οὐδὲ, *not even*. Cf. 359. 630. and see Ellendt II. 421–2.

596. ἢ—γλῶσσαν. Schol.: τουτέστι, λέγεις πάντα λόγον, *omit no declaration of any kind, assert in words of every description.* On the phrases φωνὴν, ἔπος, γλῶσσαν ἱέναι, cf. Wund. ad Trach. 319. Emend. in Trach. p. 27. See also Pors. ad Eur. Or. 141. Advv. p. 209. ἵεις, Ald. codd. plerique. ἱεῖς, Br.

598. sq. *And I consider* (νέμω) *you rather* (οὐκ ἔλασσον i. e. μᾶλλον) *as a tyrant than a mother towards us, of whom I the one* &c. *while the other* &c.

599. μοχθηρὸν gl. ὀδυνηρόν. On ἔκ τε σοῦ, cf. Elms. in Review of Markland's Iph. in Aul. v. 508.

599–600. κακοῖς πολλοῖς ξυνοῦσα: Cf. infr. 611. Phil. 1022. Œd. T. 303. Eur. fr. incert. LXXV. 3. ταύτῃ τῇ νόσῳ ξυνὼν ἀνήρ.

600. συννόμου, *consort*, (applied to the female sex, Œd. C. 340.) Cf. Peile ad Ch. 583.

601. ὁ δ' ἄλλος, i. e. ὁ δ' αὖ. So τοῦτο μὲν—τοῦτ' ἄλλο in Œd. T. 605, which is more commonly said τοῦτο μὲν—τοῦτ' αὖ. Dind. With ὁ δὲ, followed by Ὀρέστης, cf. Aj. 782. χεῖρα σὴν, *the murder intended by your hand.*

603. μιάστορα, gl. φονέα. Here, *avenger of wickedness.* Cf. sup. 275. Æsch. Eum. 176. Eur. Med. 1361. Blomf. Gl. in Ch. 931.

606. εἰς ἅπαντας. Cf. infr. 642. ἐς πᾶσαν πόλιν. Antig. 1093. ἐς πόλιν. For the preposition, see Bernh. p. 217. See also Pors. ad Markl. Eur. Suppl. 1066. For χρὴ, Wunder (ad Emend. in Tr. p. 16.) prefers χρῇς, i. e. θέλεις, or χρῄζεις. coll. Aj. 1373. Antig. 887.

607. στόμαργον = στόμαλγον, literally: a person who talks till the mouth smarts. Eur. Med. 525. τὴν

σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.
ΧΟ. ὁρῶ μένος πνέουσαν· εἰ δὲ σὺν δίκῃ 610
ξύνεστι, τοῦδε φροντίδ' οὐκ ἔτ' εἰσορῶ.
ΚΛ. ποίας δέ μοι δεῖ πρός γε τήνδε φροντίδος,
ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,
καὶ ταῦτα τηλικοῦτος; ἆρ' οὔ σοι δοκεῖ
χωρεῖν ἂν εἰς πᾶν ἔργον αἰσχύνης ἄτερ; 615
ΗΛ. εὖ νῦν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν,
κεἰ μὴ δοκῶ σοι· μανθάνω δ', ὁθούνεκα
ἔξωρα πράσσω κοὐκ ἐμοὶ προσεικότα.
ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ. 620
αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.
ΚΛ. ὦ θρέμμ' ἀναιδές, ἦ σ' ἐγὼ καὶ τἄμ' ἔπη
καὶ τἄργα τἀμὰ πόλλ' ἄγαν λέγειν ποιεῖ.
ΗΛ. σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς

σὴν στόμαργον γλωσσαλγίαν. Cf. Blomf. Gl. in Sept. c. Th. 443.

609. τὴν σὴν (i. e. τὴν ἀπὸ σοῦ) φύσιν. With σχεδόν τι, cf. Antig. 470. with καταισχύνω, Eur. Iph. A. 505.

610. μένος πνέουσαν. Æsch. Ch. 30. κότον πνέων. Cf. Blomf. Gl. in Ag. 1206. (The Chorus address themselves to Clytæmnestra.)

610–11. εἰ δὲ σὺν δίκῃ (*justly, properly*) ξύνεστιν (sc. ἡ Ἠλέκτρα τῷ μένει). Cf. sup. 599.

611. τοῦδε—εἰσορῶ. *I see no longer any concern about this* (on her part.)

612. μοι δεῖ. Matth. §. 391, 2. On the particle γε in this sentence, consult Elms. ad Med. 1334.

614. καὶ ταῦτα, *and this too.* Cf. Œd. T. 37. Antig. 322. For gender of τηλικοῦτος, cf. Matth. §. 118. *Obs.* 1. §. 436, 2. Kühn. §. 430, c. Anm. ἆρ' οὐ, *nonne.* (cf. ad Aj. 269.) ἆρά σοι, La. a pr. m. Lb. Wund. Dind. (in Annot.) ἆρ' οὔ σοι, vulg. Gaisf.

615. πᾶν ἔργον. Cf. Blomf. Gl. Theb. 599. ad voc. πανουργία.

616. ἐπίστω—ἔχειν. Cf. Matth. §. 549. *Obs.* 2. See also Elmsl. ad Med. 580. and Iph. Aul. 907. (Camb. ed.) εὖ νῦν, Gaisf. Wund. εὖ νυν, Dind. On the quantity of the enclitic νυν, whether it is necessarily short, see Monk in Mus. Crit. I. p. 73. and Griffiths ad Sept. c. Th. 242.

618. ἔξωρα (ὥρα), *ill-timed.*

619. ἡ ἐκ σοῦ δυσμένεια. Antig. 95. τὴν ἐξ ἐμοῦ δυσβουλίαν. Œd. Col. 256. τὰ ἐκ θεῶν τρέμοντες. For ἀλλὰ γὰρ, cf. sup. 596.

621. αἰσχροῖς sc. λόγοις.

622–3. ἐγὼ—ποιεῖ. Cf. Matth. §. 299. *Obs.* for general construction, and Phil. 926. for ποιεῖ. For θρέμμα, cf. Blomf. Gl. in Sept. c. Th. 166.

624. νιν, *them.* Cf. sup. 436. For

τοὔργον· τὰ δ' ἔργα τοὺς λόγους εὑρίσκεται. 625

ΚΛ. ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν θράσους
τοῦδ' οὐκ ἀλύξεις, εὖτ' ἂν Αἴγισθος μόλῃ.

ΗΛ. ὁρᾷς ; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι
λέγειν ἃ χρῄζοιμ', οὐδ' ἐπίστασαι κλύειν.

ΚΛ. οὔκουν ἐάσεις οὐδ' ὑπ' εὐφήμου βοῆς 630
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν ;

ΗΛ. ἐῶ, κελεύω, θῦε, μηδ' ἐπαιτιῶ
τοὐμὸν στόμ', ὡς οὐκ ἂν πέρα λέξαιμ' ἔτι.

ΚΛ. ἔπαιρε δὴ σὺ θύμαθ' ἡ παροῦσά μοι
πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους 635
εὐχὰς ἀνάσχω δειμάτων, ὧν νῦν ἔχω.
κλύοις ἂν ἤδη, Φοῖβε προστατήριε,

σύ τοι λέγεις, cf. Blomf. ad Sept. c. Th. 220.

626. δέσποιναν. Cf. Aj. 38. 105. Valck. ad Hipp. 88.

626–7. θράσους τοῦδ' οὐκ ἀλύξεις, *shall not avoid the punishment of this audacity*. Matth. §. 353, 2. §. 369, 370. Dissen compares Pind. Pyth. VIII. 16. οὔ μιν (βίαν sc. *eventum, pœnam superbiæ*) ἄλυξεν, and Pind. Scol. (p. 644.) Cf. Antig. 488. Blomf. Gl. ad Prom. 607. in Pers. 97. Neue ad Phil. 1044. and Matth. (Const.) in Quæst. Soph.

628. ἐκφέρει, *allow yourself to be carried away*. Wunder notices the same force of the preposition ἐκ in the word ἐκτρέπειν, Aj. 53. For ὁρᾷς, cf. Pors. ad Orest. 581.

629. ἃ χρῄζοιμι. Cf. Matth. §. 529, 4. Elms. ad Œd. C. 778.

630. ὑπ' εὐφήμου βοῆς, *in silence*, Cf. Trach. 178. Matth. §. 592, β. Monk in Hipp. 1294. On οὐδέ, Ellendt (II. 425.) observes: 'dicendum fuit οὐδὲ θῦσαι ἐάσεις.'

631. θῦσαι. θύειν, to perform sacrificial rites, whether by the slaughter of cattle, or by the offering of incense; here the latter. Translate generally: *to make my holy offering*.

634. ἔπαιρε (=αἶρε, Aj. 545.) *bring here, advance*. θύματα, i. e. θυμιάματα, *frankincense*. (Clytæmn. speaks to her attendant.)

635. πάγκαρπα (θύματα sc.), *derived from all kinds of seeds*. Pass. In Trach. 238. the Scholiast explains ἔγκαρπα, θυμιάματα τὰ ἀπὸ ἀνθῶν ἢ καρπῶν.

Ib. ἄνακτι τῷδε, i. e. Apollo.

635–6. λυτηρίους εὐχὰς δειμάτων, *a prayer fitted to deliver me from these terrors*. For genitive, cf. infr. 1490. Matth. §. 344. ἀνάσχω, in reference to the lifting up of the hands in prayer.

637. προστατήριε. The Scholiast, Hesych. and Phot., understand of Apollo, as *standing before the doors* of the palace. Herm. and Wunder in the sense of *defender, patron, guardian*. Cf. Wachsm. IV. 280. Klaus. Theol. 116. Wunder ad Œd.

κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις
ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει
πρὸς φῶς, παρούσης τῆσδε πλησίας ἐμοὶ, 640
μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ
σπείρῃ ματαίαν βάξιν ἐς πᾶσαν πόλιν.
ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ κἀγὼ φράσω.
ἃ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα
δισσῶν ὀνείρων, ταῦτά μοι, Λύκει' ἄναξ, 645
εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα,
εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·
καὶ μή με πλούτου τοῦ παρόντος εἴ τινες
δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῇς,
ἀλλ' ὧδέ μ' ἀεὶ ζῶσαν ἀβλαβεῖ βίῳ 650
δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,

T. 16. Aj. 683. Peile ad Ag. 500. 944. Blomf. and Griff. ad Sept. c. Th. 445. 449.

638. κεκρυμμένην βάξιν. Wunder and Ellendt understand with Musgrave as of a prayer involving much ambiguity and obscurity of language, not as of one uttered in a low tone of voice. But with submission to these eminent scholars, are there much above six or eight lines in the following prayer, which could well be uttered in the hearing of Electra (the reader's good sense will readily inform him which those verses are); and would not the rest be uttered in a dramatic *aside?* to which, rather than to ambiguity of language, the participle κεκρυμμένην seems to refer. Cf. infr. 1449.

Ib. ἐν φίλοις, i. e. *Electra and the Chorus.*

639–40. ἀναπτύξαι πρὸς φῶς. Cf. Wund. ad Phil. 1325. Blomf. Gl. in Pers. 259. For πλησίας, see Lob. ad Aj. 1168.

641. πολυγλώσσῳ βοῇ. Cf. infr. 798.

642. ματαίαν βάξιν, *a false report.* Cf. sup. 63.

644–5. ἃ—φάσματα δισσῶν ὀνείρων, the *ambiguous* dream which I beheld. Schol.: δισσῶν. ἀμφιβόλων καὶ δισσοποιῶν. Cf. Ruhnk. ad Tim. p. 86.

646. τελεσφόρα, sc. φάσματα ὀνείρων, *grant it to have its accomplishment in myself.* Cf. Peile ad Ch. 527. Griffiths ad Sept. c. Theb. 655.

647. τοῖς ἐχθροῖσιν ἔμπαλιν μέθες, *hurl back upon mine enemies.* Phil. 1300. μὴ πρὸς θεῶν μεθῇς βέλος.

648. πλούτου. Cf. Aj. 488.

649. ἐφῇς, gl. παραχωρήσῃς.

650. ζῶσαν ἀβλαβεῖ βίῳ. Cf. Trach. 168. Wund. ad Œd. T. 65. ὧδε, *as I now live.*

651. σκῆπτρα — ἀμφέπειν. Pind. Ol. 119. θεμιστεῖον ὃς ἀμφέπει σκᾶπτον.

φίλοισί τε ξυνοῦσαν, οἷς ξύνειμι νῦν,
εὐημεροῦσαν καὶ τέκνων ὅσων ἐμοὶ
δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.
ταῦτ', ὦ Λύκειε Ἄπολλον, ἵλεως κλύων 655
δὸς πᾶσιν ἡμῖν, ὥσπερ ἐξαιτούμεθα.
τὰ δ' ἄλλα πάντα καὶ σιωπώσης ἐμοῦ
ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὁρᾶν.
ΠΑ. ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς, 660
εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε;
ΧΟ. τάδ' ἐστίν, ὦ ξέν'. αὐτὸς ἥκασας καλῶς.
ΠΑ. ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
κείνου; πρέπει γὰρ ὡς τύραννος εἰσορᾶν.
ΧΟ. μάλιστα πάντων. ἥδε σοι κείνη πάρα. 665
ΠΑ. ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἥκω λόγους
ἡδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθῳ θ' ὁμοῦ.

(See numerous illustrations of the word in Tafel's Dilucidd. Pind. I. 12.) Supply δὸς before the infinitive.

652–3. ξυνοῦσαν — εὐημεροῦσαν (Schol.: ἑκάστην ἡμέραν εὖ διάγουσαν). Cf. Matth. §. 557. Quart. Rev. VII. 452.

653. τέκνων, said by attraction for τέκνοις. Cf. Matth. §. 474. Lobeck ad Aj. p. 354. Dissen ad Pind. Nem. III. p. 389.

657. τὰ δ' ἄλλα πάντα. Schol.: τὰ περὶ τῆς τελευτῆς Ὀρέστου ἔοικεν εὔχεσθαι.

659. τοὺς ἐκ Διός. For construction, see Kühn. §. 516. Anm. 2. Ell. II. 225. For doctrine, see Klausen's Theol. p. 117 sqq. Œd. T. 151, &c.

662. ἥκασας, Br. εἴκασας, libri.

663–4. δάμαρτα τήνδ' ἐπεικάζων κείνου (*in further conjecturing this to be his wife*) κυρῶ (*do I hit the mark*, or, *am I in the right?*). Cf. Matth. §. 553. *Obs.* 1. *Note.* Phil. 223. Monk's Hippol. 828. Neue in Suppl. compares Æsch. Suppl. 588. τόδ' ἂν γένος λέγων ἐξ Ἐπάφου κυρήσαις.

664. πρέπει, *is conspicuous.* (Her conspicuous appearance is that of a sovereign.) Cf. Monk ad Alcest. 528. Blomf. Gl. in Pers. 244. Elms. ad Bacch. 1186. For καθορᾶν (gl. καθορᾶσθαι), see Matth. §. 535. Markl. and Musgr. ad Eur. Suppl. 1056.

665. ἥδε (*the person whom you see*), κείνη (*the person whom you seek*). Antig. 384. ἥδ' ἐστ' ἐκείνη τοὔργον ἡ 'ξειργασμένη. Phil. 261. ὅδ' εἰμ' ἐγώ σοι κεῖνος.

ΚΛ. ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου
πρώτιστα χρῄζω, τίς σ' ἀπέστειλεν βροτῶν.
ΠΑ. Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορσύνων μέγα. 670
ΚΛ. τὸ ποῖον, ὦ ξέν' ; εἰπέ. παρὰ φίλου γὰρ ὢν
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.
ΠΑ. τέθνηκ' Ὀρέστης. ἐν βραχεῖ ξυνθεὶς λέγω.
ΗΛ. οἰ 'γὼ τάλαιν', ὄλωλα τῇδ' ἐν ἡμέρᾳ.
ΚΛ. τί φῄς, τί φῄς, ὦ ξεῖνε ; μὴ ταύτης κλύε. 675
ΠΑ. θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.
ΗΛ. ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.
ΚΛ. σὺ μὲν τὰ σαύτης πρᾶσσ'· ἐμοὶ δὲ σὺ, ξένε,
τἀληθὲς εἰπὲ, τῷ τρόπῳ διόλλυται ;
ΠΑ. κἀπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω. 680
κεῖνος γὰρ ἐλθὼν εἰς τὸ κλεινὸν Ἑλλάδος
πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,
ὅτ' ᾔσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων
δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,

668. ἐδεξάμην (cf. Matth. §. 506. infr. 1322. 1479). τὸ ῥηθέν. *I admit the omen.* Neue in Suppl. compares Eur. El. 627. προσηκάμην τὸ ῥηθέν.

670. πορσύνων, *præbens per nuncium*, i. e. *nuncians.* Ell.

673. ἐν βραχεῖ ξυνθεὶς λέγω. Cf. Phil. 435.

675. ὦ ξεῖνε. This Ionic form, comparatively unknown to Æschylus and Euripides, generally occurs, as Kühlstädt observes, where an address to a person takes place. Cf. infr. 1119. Œd. C. 33. 49. 1096. 1119.

676. θανόντα—λέγω. Cf. Matth. §. 555. *Obs.* 2. With νῦν τε καὶ πάλαι, cf. infr. 907. νῦν τε καὶ τότε. Ant. 181. Œd. C. 1034. &c. &c. πάλαι λέγω, Pors. Wund. Dind. τότ' ἐννέπω, vulg.

680. καὶ—καί. Matth. §. 620, 2.

681–2. Ἑλλάδος πρόσχημ' ἀγῶνος, *the agonistic ornament of Greece*, or, *the ornamental game of Greece.* In Herodot. V. 28. Miletus is termed τῆς Ἰωνίας πρόσχημα, *the ornament of Ionia.* With double genitive after πρόσχημα, cf. Aj. 54. 732, &c. κλεινὸν perhaps for κλεινῆς here, and infr. 694.

682. ἄθλων χάριν, *with a view to gain the prize of competition.* Anachronisms on such matters are easily allowed to the tragedians.

683. ὀρθίων κηρυγμάτων. Wunder compares Eur. Iph. A. 93. ὀρθίῳ κηρύγματι. Cf. Antig. 1206. Blomf. Gl. in Pers. 395. Elmsl. Heracl. 830.

684. κρίσις, gl. ἀγὼν, *contest.* Wunder compares Tr. 266. τῶν ὧν τέκνων λείποιτο πρὸς τόξου κρίσιν. So κρίνεσθαι, *to contend.* (Cf. Pass. in voc. 3. b.)

εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας· 685
δρόμου δ' ἰσώσας τῇ φύσει τὰ τέρματα,
νίκης ἔχων ἐξῆλθε πάντιμον γέρας.
χὤπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.
ἓν δ' ἴσθ'. ὅσων γὰρ εἰσεκήρυξαν βραβῆς 690
δρόμων διαύλων πεντάεθλ' ἃ νομίζεται,

685. σέβας, *an object of reverence.* Acts XVII. 23. σεβάσματα, *objects of devotion.* Cf. Peile ad Ag. 946. Ch. 48. 149. εἰσῆλθε, *entered the lists.* Cf. Dissen ad Pind. Pyth. VII. 50.

686. δρόμου — τέρματα. This is the reading of all the MSS., and may I think be retained, whether we look to construction or sense. With regard to the former, the reader's attention in the course of this publication has been, and will be repeatedly called to instances, where the poet, instead of a cognate verb to a substantive, changes the former in order to give more force or variety to his phrase. To come to constructions most nearly resembling the present. At v. 406. χοὰς τυμβεύειν obviously means χοὰς χεῖσθαι ἐπὶ τῷ τύμβῳ. At Aj. 1287. ἅλμα κουφίζειν is as obviously ἅλμα κοῦφον ἅλλεσθαι. The reader will I think anticipate me, in considering in the present instance ἰσώσας τέρματα as equivalent to τέρματα τελέσας ἴσως, i. e. τέρματα τελέσας (*having completed the course,* cf. Il. XXIII. 309. 323. 333. 462. 768.) ἴσως (*in a manner suitable*) τῇ φύσει (*to what his exterior promised*); that exterior, which had clearly been as much an object of respect (σέβας) to the spectators for its indications of *strength* (cf. v. 697), as of admiration for its beauty (λαμπρότης). The Scholiast, and Wunder it may be added, render much to the above effect; the former explaining: ἁρμοδίως τῇ ἑαυτοῦ φύσει δραμών; the latter rendering: *quum cursus convenienter egregiæ staturæ suæ peragisset.* Brunck, Herm. Dind. and others adopt Musgrave's well-known conjecture of τἀφέσει, i. e. τῇ ἀφέσει for τῇ φύσει.

Ib. φύσει. As implying general exterior of person, cf. Œd. T. 740. τὸν δὲ Λάϊον, φύσιν τίν' εἶχε, φράζε, to which the reply is: μέγας, χνοάζων, ἄρτι λευκανθεὶς κάρα. Trach. 308. πρὸς φύσιν, &c., where Wunder translates, dem Aüsseren nach—*according to her exterior.*

688. ἐν πολλοῖσι, *among the many things that might be said.* Pind. Pyth. IX. 134. βαιὰ δ' ἐν μακροῖσι ποικίλλειν, ἀκοὰ σοφοῖς.

689. ἔργα καὶ κράτη, *puissant deeds.*

690. βραβεὺς, properly, a *steward* or *umpire* in a race or other public contest. Cf. Blomf. Gl. in Pers. 307. Peile ad Ag. 220. βραβῆς, Br. βραβεῖς, vulg.

691. This is the reading of all the MSS., and as no satisfactory sense can be elicited from it, Wunder and Dind. (in Annot.) give up the verse as spurious. The subject has been largely handled by Constantine Matthiæ in his 'Quæstiones Sophoc.' After combating

τούτων ἐνεγκὼν πάντα τἀπινίκια
ὠλβίζετ', Ἀργεῖος μὲν ἀνακαλούμενος,
ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
Ἀγαμέμνονος στράτευμ' ἀγείραντός ποτε. 695
καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν
βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
κεῖνος γὰρ ἄλλης ἡμέρας, ὅθ' ἱππικῶν
ἦν, ἡλίου τέλλοντος, ὠκύπους ἀγὼν,

the successive attempts of Brunck, Porson, and Herm. to correct the text, the learned writer himself, improving on an emendation of Reiske, proposes to read,

δρόμων, διαύλων, πενταέθλων, ὧν νόμος·

observing, that ὅσων by a very common attraction is said for ὅσα (Matth. §. 473–4), δρόμων, διαύλων, πενταέθλων being in apposition with it.

692. ἐνεγκών. Homer on similar occasions uses the middle verb. Cf. Il. XXIII. 275. 413. 441. 538. 663.

693. ὠλβίζετο. The secret reference is no doubt to the untimely fate, which was soon to fall on a man at present considered as so wonderfully prosperous and fortunate. On the word ὀλβίζειν, see Blomf. Gl. in Ag. 901.

693–5. Ἀργεῖος—Ὀρέστης—Ἀγαμέμνονος. The three terms usually proclaimed by the herald — comprising the victor's own name, his patronymic, and birthplace. Cf. Pind. Pyth. I. 60.

694–5. Ὀρέστης—τοῦ Ἀγαμέμνονος. Cf. Bernh. p. 160.

696–7. ὅταν—βλάπτῃ. For general sentiment, see Aj. 456. Œd. C. 252. Antig. 624; for particular word βλάπτῃ, cf. Il. XXIII. 774. 782; for θεῶν τις in preference to θεός τις, cf. Aj. 998.

698–9. ἱππικῶν ἀγών. To understand the poet's use of the word ἱππικὸς in more than one passage of the present narrative, we must have recourse I think to the two writers, whom he had so constantly before his eyes, viz. Homer and Pindar. In both these writers, though the word ἵπποι of course more commonly signifies *horses*, it not unfrequently signifies *chariot* also. (In the first author Passow refers to Il. V. 13. 19. 46. 111. 163, &c.: in the second see Ol. I. 65. VIII. 67. fr. 6.) Hence in Sophocles, ἱππικὸς, *of* or *belonging to a chariot*. In the present instance: ἱππικῶν ἀγὼν, *a curule* [o] *contest*. Infr. 730. 1444. ἱππικῶν ναυαγίων, *wreck of chariots*. Aj. 1030. ἱππικῶν ἐξ ἀντύγων, *from the chariot wheels*. See also infr. 733.

699. ἡλίου τέλλοντος, i. e. ἀνατέλλοντος. Cf. Aj. 764. With ὠκύπους ἀγὼν, Dissen compares Pind. Pyth. V. 29. δρόμοι ποδαρκεῖς. Cf. Aj. 935. ἀριστόχειρ ἀγών. Antig. 999. θᾶκον ὀρνιθοσκόπον, &c.

o And so Ellendt explains: ἱππικῶν ἀγὼν = ἱππικὸς ἀγών. Peile ad Ch. 577. understands: *a contest in horse-flesh*.

εἰσῆλθε πολλῶν ἁρματηλατῶν μέτα. 700
εἷς ἦν Ἀχαιὸς, εἷς ἀπὸ Σπάρτης, δύο
Λίβυες ζυγωτῶν ἁρμάτων ἐπιστάται·
κἀκεῖνος ἐν τούτοισι, Θεσσαλὰς ἔχων
ἵππους, ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας
ξανθαῖσι πώλοις· ἕβδομος Μάγνης ἀνήρ· 705
ὁ δ' ὄγδοος λεύκιππος, Αἰνιὰν γένος·
ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·
Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
στάντες δ', ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
κλήροις ἔπηλαν καὶ κατέστησαν δίφρους, 710

700. εἰσῆλθε. Cf. sup. 685. 687.

702. Λίβυες. Cf. v. 727. ζυγωτῶν, *yoked.* Cf. infr. 722.

703. κἀκεῖνος. Orestes, sc.

703–4. Θεσσάλας—ἵππους. Why mares from *Thessaly* are assigned to Orestes, no one, who observes how closely Sophocles has had his eye throughout this narrative on the Homeric chariot-race (Il. XXIII.), can for a moment doubt. The fleetest coursers in that race are the *Thessalian* steeds of Eumelus. For general illustration of the speed and spirit of Thessalian horses, Wunder refers to Varro de R. R. II. 7. Lucan VI. 396. For adjective used in feminine sense, cf. infr. 705. 734. 737; in masculine, 721. 722. 744.

706. λεύκιππος, *using white horses.* Cf. Diss. ad Pind. Ol. VI. 95. On the Œnians, a people of Thesprotia or Thrace, cf. Il. II. 749. On the omission of article to γένος, see Ell. II. 244.

707. Ἀθηνῶν τῶν θεοδμήτων. Eur. Hipp. 978. Ἀθήνας τὰς θεοδμήτους. Epithet frequent in Pind.

708. δέκατον ἐκπληρῶν ὄχον, *completing the number of ten chariots.* Cf. Seidl. ad Eur. Iph. T. 295. Ell.

709. στάντες δ'. Cf. Il. XXIII. 358. 757. στὰν δὲ μεταστοιχεί.

Ib. ὅθ'. As ὅθι, *where,* occurs only in choral strains according to Ellendt, the learned lexicographer observes of this passage, 'non ὅθι sed ὅτε latet,' and so he reads in voc. καθίστημι. ὅτε is found also in Cod. Palat. Neue compares Eur. Hec. 96.

709–10. αὐτοὺς κλήροις ἔπηλαν, *assigned them their places by lot,* i. e. *in the order according to which the lots came from the helmet.* Ell. Pass. (Cf. Il. XXIII. 353. Antig. 396.) Wunder reads κλήρους ἔπηλαν, supposes κλήρους ἔπηλαν καὶ = κλήρους πήλαντες, and then considers αὐτοὺς and δίφρους to be double accusatives to κατέστησαν, justifying that construction by Aj. 1063, where αὐτὸν and σῶμα are double accusatives to τυμβεῦσαι. Dindorf. (in Annot.) adopts Wunder's emendation and explanation. Zickendrath denies (and I think justly) that Wunder's reference applies to the passage before us, and from a gloss in his MS. (Cod. Palat.) considers κλήροις ἔπη-

χαλκῆς ὑπαὶ σάλπιγγος ᾖξαν· οἱ δ' ἅμα
ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν
ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος
κτύπου κροτητῶν ἁρμάτων· κόνις δ' ἄνω
φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι 715
φείδοντο κέντρων οὐδὲν, ὡς ὑπερβάλοι
χνόας τις αὐτῶν καὶ φρυάγμαθ' ἱππικά.

λαν to be equivalent to ἐκλήρωσαν. From a passive construction in Od. IX. 331. (αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάχθαι ἄνωγον), and into which the present text might easily be thrown, Zickendrath's opinion seems to be the more correct view of the case. See further Arnold ad Thucyd. IV. 56.

711. ὑπαὶ (infr. 1419. Antig. 1035.) σάλπιγγος ᾖξαν. Cf. Matth. §. 592. Blomf. Ag. v. 435.

Ib. οἱ δ' ἅμα. It is inconsistent with the plan of this work to enter minutely into all the varieties of the particle δὲ, which occur in this narrative, but the reader, who is curious in such matters, will find them amply discussed by Ellendt in his dissertations on that particle. See Bernh. p. 310. for present instance.

712. ὁμοκλήσαντες. Cf. Il. XXIII. 337. 363. 417. 446.

712–13. ἡνίας ἔσεισαν. Cf. Blomf. Animadv. in Iph. in A. v. 152.

713. ἐν δὲ, *at the same time*. Cf. Œd. T. 182. C. 55. Tr. 206. Ant. 420. Aj. 675. Hermann and Ellendt read ἐκ, and understand ἐξεμεστώθη. For a refutation of this reading, and a general dissertation on this formula, see Const. Matthiæ's Quæst. Soph. p. 60.

Ib. δρόμος, *the hippodrome*. Cf. infr. 748. Il. XXIII. 321. πᾶς ἐμεστώθη, *was altogether filled*. Cf. infr. 729. Aj. 275. Phil. 386.

714. κροτητῶν ἁρμάτων, *rattling chariots*. Il. XV. 452. ὑπερώησαν δὲ οἱ ἵπποι, κεῖν' ὄχεα κροτέοντες. For genitive after ἐμεστώθη, see Bernh. p. 160.

715. φορεῖθ'. The opinions of Hermann, Elmsley and others on the omission of the augment are too well known to need mentioning here. A recent writer (Haupt), after objecting to some of these opinions, more particularly those of Hermann, proceeds himself to observe: 'the tragedians were guided in the omission of the augment partly by the authority of the epic poets, partly by an unconscious sentiment (?), partly by the necessity of the metre: and it would therefore be difficult to find out and prove any fixed laws by which they might be guided.'

716. ὑπερβάλοι, *get before* or *leave behind*, viz. the chariots and horses of his opponents.

717. χνόας, the socket in which the axle moves; here put for the *axle*, or rather *chariot* itself. Cf. infr. 745, and Pass. in voc. For probable orthography, see Blomf. ad Sept. c. Th. 142.

Ib. τις αὐτῶν, *aliquis eorum*. Wund. 'αὐτῶν τις quasi conjectantis est, et

ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις
ἤφριζον, εἰσέβαλλον ἱππικαὶ πνοαί.
κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων 720
ἔχριπτ' ἀεὶ σύριγγα, δεξιὸν δ' ἀνεὶς
σειραῖον ἵππον εἶργε τὸν προσκείμενον.
καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·

quid consentaneum sit, aperientis.' Neue.

Ib. φρυάγμαθ' ἱππικά, *snorting of coursers*, i. e. *snorting coursers*. Cf. Blomf. Gl. in Sept. c. Th. 231.

718. τροχῶν βάσεις, *the circumrevolving wheels*; νῶτα, *the backs of the charioteers*.

719. ἤφριζον, εἰσέβαλλον, *were discharging their foam*. For the asyndeton, cf. Aj. 60. Ellendt I. 893. With ἱππικαὶ πνοαί, cf. Æsch. Sept. c. Th. 61, and more particularly Il. XXIII. 380, where the breath of Diomed's steeds acts like fire upon the back and shoulders of Eumelus, his predecessor in the course. Constantine Matthiæ (Quæst. Soph.) considers the expression as corrupt, and proposes to read ἀφρισμὸν εἰσέβαλλον.

720. ἐσχάτην στήλην, the last pillar in the hippodrome (there being several on the course), round which the contending horses made their turn.

Ib. ἔχων, *having in hand, holding, supporting*. For ἔχειν thus used, with or without ἵππους attached, cf. infr. 734. Il. XXIII. 325. 398. 401. 422. 426.

721. σύριγγα, the nave or hollow of the nave, into which the axle was fitted: hence the axle itself. A person was said σύριγγα χρίπτειν, when on coming to the last pillar or goal, he drove his chariot so close, that the axle almost touched it. Cf. Il. XXIII. 334. 338. On the transitive and intransitive forms of χρίπτειν, see Griffiths ad Æsch. Prom. 713. ἔχριπτε, La. Wund. ἔχριμπτε, vulg. (Zickendrath insists that both forms were used). Cf. infr. 898.

721–2. δεξιὸν—προσκείμενον. Cf. Il. XXIII. 336. sq.: ἀνεὶς, *letting loose, giving the rein to*.

722. σειραῖον (σεῖρα, *a rope*), *dextrum jugalem*. Herm. Dind. The error into which these two eminent scholars have fallen by this translation (making Sophocles guilty of the anachronism of starting carriages and pairs at the Pythian games, when only carriages and four were used) has been pointed out by Dissen. (Excurs. in Pind. I. p. 267.) As Sophocles is describing only the two side horses in *rope* or *harness* (σεῖρα), there was no occasion for his mentioning the middle pair in yoke (τοὺς μέσους ζυγίους. Eur. Iph. A. 221). Hence the Scholiast's explanation: σειραῖον ἵππον· τὸν ἔξω τοῦ ζυγοῦ· προσκείμενον δὲ, τῷ [p] καμπτῆρι, ἀριστερόν. Cf. Antig. 140. Peile ad Ag. 811.

[p] I. e. *the goal*, according to a gloss in Cod. Pal.

ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι †
πῶλοι βίᾳ φέρουσιν, ἐκ δ' ὑποστροφῆς, 725
τελοῦντες ἕκτον ἕβδομόν τ' ἤδη δρόμον,
μέτωπα συμπαίουσι Βαρκαίοις ὄχοις.

724. ἄστομοι, horses, which have lost the sense of the mouth: therefore, *ungovernable.*

725. βίᾳ φέρουσιν = ἐκφέρουσιν. Hermann compares Eur. Hipp. 1224. αἱ δ' ἐνδακοῦσαι στόμια—βίᾳ φέρουσιν, where Valck. supplies τὸν ὄχον. Cf. Il. XXIII. 376, 7. φοροῦσιν, Pors.

Ib. ἐκ δ' ὑποστροφῆς. I understand the text and context as follows. The ten contesting chariots are in full career for the goal, Orestes being last in the race, and the Athenian apparently somewhat in the rear of the other eight competitors. Suddenly the horses of the Œnian run away with him. After bearing onward for a while, the ungovernable animals make a sudden turn, just as the other chariots are at or close upon the goal. *In consequence of this turn* (ἐξ ὑποστροφῆς, cf. infr. 728), the horses of the Œnian impinge on those of the Libyan from Barcë: the carriage of the latter is upset, and a general confusion ensues, into which it is unnecessary to [q] enter. With regard to v. 726. it appears to the present editor nothing more than a parenthetical expression artfully thrown in to give a greater air of verisimilitude to the narrative; the speaker affecting a transient doubt, whether it was when completing the sixth *or* seventh course that this accident took place. Little parentheses of this kind, thrown into fictitious narratives, are familiar to the great masters of composition, and in a narrative, where suspicion was to be lulled, as in the case before us, nothing could be more appropriate than the application of this little artifice.

726. τελοῦντες. Dindorf and Wunder observe, that τελοῦντες is here used, as if ἵπποι, and not the feminine πῶλοι, had preceded. Passow assigns both genders to the latter word.

Ib. ἕκτον ἕβδομόν τε. sextum septimum*ve*. Musgr. Neue compares Tacit. Agr. 12. rarus duabus tribus*que* civitatibus conventus, and in Suppl. Thucyd. I. 82. II. 49. Ἤδη may be joined either with the numeral (cf. Phil. 312.) or with τελοῦντες. With τελοῦντες δρόμον, cf. Il. XXIII. 373. ἀλλ' ὅτε δὴ πύματον τέλεον [r] δρόμον, κ. τ. ἑ.

727. Βαρκαίοις ὄχοις. The anachronism (Barcë in Lybia having been founded long after this period) has been noticed by Passow from Herodot. IV. 160.

q On turning to see what sense Wunder gave to the words ἐξ ὑποστροφῆς, the present writer was gratified to find it not much at variance with his own. The principal difference between them is this: Wunder supposes the horses of the Œnian to have occupied the inner gyrus, when instead of making their turn to the left, as they ought to have done round the goal, they suddenly turn to the right, and impinge upon their immediate neighbour in the course, the charioteer from Barcë. The principal objection to this explanation seems to be, that it does not allow sufficient latitude for the word φέρουσιν.

r A further illustration might be derived from the Sacred Writings; but it is of so solemn a nature, that I hesitate to give more than a reference, 2 Tim. IV. 7.

κἀντεῦθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ
ἔθραυε, κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
ναυαγίων Κρισαῖον ἱππικῶν πέδον. 730
γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος
ἔξω παρασπᾷ κἀνακωχεύει, παρεὶς
κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.
ἤλαυνε δ' ἔσχατος μέν, ὑστέρας δ' ἔχων
πώλους Ὀρέστης τῷ τέλει πίστιν φέρων. 735

728. ἐξ ἑνὸς κακοῦ, *in consequence of one mishap* or *misfortune.*

729. κἀνέπιπτε (ἄλλος ἄλλῳ sc.). Cf. Ell. in ἐμπίπτειν.

730. ναυαγίων ἱππικῶν. Cf. inf. 1444. Jacobs compares Dem. Or. Amat. 1410, g. ὡς ἐν τοῖς ἱππικοῖς ἀγῶσιν ἡδίστην θέαν παρέχεται τὰ ναυαγοῦντα.

731. δεινὸς, *cautious, provident, skilful.* For οὐξ Ἀθηνῶν, see Matth. §. 574; for ἡνιοστρόφος, consult Blomf. Gl. in Ch. 1009.

732. ἔξω παρασπᾷ κἀνακωχεύει. Matthiæ (Constantine) considers this as a sort of *hysteron proteron* for *holds in his horses,* i. e. checks the rapid pace at which they were previously going, *and draws them aside out of the course.* This does not seem necessary; ἀνακωχεύειν (ἀνέχω, ἀνοχή) is more strictly said of ships, which lie at anchor in the high sea. (Cf. Herodot. VI. 116. VII. 100. 168. and Pass. in voc.) It would therefore I think imply, that the Athenian, after drawing his chariot out of the course, *stayed his horses,* halted for a moment to contemplate the spectacle before him. The approach of Orestes would speedily put the Athenian and his vehicle in motion again.

732–3. παρεὶς κλύδων' ἔφιππον. Hermann, Wunder and Ellendt adopt the translation of Vit. Winshemius, *sinit prætervehi equestrem procellam.* The words κλύδων' ἔφιππον seem to admit of a more definite and appropriate explanation. Κλύδων signifies *a wave,* and its derivation from κλύζω shews it to be that kind of wave, which breaks upon a shore, making as it breaks a *crashing* sound, and then scattering to pieces. Taking ἔφιππον in the sense ascribed to the word ἱππικὸς at ver. 698, the two words would express the crash and demolition made by the chariots as they fell one upon the other, thus furnishing a lively equivalent for the ναύαγια ἱππικὰ of ver. 730.

733. κυκώμενον, *commingled* (strictly: *kneaded*): a word better known in comic than in tragic Greek. Cf. Griff. ad Æsch. Prom. 994.

734–5. General meaning: Orestes was last in the race: but though last, still full of confidence in the final result. And so Const. Matthiæ: *er fuhr zuletzt, doch er baute als letzter auf das Ende,* (whom see for a more minute examination of the text. In the objections made to Hermann's interpretation of the word ὑστέρας, the present editor found himself anticipated by the learned writer.)

735. τῷ τέλει πίστιν φέρων. Cicero

ὁ δ' ὡς ὁρᾷ μόνον νιν ἐλλελειμμένον,
ὀξὺν δι' ὤτων κέλαδον ἐνσείσας θοαῖς
πώλοις διώκει· κἀξισώσαντε ζυγὰ
ἠλαυνέτην, τότ' ἄλλος, ἄλλοθ' ἄτερος
κάρα προβάλλων ἱππικῶν ὀχημάτων. 740
καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·
ἔπειτα λύων ἡνίαν ἀριστερὰν

Acad. II. 29. §. 94. *ego enim, ut agitator callidus, priusquam ad finem veniam, equos sustinebo.*

736. ὁ δὲ—νιν. By ὁ δὲ, Hermann and Wunder understand *the Athenian*, by νιν *Orestes.* Is not the reverse the case? Not to enter into other arguments, are not the *swift coursers* alluded to in the following verses obviously those of Orestes, not of the Athenian?

737. ἐνσείειν, *schmettern, to throw with a crashing sound.* Pass. *De sono aures feriente.* Ell. Said of a thunderbolt. Tr. 1087.

738. διώκει. Cf. Il. XXIII. 344. 424. 499. 547. ἐξισώσαντε, La. Lb. ἐξισώσαντες, vulg.

439. ἠλαυνέτην (ἵππους sc.) Cf. Il. XXIII. 322. 356–7. 429. 434.

739–40. τότ' ἄλλος—ὀχημάτων. The Scholiast, Herm. Wund. Dind. and Pass. leave this difficult passage untouched. I understand generally: sometimes the horses belonging to one chariot (ἄλλος ἱππικῶν ὀχημάτων) thrusting the head forward, or getting the lead, sometimes those in the other: an image familiar to those conversant with racing, but the construction connected with which is less easy of explanation.

740. προβάλλων. With this nominative absolute, Neue aptly compares Plat. Phædr. 248, b. αἱ ψυχαὶ ξυμπεφέρονται, ἑτέρα πρὸ τῆς ἑτέρας πειρωμένη γενέσθαι.

Ib. ἱππικῶν ὀχημάτων seems to me equivalent to ἵππων ὀχουμένων, the gender of ἄλλος being accommodated to the latter sense. So sup. 717. φρυάγμαθ' ἱππικά, *snorting horses.* 719. ἱππικαὶ πνοαὶ, *the strongly-breathing horses.* infr. 754. ἱππικὸν δρόμον, *runaway horses.* And in some such manner I think Ellendt must have understood the text, who at the word ὄχημα observes: 'accommodatur [p] *currui*, quod est *equi.*'

742. The poet's object appears to be to represent in as vivid terms as possible the *erect* position of Orestes himself as well as his chariot. This purpose would have been served by writing ὠρθοῦθ'—ἐξ ὀρθῶν δίφρων, but a reduplication of terms never came amiss to Sophocles. (Cf. Aj. 267. 467. 620. Œd. T. 222. Ant. 142. Œd. C. 184. Phil. 135. &c.) For the preposition, cf. Matth. §. 574.

743. λύων, *relaxing.*

p This kind of accommodation occurs not unfrequently in the sacred writings. 2 Sam. VIII. 4. *And David lamed the whole train of chariots*, i. e. the horses belonging to them. X. 18. *And David slew seven hundred chariots of the Syrians*, i. e. the horses and men belonging to them. Cf. Gesen. in voc. רֶכֶב.

κάμπτοντος ἵππου λανθάνει στήλην ἄκραν
παίσας, ἔθραυσε δ' ἄξονος μέσας χνόας, 745
κἀξ ἀντύγων ὤλισθε, σὺν δ' ἐλίσσεται
τμητοῖς ἱμᾶσι· τοῦ δὲ πίπτοντος πέδῳ,
πῶλοι διεσπάρησαν ἐς μέσον δρόμον.
στρατὸς δ' ὅπως ὁρᾷ νιν ἐκπεπτωκότα
δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
οἷ' ἔργα δράσας οἷα λαγχάνει κακά,
φορούμενος πρὸς οὖδας, ἄλλοτ' οὐρανῷ
σκέλη προφαίνων, ἔς τέ νιν διφρηλάται,
μόλις κατασχεθόντες ἱππικὸν δρόμον,
ἔλυσαν αἱματηρὸν, ὥστε μηδένα 755
γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.

744. κάμπτοντος ἵππου, *the horse by which the turn round the goal was made.* στήλην ἄκραν, *the pillar's edge.*

746. σὺν δὲ, *at the same time.*

747. τμητοῖς ἱμᾶσι. Comparing Il. XXIII. 324 and 684, I understand: *reins well* or *skilfully cut.* With the more obvious meaning of the word, the reader may compare the ἡνίαι ἀκήρατοι of Pindar, (Diss. II. 259.) πέδῳ, i. e. εἰς πέδον. Cf. Matth. §. 401, 3.

748. διεσπάρησαν, *discurrerunt.* Neue.

749. στρατὸς, *the assembly.* Cf. Antig. 8. Trach. 795.

750. ἀνωλόλυξε (ἀνολολύζειν). More commonly used in a *joyous* sense, (cf. Trach. 205.), and by women rather than men.

751. λαγχάνει κακά. Cf. Matth. §. 328. *Obs.* On οἷα—οἷα, cf. Aj. 557.

752. φορούμενος (ἀλλότε) πρὸς οὖδας. Cf. Trach. 11. Eur. Hec. 28.

753. προφαίνων, *exhibiting to be seen.*

754. κατασχεθόντες, Wund. Dind. Ell. κατασχέθοντες, vulg. Herm. Neue. (For disputes as to whether there were any such verbs as σχέθω and κατασχέθω, and consequently as to the accentuation of the participle above, cf. Pass. ad voc. Elms. ad Med. 995. Heracl. 272. Herm. in loc. Griffiths ad Æsch. Prom. 16. and above all Ellendt (I. 501–4.)

755. μηδένα. Ellendt notices the accus. masculine and fem. of μηδεὶς, as very rare indeed in Sophocles, when compared with the instances of μηδέν. Μηδένα occurs Œd. T. 1529. Œd. C. 1762.

755–6. Cf. Il. XVI. 638, sq.

756. Neue construes the ἂν in this verse with γνῶναι. Ellendt doubts whether it is not to be joined with ἰδόντα. Instances I think often occur, where ἂν appears to have a double power, referring at once to a verb and participle. On the junction of ὥστε with ἂν and an infinitive, cf. infr. 1316.

καί νιν πυρᾷ κέαντες εὐθὺς ἐν βραχεῖ
χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
ὅπως πατρῴας τύμβον ἐκλάχῃ χθονός. 760
τοιαῦτά σοι ταῦτ' ἐστὶν, ὡς μὲν ἐν λόγοις
ἀλγεινὰ, τοῖς δ' ἰδοῦσιν, οἵπερ εἴδομεν,
μέγιστα πάντων ὧν ὄπωπ' ἐγὼ κακῶν.
ΧΟ. φεῦ φεῦ· τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι
πρόρριζον, ὡς ἔοικεν, ἔφθαρται γένος. 765
ΚΛ. ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῆ λέγω,
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,
εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς.
ΠΑ. τί δ' ὧδ' ἀθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ;
ΚΛ. δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς 770
πάσχοντι μῖσος ὧν τέκῃ προσγίγνεται.

757. κέαντες, Erf. Herm. Dind. Wund. κήαντες, La. Lb. Gaisf. κείαντες, Palat. ('and perhaps more properly than κήαντες and κέαντες. Cf. Buttm. Gr. Gr. II. 161. and Triclin. Recens.' *Zickend.*)

758. μέγιστον σῶμα δειλαίας σποδοῦ (gl. ἀντὶ τοῦ μεγίστου σώματος δειλαίαν σποδόν.) σῶμα σποδοῦ, *a body consisting of ashes.* Cf. Matth. §. 374, b. With βραχεῖ χαλκῷ, cf. Blomf. Gl. in Ch. 674.

759. ἄνδρες Φωκέων. Antig. 290. ἄνδρες πόλεως.

760. ἐκλάχῃ, Aug. b. Jen. Wund. Dind. ἐκλάχοι, La. Lb. Erf. Schæf. Matth. Gaisf. (who refers it to κήαντες,) Neue (who refers to the mind of those who send, not of those who bring the body).

761. τοιαῦτα—ἐστίν. Œd. C. 62. ὡς μὲν ἐν λόγοις. Cf. Matth. §. 628. 3. e. Ellendt II. 1004. Dindorf. (in Annot.) prefers λόγῳ.

762. τοῖς δ' ἰδοῦσιν, οἵπερ εἴδομεν. Wunder observes that the poet constructs as if the preceding member had been τοῖς μὲν ἀκούουσιν ἀλγεινά.

764. δεσπόταισι τοῖς πάλαι, those who were formerly my masters. So also τῆς πάλαι at ver. 1143. At vv. 1420. 1490. (οἱ πάλαι and τῶν πάλαι,) the adverb is better rendered *long ago.* This little distinction will easily occur to the reader in similar cases. For δεσπόταισι, cf. Matth. §. 389, g.

766. Construct: τί ταῦτα λέγω (*how shall I speak of these things*), πότερον εὐτυχῆ ἢ δεινά; cf. Heind. ad Plat. Phæd. p. 123.

768. τοῖς ἐμαυτῆς—κακοῖς. Hypocritically meaning the death of her son. Cf. infr. 779.

770. δεινὸν τὸ τίκτειν ἐστίν. Cf. Eur. Phœn. 358. Iph. Aul. 917. Arist. Lys. 884.

771. πάσχοντι. Masculine gender used on account of the generality of the declaration. Cf. sup. 126. 399. Trach. 151.

ΠΑ. μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἥκομεν.
ΚΛ. οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις ;
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια
προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγὼς, 775
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς
ἀπεξενοῦτο, καί μ', ἐπεὶ τῆσδε χθονὸς
ἐξῆλθεν, οὐκ ἔτ' εἶδεν· ἐγκαλῶν δέ μοι
φόνους πατρῴους δείν' ἐπηπείλει τελεῖν·
ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας 780
ἐμὲ στεγάζειν ἡδὺν, ἀλλ' ὁ προστατῶν
χρόνος διῆγέ μ' αἰὲν ὡς θανουμένην.
νῦν δ'—ἡμέρᾳ γὰρ τῇδ' ἀπηλλάγην φόβου
πρὸς τῆσδ' ἐκείνου θ'· ἥδε γὰρ μείζων βλάβη
ξύνοικος ἦν μοι, τοὐμὸν ἐκπίνουσ' ἀεὶ 785
ψυχῆς ἄκρατον αἷμα—νῦν δ' ἔκηλά που
τῶν τῆσδ' ἀπειλῶν οὕνεχ' ἡμερεύσομεν.

Ib. ὧν τέκῃ (τις). On the omission of ἂν, see Matth. §. 527. *Obs.* 2. Kühn. §. 796, 1. Hart. II. 297.

772. μάτην ἄρ'. Cf. Elms. ad Eur. Med. 1229. Ellendt, who has closely investigated the latter particle, renders: *sic* frustra venisse *videmur*. For the sense of μάτην, cf. infr. 797. Tr. 191. Œd. T. 1006.

774–5. τεκμήρια θανόντος, ὅστις = τεκμήρια ὅτι ἔθανεν αὐτὸς, ὅστις, or τεκμήρια τοῦ θανεῖν αὐτὸν, ὅστις. Wund. Cf. infr. 904.

775. τῆς ἐμῆς ψυχῆς (i. e. ἐξ ἐμοῦ, Ell.) γεγώς. Cf. Antig. 1069. Aj. 154. Phil. 714. Œd. C. 499. 1207.

778–9. ἐγκαλῶν μοι φόνους. Cf. Matth. §. 370. *Obs.* 2.

779. φόνους πατρῴους. Neue refers to infr. 955. Tr. 1125. Hom. Od. I. 299.

780. ἐξ ἡμέρας, *since it becomes day*. Matth. §. 574. Kühn. §. 599.

781. στεγάζειν = στέγειν, *bedecken, to cover*. Pass. Ellendt and Neue understand rather in the sense of *embracing*. The latter compares Cic. de Rep. VI. 10. *arctior me somnus quam solebat complexus est*.

781–2. ὁ προστατῶν χρόνος, *die bevorstehende Zeit, the time impending*. Pass. For διάγειν, implying *prolongation of life*, Ellendt refers to Jacobs's Lectt. Stob. p. 121. See also Elmsley's Herac. 788.

782. ὡς θανουμένην. 'non *morituram*, sed *ita, ut me morituram putarem*.' Ell.

783. ἀπηλλάγην, &c. Wund. Dind. ἀπήλλαγμαι, vulg.

785–6. ἐκπίνουσ' ἄκρατον αἷμα. Cf. Antig. 531. Æsch. Ch. 570.

786. νῦν δέ. On this repetition, see Hart. I. 173 sq.

787. ἡμερεύσομεν, gl. ζήσομεν. Cf. Peile ad Ch. 692.

ΗΛ. οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
Ὀρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ὧδ' ἔχων
πρὸς τῆσδ' ὑβρίζει μητρός. ἆρ' ἔχει καλῶς; 790
ΚΛ. οὔτοι σύ· κεῖνος δ', ὡς ἔχει, καλῶς ἔχει.
ΗΛ. ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.
ΚΛ. ἤκουσεν ὧν δεῖ κἀπεκύρωσεν καλῶς.
ΗΛ. ὕβριζε. νῦν γὰρ εὐτυχοῦσα τυγχάνεις.
ΚΛ. οὔκουν Ὀρέστης καὶ σὺ παύσετον τάδε. 795
ΗΛ. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.
ΚΛ. πολλῶν ἂν ἥκοις, ὦ ξέν', ἄξιος τυχεῖν,
εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.
ΠΑ. οὐκοῦν ἀποστείχοιμ' ἂν, εἰ τάδ' εὖ κυρεῖ.
ΚΛ. ἥκιστ'· ἐπείπερ οὔτ' ἐμοῦ κατάξι' ἂν 800

788. οἴμοι—οἰμῶξαι. Cf. Œd. C. 820.

790. ἆρ' ἔχει καλῶς; *nonne egregie mecum actum est*, i. e. *nonne miserrima sum?* Wund. Cf. infr. 816. 1340–5.

791. οὔτοι σὺ (καλῶς ἔχεις): i.e. for you are not yet dead, as Orestes is.

792. Νέμεσι. (Cf. Pors. ad Phœn. 187.) Electra invokes the *avenging power* of the defunct Orestes, viz. to compensate the contumelies which he has suffered from Clytæmnestra. In the following verse, Clytæmnestra speaks of the *avenging power* generally.

793. ἤκουσεν (Nemesis sc.) ὧν δεῖ, meaning *herself*, viz. by killing Orestes, who had meditated her death. ἐπικυροῦν, *to ratify*. Cf. infr. 919.

795. τάδε, *this thing:* viz. my being happy, my good fortune.

796. πεπαύμεθ' ἡμεῖς. I understand: '*we* indeed (i. e. Orestes and herself) have been stopped of *this;*' viz. the being happy: then sinking her voice, 'but—we are not now in a condition to bar or stop *your* being [q] happy.' Wunder and Neue merely refer to Viger, p. 432. and Herm. ad Viger. p. 790. Hartung quotes (II. 154.), but without giving any particular explanation.

797. τυχεῖν, nearly redundant, like λαβεῖν and other infinitives in Sophocles.

798. 'ἔπαυσας sic intelligendum, ut sit, *siquidem effecisti, ut nunc postremum locuta sit.*' Ell. For the correction, which Monk proposed to make in the text, and the objections made by Neue and Wunder, see the two learned writers respectively. For genitive βοῆς, cf. Kühn. §. 513.

800. κατάξι' ἂν, Both. Monk. Blomf. (Animad. in Iph. in Aul.) Wund. Dind. (in Annot.) Neue. καταξίως, Schæf. Herm. Ell. and others. Cf. Matth.

q And so I since find Ellendt understands the latter part of the verse: 'οὐχ ὅπως σε παύσομεν, hoc est, si recte introspicias, οὐχ ὥστε ἔχειν, ὅπως παύσομεν σε.'

πράξειας οὔτε τοῦ πορεύσαντος ξένου.
ἀλλ' εἴσιθ' εἴσω, τήνδε δ' ἔκτοθεν βοᾶν
ἔα τά θ' αὑτῆς καὶ τὰ τῶν φίλων κακά.

ΗΛ. ἆρ' ὑμὶν ὡς ἀλγοῦσα κὠδυνωμένη
δεινῶς δακρῦσαι κἀπικωκῦσαι δοκεῖ 805
τὸν υἱὸν ἡ δύστηνος ὧδ' ὀλωλότα;
ἀλλ' ἐγγελῶσα φροῦδος. ὦ τάλαιν' ἐγώ·
Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.
ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς
αἴ μοι μόναι παρῆσαν ἐλπίδων ἔτι, 810
σὲ πατρὸς ἥξειν ζῶντα τιμωρόν ποτε
κἀμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;
μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη
καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν
ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ, 815
φονεῦσι πατρός. ἆρά μοι καλῶς ἔχει;
ἀλλ' οὔτι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
ξύνοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλῃ
παρεῖσ' ἐμαυτὴν ἄφιλος αὐανῶ βίον.

2. p. 871. Peile ad Ag. pp. 248. 399.

801. πορεύσαντος, gl. ἀποστείλαντος.

802. ἔκτοθεν, La. Lb. ἔκτοσθεν, vulg. Cf. Æsch. Sept. c. Th. 626. Choeph. 466.

803. τῶν φίλων, Orestes sc. cf. sup. 652. Œd. Col. 813. &c. &c.

804 sq. Abresch compares Æsch. Ch. 726. ὡς, *ut conveniebat*. Ell. (whom see, II. p. 1002.)

807. ἀλλ'. On the use of ἀλλὰ, when a person interrupts himself, or springs suddenly to a thought, which gives a different turn to the whole subject, see Hart. II. 37.

812. ποῖ με χρὴ μολεῖν; Cf. Aj. 1006.

814. ἤδη πάλιν, *again now*. (On the more particular sense of the word πάλιν, see Ell. II. 486.) καὶ πατρός. ἤδη δεῖ με, Herm. Wund. καὶ πατρὸς ἤδη. δεῖ με, libri. ἦ δὴ, Br. Erf. Schæf.

817. ἀλλ' οὔτι μήν. Cf. Phil. 1273.

818. ξύνοικος ἔσσομ' = συνοικήσω, *be their fellow-habitant*. ξύνοικος ἔσσομ' is the general reading of the MSS. but as neither the hiatus nor the epic form (cf. Matth. §. 45. §. 16.) seems here in place, various emendations have been offered of the passage. ἔσομαι ξύνοικος, Dawes. Pors. ξύνοικος αὐτοῖς, or ἔτι ξύνοικος, or ξύνοικος εἴσειμ', Herm. ξύνοικος ἔσομαί γ, Wund.

819. παρεῖσ' ἐμαυτὴν, *throwing my-*

πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται, 820
τῶν ἔνδον ὄντων· ὡς χάρις μὲν, ἢν κτάνῃ,
λύπη δ', ἐὰν ζῶ, τοῦ βίου δ' οὐδεὶς πόθος.

ΧΟ. ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων στροφ. α'.
Ἅλιος, εἰ ταῦτ' ἐφορῶντες 825
κρύπτουσιν ἕκηλοι;

ΗΛ. ἒ ἒ, αἰαῖ.

ΧΟ. ὦ παῖ, τί δακρύεις;

ΗΛ. φεῦ.

ΧΟ. μηδὲν μέγ' ἀΰσῃς. 830

ΗΛ. ἀπολεῖς. ΧΟ. πῶς;

ΗΛ. εἰ τῶν φανερῶς οἰχομένων
εἰς Ἀΐδαν ἐλπίδ' ὑποί-
σεις, κατ' ἐμοῦ τακομένας 835

self. Br. Ell. *losing all care*, or *regard for myself*. Wund.

Ib. αὐανῶ βίον, *I will allow life to consume and wither away*. Phil. 954. ἀλλ' αὐανοῦμαι τῷδ' ἐν αὐλίῳ. Arist. Ran. 1089. ὥστ' ἐπαφαυάνθην γελῶν.

824. κεραυνοὶ Διός. So Æsch. Prom. 372. but v. 667. κεραυνοὶ ἐκ Διός. ποῦ ποτε, *ubi tandem?* Wund. ad Phil. 1071. (Metre: iamb. dip. and choriamb. dim. Choriambics with or without base, form the predominant metre of the strophë, an ionic a minore being occasionally intermixed, (as vv. 827. 831.)

825. ἐφορῶντες. As applied to the sun, cf. Trach. 101. to Zeus, see sup. 175. See also Klausen's Æsch. Theol. 65. 121. ταῦτα may be considered as equally belonging to ἐφορῶντες and κρύπτουσιν. In his recent metrical work Dindorf joins this and preceding verse, as he does also vv. 833–4, and 835–6.

829. φεῦ. The vehemence and spirit in which this exclamation is uttered by Electra, may be collected from the stage-directions given by the Scholiast, who says, 'here the actor as he speaks, must cast his eyes to heaven, and stretch forth his hands, the Chorus by way of preventive observing, μηδὲν μέγ' ἀΰσῃς.' (Gl. μηδὲν ἀπρεπὲς εἰς τοὺς θεοὺς εἴπῃς.)

830. μηδὲν μέγ' ἀΰσῃς. Aj. 386. μηδὲν μέγ' εἴπῃς.

833. εἰ—ὑποίσεις. *If you suggest any hope to be derived from him, who is manifestly dead*, (viz. Orestes.) With τῶν οἰχομένων, as gen. after ἐλπίδ', cf. 1460. ἐλπίσιν κεναῖς ἀνδρὸς τοῦδε, *empty hopes derived from this man*. 1486. κέρδος τοῦ χρόνου, *benefit conferred by time*.

834–5. κατ' ἐμοῦ—ἐπεμβάσει. Lobeck for construction compares Aj. 969. πῶς δῆτα τοῦδ' ἐπεγγελῷεν ἂν κατά; Phil. 328. Elmsley (Mus. Crit. I. 473.) observes: κατ' ἐμοῦ

μᾶλλον ἐπεμβάσει.

ΧΟ. οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις ἀντ. α'.
ἔρκεσι κρυφθέντα γυναικῶν·
καὶ νῦν ὑπὸ γαίας

ΗΛ. ἒ ἒ, ἰώ. 840

ΧΟ. πάμψυχος ἀνάσσει.

(f. κατά μου) τακομένας is equivalent to ἐμοῦ [r] κατατακομένας. With ἐπεμβάσει (Dor. for ἐπεμβήσει) cf. sup. 456.

837 sq. To cheer the drooping spirits of Electra, the Chorus advert to the case of one of the most distinguished of Argive chiefs, (Amphiaraus sc.) who, like Agamemnon, had come to an untimely end through his wife's means. The earth, as the choral troop intimate, opened her mouth and swallowed him up (infr. v. 838.); but what then? even below the earth he still retains regal power, and instead of an intellect partially illuminated, he has become all soul and universal intelligence. The inference meant to be drawn seems this: And may not power and intellect still remain with your own defunct sire? and possessed of these, will he not, notwithstanding the death of Orestes, find some means of bringing *his* murderess to justice, as Amphiaraus contrived that vengeance should be dealt on the treacherous Eriphylë?

Ib. Ἀμφιάρεων. Amphiaraus, son of Oicleus, or, according to others, of Apollo, by Hypermnestra, married Eriphylë, the sister of Adrastus, king of Argos, by whom he had two sons, Alcmæon and Amphilochus. His attempts to secrete himself, that he might not accompany his brother-in-law in an expedition, in which he knew it would be his fate to perish, and the bribe by which Eriphylë was tempted to betray his hiding-place to Polynices, are circumstances too well known to need enlarging upon. See Thudich. I. 316 sq.

Ib. χρυσοδέτοις. Antig. 945. χαλκοδέτοις.

838. ἔρκος (ἔργω, εἴργω), properly *a fastness, a mesh, a snare.* Here termed χρυσόδετον, (*bound with gold,*) in allusion to the golden necklace, by which Eriphylë was tempted to betray her husband. Cf. Peile ad Ag. 1582. for ἔρκος: Pausan. IX. 41. Creuz. II. 331. for fact.

Ib. κρυφθέντα. The allusion is to the mode in which Amphiaraus perished; viz. by the earth cleaving asunder and swallowing him up. Pind. Nem. IX. 56. ὁ δ' Ἀμφιάρῃ σχίσσεν κεραυνῷ παμβίᾳ Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἅμ' ἵπποις. Cf. Pausan. IX. 8.

Ib. γυναικῶν, plural for sing. *Eriphylë.*

841. παμψῡχος, *all life and intelligence:* in opposition to the other dead, who with some such exception as Tiresias (Od. X. 493.) possessed only a half sort of existence and intellectuality. Cf. Pass. in voc. Matthiæ (§. 446. 8.) adopts the scholium: πάμψυχος ἀνάσσει, i.e. πασῶν τῶν

[r] Ellendt, not very courteous at times to English scholars, observes, 'minime necessario et vix Græce, siquidem dativo opus, nisi addatur genitivo κατά.'

ΗΛ. φεῦ.
ΧΟ. φεῦ δῆτ'· ὁλοὰ γὰρ
ΗΛ. ἐδάμη. ΧΟ. ναί. 845
ΗΛ. οἶδ' οἶδ'· ἐφάνη γὰρ μελέτωρ
ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ'
οὔτις ἔτ' ἔσθ'· ὃς γὰρ ἔτ' ἦν,
φροῦδος ἀναρπασθείς.
ΧΟ. δειλαία δειλαίων κυρεῖς. στροφ. β'.
ΗΛ. κἀγὼ τοῦδ' ἵστωρ, ὑπερίστωρ, 850
πανσύρτῳ παμμήνῳ δεινῶν †
στυγνῶν τ' ἀχέων αἰῶνι.

ψυχῶν ἀνάσσει. On which latter subject, see Klausen's Theol. 61 sq. Blomf. Gl. Pers. 697.

842. φεῦ. Adverb of indignation, occasioned by the reference to Eriphylë. An equivalent must be given. *Shame on her—perish the wretch,* or the like.

843. ὁλοὰ γάρ. How the Chorus meant to terminate their sentence (for no stop ought obviously to be placed at γὰρ) is uncertain, the vehemence of Electra breaking in upon the sentence, before it is concluded. We shall perhaps best connect it with the verb ἐδάμη, by rendering—*for she the murderous.*

844–6. ἐδάμη, *came to a violent end, was slain.* Electra speaks impetuously, her heated imagination no doubt seeing Clytæmnestra under the avenging steel, as well as Eriphylë.

846. οἶδ' (ὅτι ἐδάμη).

Ib. ἐφάνη, *oblatus est,* non *oculis,* sed ut *facto se vindicem probaret.* Ell.

Ib. μελέτωρ, viz. Alcmæon, who revenged his father by killing Eriphylë. With the word μελέτωρ, implying a person who *takes care* that so pious a duty to the dead shall be fulfilled, compare the word ἀμελεῖν, v. 237, implying neglect of the office.

847. τὸν ἐν πένθει, Amphiaraus: the murdered dead being supposed to sorrow, while they lie unrevenged. For construction, cf. sup. 290. and Wund. ad Trach. 718.

849. δειλαία δειλαίων κυρεῖς, *misera miserias sustines.* Johns. For κυρεῖν (*nanscisci, potiri*) with a gen. cf. Œd. T. 1514. Œd. C. 247. Antig. 870. (Metre: cretic and iamb. or cretic and troch. penth. the diphthong short.)

850. General meaning: I know it, too well I know it: how could a long life (πάμμηνος αἰὼν), and that life crowded with misfortunes (πάνσυρτος ἀχέων), leave me ignorant that I was the most wretched of women?

Ib. ὑπερίστωρ. So Aj. 1119. ὑπέρδικα. Cf. Griffiths ad Æsch. Sept. c. Th. 506.

851. πάνσυρτος (σύρω), *heaped up.* παμμήνῳ. Schol.: πολυχρονίῳ, διηνεκεῖ.

852. αἰῶνι, *by means of,* or *on ac-*

ΧΟ. εἴδομεν ἃ θρηνεῖς.
ΗΛ. μή μέ νυν μηκέτι
παραγάγῃς, ἵν' οὐ 855
ΧΟ. τί φῄς ;
ΗΛ. πάρεισιν ἐλπίδων ἔτι κοινοτόκων
εὐπατριδᾶν τ' ἀρωγαί.
ΧΟ. πᾶσι θνατοῖς ἔφυ μόρος. ἀντ. β'. 860
ΗΛ. ἦ καὶ χαλαργοῖς ἐν ἁμίλλαις
οὕτως, ὡς κείνῳ δυστάνῳ,
τμητοῖς ὁλκοῖς ἐγκῦρσαι ;
ΧΟ. ἄσκοπος ἁ λώβα.
ΗΛ. πῶς γὰρ οὔκ ; εἰ ξένος 865

count of a life. δεινῶν αἰῶνι, Dind. e conj. Wund. πολλῶν δεινῶν στυγνῶν τ' αἰῶνι, Herm. πολλῶν δεινῶν στυγνῶν τ' ἀχέων, libri.

853. θρηνεῖς, Erf. e conj. Wund. Dind. (in [s] Annot.) θροεῖς, libri. Monk. On εἴδω, in the sense of '*to know*,' see Matth. §. 231. 2.

854 sq. Metre: cretics, succeeded by a dochmiac. After the parenthetic τί φῄς, follow an iambelegus, and a logaœdic verse.

855–8. ἵν' οὐ—ἀρωγαί. I understand generally: where assistance (ἀρωγαὶ) to be derived from him, who was my hope and trust, (ἐλπίδων), born as he is of common parents (κοινοτόκων), and nobly born, at least on the father's side (εὐπατριδᾶν), no longer presents itself (οὐ [t] πάρεισιν). Cf. Matth. II. p. 742. ἀρωγαὶ, Musgr. Wund. Dind. ἀρωγοὶ, libri.

860. θνατοῖς ἔφυ. Trach. 440. χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς ἀεί.

861. χαλαργοῖς ἐν ἁμίλλαις. Schol. ἱππικαῖς ἁμίλλαις, i. e. ἵππων sive δίφρων ἁμίλλαις. Cf. Bernh. p. 426. Kühn. §. 473, a. Anm. Matth. §. 446, 3. *Obs.*

Ib. χαλαργοῖς, Dor. for χηλαργοῖς (χήλη, ἀργὸς), *white-footed*, or *swift-footed*. For Doricism, see Ell. II. 14.; for accent, consult Lob. ad Aj. 890.

863. τμητοῖς ὁλκοῖς (ἕλκω). Sup. 747. τμητοῖς ἱμᾶσι. The substitution seems made, in order to express the *dragging* of the reins, which took place after Orestes was thrown from his car. Schol.: ὅλκους ἀντὶ τῶν ἱμάντων, ἐν οἷς εἱλκύσθη.

864. ἄσκοπος (gl. ἀπροσδόκητος) ἁ λώβα. i. e. a death so happening was a misfortune which we had no right to expect.

865. ξένος, *in a foreign land.* Cf. Tr. 65. Œd. C. 562. On πῶς γὰρ οὔκ, cf. infr. 1307. 1448. Blomf. Gl. in Ag. 264.

s In his recent work, 'Metra Æschyli Soph. &c.' the learned writer reads ἀθρήνεις.

t Wunder translates briefly, but much to the same effect: *ubi jam non est auxilium sperati fratris generosi.*

ἄτερ ἐμᾶν χερῶν
ΧΟ. παπαῖ.
ΗΛ. κέκευθεν, οὔτε τοῦ τάφου ἀντιάσας +
οὔτε γόων παρ' ἡμῶν. 870
ΧΡ. ὑφ' ἡδονῆς τοι, φιλτάτη, διώκομαι
τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.
φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὧν
πάροιθεν εἶχες καὶ κατέστενες κακῶν.
ΗΛ. πόθεν δ' ἂν εὕροις τῶν ἐμῶν σὺ πημάτων 875
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν;
ΧΡ. πάρεστ' Ὀρέστης ἡμὶν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.
ΗΛ. ἀλλ' ἦ μέμηνας, ὦ τάλαινα, κἀπὶ τοῖς
σαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελᾷς; 880
ΧΡ. μὰ τὴν πατρῴαν ἑστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκεῖνον ὡς παρόντα νῷ.
ΗΛ. οἴμοι τάλαινα· καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσασ' ὧδε πιστεύεις ἄγαν;
ΧΡ. ἐγὼ μὲν ἐξ ἐμοῦ τε κοὐκ ἄλλης, σαφῆ 885

866. ἄτερ ἐμᾶν χερῶν, *without any care on my part.*

869. κέκευθεν. Schol.: ἀντὶ τοῦ κρύπτεται. Cf. Elmsl. Herac. v. 778.

Ib. τάφου ἀντιάσας. For construction cf. Matth. §. 328. Peile ad Ag. 1527. For the word τάφου, see infr. 1400.

872. τὸ κόσμιον μεθεῖσα, *neglecting decorum.*

873. φέρω, *I announce, bring news of.* Cf. Aj. 789. 799. Ant. 1172. Œd. C. 420.

879. ἀλλ' ἦ. Elmsley, ad Herac. 426. adopts Musgrave's interpretation, *an ergo.* Cf. Kühn. §. 835, 4. Peile ad Ch. 211. Blomf. ad Ch. 762.

882. νῷ, contr. for νόει, Dind. e conject. Wund. νῷν, vulg. Dindorf supports his conjecture by the Codd. Harl. Monac. Flor. Γ. which read νόει, by Phil. 415. ὡς μηκέτ' ὄντα κεῖνον ἐν φάει νόει, and by a Doric crasis in fr. Soph. 191. (Etym. M. p. 601, 20. Νένωται: νενόηται, παρὰ Σοφοκλεῖ Ἑλένης γάμῳ.) Ellendt considers λέγω as used *cum zeugmate*, signifying *dico* in the first instance, and *nomine illius utor tanquam præsentis* in the second. On the common reading, cf. Matth. §. 568, 3. Peile ad Ch. 215. Elms. Heracl. 693. infr. 1341.

884. ὧδ ἄγαν, *adeo.* Ell.

885. ἐξ ἐμοῦ τε κοὐκ ἄλλης. Hartung (I. 102.) compares Œd. T. 1275.

σημεῖ' ἰδοῦσα, τῷδε πιστεύω λόγῳ.
ΗΛ. τίν', ὦ τάλαιν', ἰδοῦσα πίστιν ; ἐς τί μοι
βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί ;
ΧΡ. πρός νυν θεῶν ἄκουσον, ὡς μαθοῦσά μου
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μωρὰν λέγῃς. 890
ΗΛ. σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.
ΧΡ. καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον,
ὁρῶ κολώνης ἐξ ἄκρας νεορρύτους
πηγὰς γάλακτος καὶ περιστεφῆ κύκλῳ 895
πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ,
μή πού τις ἡμῖν ἐγγὺς ἐγχρίπτῃ βροτῶν.
ὡς δ' ἐν γαλήνῃ πάντ' ἐδερκόμην τόπον,
τύμβου προσεῖρπον ἆσσον, ἐσχάτης δ' ὁρῶ 900

πολλάκις τε κοὐχ ἅπαξ. Œd. Col. 939. βίᾳ τε κοὐχ ἑκών. ἄλλης, Neue, (coll. sup. 100. 1182.) Wund. ἄλλου, vulg.

887. πίστιν, *a thing in which confidence may be placed.*

887–8. ἐς τί βλέψασα. Cf. Markl. ad Eur. Suppl. 679.

888. θάλπει, *heated.* (Æsch. Pr. 904. καί (με) φρενοπληγεῖς μανίαι θάλπουσ', where see Blomf. Gl.) τῷδ' ἀνηκέστῳ πυρὶ (*this insane ardour of mind*). Cf. Aj. 52. ἀνηκέστου χαρᾶς.

891. σὺ δ' οὖν. Cf. Aj. 114.

892. κατειδόμην for κατεῖδον, as εἰδόμην for εἶδον, Phil. 351.

893. ἀρχαῖον (Schol. προγονικὸν) τάφον. Evidently the *family-vault;* the tomb of Agamemnon himself, so recently slain, could not well be termed ἀρχαῖον. For some observations on Agamemnon's tomb, see Hughes's Travels, I. 235.

894. κολώνης ἐξ ἄκρας, *running down from the top of the tomb.* νεορρύτους, *recently poured.*

895–6. περιστεφῆ ἀνθέων. For construction, see Matth. §. 345. Kühn. §. 525, bb. On the diæresis in ἀνθέων, see Ellendt's Dissert. II. 13. As a mode of appeasing the dead, cf. Bl. Gl. in Pers. 616.

896. θήκην, *tomb.* Œd. C. 1763. Cf. Blomf. Gl. in Pers. 411.

897. ἔσχον θαῦμα = ἐθαύμαζον. (392. μνείαν ἔχεις = μέμνησαι. 616. αἰσχύνην ἔχειν = αἰσχύνεσθαι &c. &c.) καὶ περισκοπῶ. On the change of tense, see Kühn. §. 441, 5.

898. ἐγχρίπτῃ, Ald. La. Gaisf. Wund. Neue. ἐγχρίμπτῃ, vulg. Dind.

899. ὡς for ἐπεί. infr. 902. sup. 519. 736.

900–1. ἐσχάτης πυρᾶς, *on the top of the tomb,* (properly *a funeral pyre.*) Genitive of place, cf. Matth. §. 377. Kühn. 523, 2.

πυρᾶς νεωρῆ βόστρυχον τετμημένον·
κεὐθὺς τάλαιν' ὡς εἶδον, ἐμπαίει τί μοι
ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν
πάντων Ὀρέστου τοῦθ' ὁρᾶν τεκμήριον·
καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὔ, 905
χαρᾷ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύων.
καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπίσταμαι
μή του τόδ' ἀγλάϊσμα πλὴν κείνου μολεῖν.
τῷ γὰρ προσήκει πλήν γ' ἐμοῦ καὶ σοῦ τόδε;
κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
οὐδ' αὖ σύ. πῶς γάρ; ᾗ γε μηδὲ πρὸς θεοὺς
ἐξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης.
ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὔθ' ὁ νοῦς φιλεῖ
τοιαῦτα πράσσειν, οὔτε δρῶσ' ἐλάνθανεν·
ἀλλ' ἔστ' Ὀρέστου ταῦτα τἀπιτίμια. 915

901. νεωρῆ. Jacobs and Wunder understand, *recently placed there.* On the custom itself, see abundant references in Thudichum I. p. 338.

902–3. ἐμπαίει—ὄμμα. 'Species animo obversari solita se obtulit.' Ell. who adds, that ἐμπαίει is a stronger term than εἰσπίπτει, as εἰσπαίω than εἰσπίπτω.

905. δυσφημῶ μὲν οὔ, *I forbear ill-omened words.* (I presume, against Ægisthus or her mother.) On βαστάζειν, *to carry fondly* or *reverently*, cf. Phil. 657. Peile ad Ag. 34.

905–6. δυσφημῶ μὲν οὔ, χαρᾷ δέ. Infr. 1036. ἀτιμίας μὲν οὔ, προμηθίας δέ. Antig. 255. τυμβήρης μὲν οὔ—λεπτὴ δέ. Phil. 545. δοξάζων μὲν οὔ· τύχῃ δέ. See also Elmsl. ad Med. 1053–7.

908. κείνου μολεῖν. Tr. 844. ἀπ' ἀλλόθρου γνώμας μολόντ'. On the word ἀγλάϊσμα, see Blomf. Gl. in Ag. 1283. (Peile 1279.) Ch. 187.

911. αὖ, *on the other hand.* Cf. infr. 1034.

912. ἀκλαύστῳ, *without tears*, i. e. *with impunity.* On ἄκλαυστος and ἄκλαυτος, cf. Ell. in voc. and Elmsley's Œd. C. 1360.

913–14. On ἀλλ' οὐδὲ μὲν δή, see Aj. 876. On οὐδὲ—οὔτε—οὔτε, see Ell. II. 422.

914. "οὔτε δρῶσ' ἐλάνθανεν means, not 'she would not, or she could not have done it unobserved,' but 'she did not do it secretly;' the word 'secretly' being emphatic." Matth. §. 508, c. *Obs.* 2. Wunder compares infr. 1022. Eur. Troad. 397. Hec. 1111. ἐλάνθανεν, La. Lb. Gaisf. Wund. Neue. ἐλάνθαν' ἂν, Heath. Br. Schæf. Dind. Cf. Hart. II. 234. Elmsl. ad Med. p. 150. ad Bacch. v. 1311.

915. τἀπιτίμια. Schol.: τὰ ἐπὶ τῇ τιμῇ γινόμενα τοῦ πατρός. Dindorf, observing that the word ἐπιτίμια signifies *punishment*, not *honour*, (cf.

ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
οὐχ αὐτὸς ἀεὶ δαιμόνων παραστατεῖ.
νῷν δ' ἦν τὰ πρόσθεν στυγνὸς, ἡ δὲ νῦν ἴσως
πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.
ΗΛ. φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτείρω πάλαι. 920
ΧΡ. τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;
ΗΛ. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.
ΧΡ. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς;
ΗΛ. τέθνηκεν, ὦ τάλαινα, τἀκείνου δέ σοι
σωτήρι' ἔρρει· μηδὲν ἐς κεῖνόν γ' ὅρα. 925

infr. 1382.) ingeniously substitutes τἀπιτύμβια, in which reading he is followed by Wunder. τἀπιτίμια, libri. Gaisf. Neue. [u] Kayser.

916. θάρσυνε, *be confident*. So Phil. 650. πραΰνειν, 1400. βραδύνειν, Tr. 552. ὀργαίνειν &c. occur in an intransitive or passive sense in Sophocles.

916–17. τοῖς αὐτοῖσι—παραστατεῖ. For sentiment, cf. Tr. 439. Œd. C. 1370. Herodot. I. 207. For the verb παραστατεῖν, *to stand by, to assist*, cf. Griffiths ad Æsch. Pr. 218.

918–19. ἡ δὲ—καλῶν. Jacobs interprets: ἥδε ἡ ἡμέρα κυρώσει πολλὰ ἀγαθά. On the word ὑπάρξει, cf. Peile ad Ch. 1050; on κῦρος, see Peile ad Ag. 847.

920. τῆς ἀνοίας σ' ἐποικτείρω. For gen. see Matth. §. 368. for acc. cf. Elmsl. ad Med. 1202.

921. τί δ' ἔστιν; on the admission or otherwise of an hiatus after τι in the tragedians, cf. Blomf. ad Sept. c. Th. v. 193. Ell. I. 394.

Ib. πρὸς ἡδονὴν, *so as to give pleasure*. Soph. Arcis. (60 D.) πᾶν πρὸς ἡδονὴν λέγει. Eur. Med. 771. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους. Cf. Blomf. Gl. in Ag. 278. Pr. 220.

922. I read (mentally), οὐκ οἶσθ' ὅπου γῆς (ὅποι γῆς La.) (εἶ), and understand: 'you know not where you are, if you suppose a lock of Orestes's hair is to be found *here*;' οὐδ' οἶσθα ὅποι γνώμης φέρει, 'nor do you know where your thoughts are carrying you, or what you are thinking about.' Supposing φέρει to belong by a zeugma to both sentences, ὅποι may remain in the first member, and εἶ is of course unnecessary, the sense remaining the same. Wunder, comparing Phil. 805, translates: *nescis ubi sis, nec quid cogites*.

923. Cf. Phil. 250.

924–5. τἀκείνου δὲ, libr. τἀκείνου τε, Wund. τἀκ κείνου, [x] Canter Var. Lect. 4, 29. Dind. (in Annot.) τὰ σωτήρια, the same as a substantive.

[u] Kayser observes, that this emendation would not have been made by Dindorf, had he remembered the following passage in Herodotus: (VI. 39.) Μιλτιάδης δὲ ἀπικόμενος ἐς τὴν Χερσόνησον, εἶχε κατ' οἴκους, τὸν ἀδελφεὸν Στησαγόρεα δηλαδὴ ἐπιτιμέων. οἱ δὲ Χερσονησῖται, πυνθανόμενοι ταῦτα, συνελέχθησαν—ὡς συλλυπηθησόμενοι. He refers also to ἐπίχειρα Theocr. Epigr. 17, 8.

[x] 'An emendation not hastily to be rejected.' Monk.

ΧΡ. οἴμοι τάλαινα· τοῦ τάδ' ἥκουσας βροτῶν ;
ΗΛ. τοῦ πλησίον παρόντος, ἡνίκ' ὤλλυτο.
ΧΡ. καὶ ποῦ 'στιν οὗτος ; θαῦμά τοί μ' ὑπέρχεται.
ΗΛ. κατ' οἶκον, ἡδὺς οὐδὲ μητρὶ δυσχερής.
ΧΡ. οἴμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα ; 930
ΗΛ. οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.
ΧΡ. ὦ δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους
τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυῖ' ἄρα 935
ἵν' ἦμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἱκόμην,
τά τ' ὄντα πρόσθεν ἄλλα θ' εὑρίσκω κακά.
ΗΛ. οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθῃ,
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.
ΧΡ. ἦ τοὺς θανόντας ἐξαναστήσω ποτέ ; 940
ΗΛ. οὐκ ἔσθ' ὅ γ' εἶπον· οὐ γὰρ ὧδ' ἄφρων ἔφυν.
ΧΡ. τί γὰρ κελεύεις, ὧν ἐγὼ φερέγγυος ;
ΗΛ. τλῆναί σε δρῶσαν ἂν ἐγὼ παραινέσω.
ΧΡ. ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.
ΗΛ. ὅρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. 945
ΧΡ. ὁρῶ. ξυνοίσω πᾶν ὅσονπερ ἂν σθένω.
ΗΛ. ἄκουε δή νυν, ᾗ βεβούλευμαι τελεῖν.

928. ὑπέρχεται, *subit*. Neue. infr. 1112. ὥς μ' ὑπέρχεται φόβος.

929. ἡδὺς οὐδὲ μητρὶ δυσχερής, i. q. ἡδὺς μητρὶ οὐδὲ δυσχερής. Cf. Matth. §. 428. 4. With ἡδὺς, *acceptable, agreeable*, cf. Œd. T. 82.

931. τὰ πολλὰ (*those many*) κτερίσματα, i. e. the chaplets and libations which Chrysothemis had seen at the tomb of her father. On πρὸς τάφον, see Bernh. p. 264.

933. μνημεῖα, *remembrancers, memorials*.

936. ἵν' ἦμεν ἄτης. Tr. 1145. φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν.

942. φερέγγυος (ἐγγύη), *in a condition to grant*. Cf. Blomf. Gl. in Sept. c. Th. 392. and Griffiths ad v. 396.

943. τλῆναι δρῶσαν. Cf. Matth. §. 550, b.

945. οὐδὲν εὐτυχεῖ, *there is no success*. So also used impersonally, Tr. 192. εἴπερ εὐτυχεῖ, *if things are in a prosperous state*.

946. ξυνοίσω. Schol.: συμπονήσω.

947. ἄκουε δή νυν, Dind. Wund.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων
ὡς οὔτις ἡμῖν ἐστιν, ἀλλ᾽ Ἅιδης λαβὼν
ἀπεστέρηκε, καὶ μόνα λελείμμεθον. 950
ἐγὼ δ᾽ ἕως μὲν τὸν κασίγνητον βίῳ
θάλλοντά τ᾽ εἰσήκουον, εἶχον ἐλπίδας
φόνου ποτ᾽ αὐτὸν πράκτορ᾽ ἵξεσθαι πατρός·
νῦν δ᾽ ἡνίκ᾽ οὐκ ἔτ᾽ ἔστιν, εἰς σὲ δὴ βλέπω,
ὅπως τὸν αὐτόχειρα πατρῴου φόνου 955
ξὺν τῇδ᾽ ἀδελφῇ μὴ κατοκνήσεις κτανεῖν
Αἴγισθον. οὐδὲν γάρ σε δεῖ κρύπτειν μ᾽ ἔτι.
ποῖ γὰρ μενεῖς ῥάθυμος εἰς τίν᾽ ἐλπίδων
βλέψασ᾽ ἔτ᾽ ὀρθήν; ᾗ πάρεστι μὲν στένειν
πλούτου πατρῴου κτῆσιν ἐστερημένῃ, 960
πάρεστι δ᾽ ἀλγεῖν ἐς τόσονδε τοῦ χρόνου
ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.

ἄκουε δὴ νῦν, vulg. Gaisf. Neue. Lob. ad Aj. 1332. (who adds, 'nec mihi sæpe sciri posse videtur utrum *nunc* an *igitur* significetur.') τελεῖν, *to do.*

948–9. παρουσίαν—ἐστιν. Cf. Phil. 249.

948. οἶσθά που, *you surely know, I take it for granted that you know.* Eur. Heracl. 89. τὸν Ἡράκλειον ἴστε που παραστάτην Ἰόλαον.

950. λελείμμεθον. Matth. §. 203. λελείμμεθα, Monac. and Monk.

951. βίῳ. Dindorf and Ellendt understand with Triclinius, ἐν βίῳ ὄντα, and in the verse following read θάλλοντά τ᾽. On ἕως, *dum, quamdiu,* cf. Blomf. Gl. in Pers. 434.

952. θάλλοντα. Trach. 235. καὶ ζῶντα καὶ θάλλοντα. Critias ap. Empir. p. 562. δαίμων ἀφθίτῳ θάλλων βίῳ. θάλλοντά τε, libri. θάλλοντ᾽ ἔτ᾽, Reiske. Erf. Wund. θάλλοντά γε, Br. Schæf. Gaisf. εἶχον ἐλπίδας, *had some hope, was not without hope.*

955. On the insertion of the article before αὐτόχειρα, and its omission before πατρῴου φόνου, see Ell. II. 245.

956. ξὺν τῇδ᾽ ἀδελφῇ, *with* me, *your sister.* Cf. Trach. 305. 1013.

958–9. Elmsl. Herm. and Dind. comparing v. 995. construct, ποῖ γὰρ, ἐς τίν᾽ ἐλπίδων βλέψασα μενεῖς ῥάθυμος; Monk (Alcest. 214.) joins ποῖ βλέψασα. Wunder and Ellendt adopt the Scholiasts' explanation of ποῖ, viz. ἐς τίνα χρόνον. For τίν᾽ ἐλπίδων, see Bernh. p. 444. ὀρθὴν, gl. βεβαίαν.

959, sq. ᾗ πάρεστι—ἐστερημένῃ—γηράσκουσαν. Cf. sup. 480. Kühn. §. 648, b. Elmsl. ad Med. 1207. prefers ἐστερημένην. ᾗ πάρεστι στένειν, *you who have reason for groaning, because,* &c.

960. κτῆσιν. Cf. Matth. §. 418, e.

962. ἄλεκτρα γηράσκουσαν. On adjectives thus used adverbially, cf.

καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως
τεύξει ποτ'. οὐ γὰρ ὧδ' ἄβουλός ἐστ' ἀνὴρ
Αἴγισθος, ὥστε σόν ποτ' ἢ κἀμὸν γένος 965
βλαστεῖν ἐᾶσαι, πημονὴν αὐτῷ σαφῆ.
ἀλλ' ἢν ἐπίσπῃ τοῖς ἐμοῖς βουλεύμασιν,
πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
θανόντος οἴσει τοῦ κασιγνήτου θ' ἅμα·
ἔπειτα δ', ὥσπερ ἐξέφυς, ἐλευθέρα 970
καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίων
τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν.
λόγων γε μὴν εὔκλειαν οὐχ ὁρᾷς ὅσην
σαυτῇ τε κἀμοὶ προσβαλεῖς πεισθεῖσ' ἐμοί;
τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975
τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται;
ἴδεσθε τώδε τὼ κασιγνήτω, φίλοι,
ὦ τὸν πατρῷον οἶκον ἐξεσωσάτην,
ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
ψυχῆς ἀφειδήσαντε προὐστήτην φόνου. 980

Matth. §. 446. Kühn. §. 547, b. Anm. 3. Blomf. Gl. in Ag. 86.

963. τῶνδε. Schol.: τῶν λέκτρων καὶ τῶν ὑμεναίων. μέντοι, *certe quidem*. Ell.

963–4. ὅπως (for ὅτι) τεύξει. Cf. Matth. §. 534. *Obs.* 2. §. 623, 3. Elmsl. ad Heracl. 250.

968. εὐσέβειαν, *praise of piety*. Phil. 1443. ἡ γὰρ εὐσέβεια (*the praise of piety*) συνθνήσκει βροτοῖς (*accompanies the dead*). Antig. 924. δυσσέβειαν, *charge of impiety*.

969. οἴσει, middle voice, *you will gain for yourself*. Cf. infr. 1095. Phil. 117.

971. καλεῖ, *you will be termed*. Cf. Monk ad Hippol. 1458. Classical Journal, v. XVII. p. 84.

973. λόγων—εὔκλειαν. Bothe compares Eur. Iph. Aul. 317. λόγων ἀκοσμία. 608. λόγων εὐφημίαν. Cycl. 316. λόγων εὐμορφίαι. λόγων, Bothe, Dobr. Wund. Dind. (in Annot.) λόγῳ, libri, Gaisf. Neue, Zick. (*sermone hominum de te.*) On γε μὴν, see Hart. II. 384.

974. προσβαλεῖς. Cf. Elmsl. ad Heracl. 476.

975–6. ἡμᾶς ἐπαίνοις δεξιώσεται. Cf. Peile ad Ag. 821.

977–80. τώδε τὼ κασιγνήτω ἀφειδήσαντε. Cf. Matth. §. 436, 1.

979. εὖ βεβηκόσιν, *in prosperity*. Pass. Cf. Elmsl. ad Heracl. 487. For the perfect βέβηκα=εἰμὶ or ἔχω, see Wunder ad Œd. C. 52. Elmsl. ad Œd. C. 1695.

980. προὐστήτην (προιστάναι) φόνου, *resolved upon murdering, undertook*

τούτω φιλεῖν χρὴ, τώδε χρὴ πάντας σέβειν,
τώδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει
τιμᾶν ἅπαντας οὕνεκ' ἀνδρείας χρεών.
τοιαῦτά τοι νὼ πᾶς τις ἐξερεῖ βροτῶν,
ζώσαιν θανούσαιν θ', ὥστε μὴ 'κλιπεῖν κλέος. 985
ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρὶ,
σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμὲ,
παῦσον δὲ σαυτὴν, τοῦτο γιγνώσκουσ', ὅτι
ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.
ΧΟ. ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.
ΧΡ. καὶ πρίν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν
ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἂν
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.
ποῖ γάρ ποτ' ἐμβλέψασα τοιοῦτον θράσος 995

the murdering of. Pass. Musgrave compares Eur. Androm. 221. See also Epist. ad Titum, III. 8. 14. and Schleusn. in voc. *προίστημι.* For gen. *φόνου,* see Neue ad Aj. 476.

981. *τούτω—τώδε.* On the occurrence of these two demonstrative pronouns in the same sentence, see Ell. II. 274.

982. *πανδήμῳ πόλει* (cf. Ant. 7. Aj. 844). Wunder compares Lucian's Toxar. c. 1. *ἑορταῖς καὶ πανηγύρεσιν τιμῶμεν αὐτούς.*

984. *τοιαῦτα νὼ ἐξερεῖ.* Cf. Matth. §. 416, *β.* *πᾶς τις, omnes ferme,* Ell. Cf. Œd. C. 25. Aj. 28. Elmsl. ad Med. 548.

985. Cf. Blomf. ad Ch. 1029, 30.

987. *σύγκαμνε, labour with, aid.* Cf. Griffiths ad Æsch. Pr. 414.

989. For sentiment, cf. infr. 1083. 1320. Aj. 479.

990. *προμηθία* (answered by *εὐλάβειαν,* v. 994), *provident care, caution.* On the orthography, cf. infr. 1036.

991. *καὶ τῶι κλύοντι,* La. deleto *τῶι. καὶ τῶι κλύοντι,* Lb. For omission of article before *κλύοντι,* see Matth. §. 268. *Obs.* 1. Neue ad Trach. 1068.

992–3. *εἰ φρενῶν ἐτύγχαν' αὕτη μὴ κακῶν,* dächte sie nicht ganz verkehrt, *were not her thoughts wholly perverse.* Donn.

993–4. *ἐσώζετο—σώζεται.* Eustathius (365, 37) considers these as middle verbs used for active. The words *πρίν γε φωνεῖν* oblige us to give them, I think, their legitimate middle sense, *to keep in memory* (infr. 1257. Tr. 682). For the expression generally, cf. Blomf. Gl. in Ag. 66.

994. '*ὥσπερ* unites not only similar but also opposite things.' Matth. §. 629. *τὴν εὐλάβειαν, caution.*

995–6. *θράσος ὁπλίζει.* ''Οπλίζεσθαι

αὐτή θ' ὁπλίζει κἄμ' ὑπηρετεῖν καλεῖς;
οὐκ εἰσορᾷς; γυνὴ μέν, οὐδ' ἀνὴρ ἔφυς·
σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.
δαίμων δὲ τοῖς μὲν εὐτυχὴς καθ' ἡμέραν,
ἡμῖν δ' ἀπορρεῖ κἀπὶ μηδὲν ἔρχεται. 1000
τίς οὖν τοιοῦτον ἄνδρα βουλεύων ἑλεῖν
ἄλυπος ἄτης ἐξαπαλλαχθήσεται;
ὅρα, κακῶς πράσσοντε μὴ μείζω κακὰ
κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.
λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005
βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
χρῄζων τις εἶτα μηδὲ τοῦτ' ἔχῃ λαβεῖν.
ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν

is joined with an accusative by the same rule of construction as ἐνδύεσθαι.' Wund.

996. ὑπηρετεῖν, *to be your assistant.*

997. οὐδ'. 'If a positive proposition is opposed to a negative one, and that which was before expressed affirmatively is denied (where in Latin *non* alone stands), not only οὐ or μὴ is used in Greek, but also οὐδὲ, μηδέ.' Matth. §. 608. e. Kühn. §. 744, a. For sentiment, cf. Antig. 61.

998. ἔλασσον, Br. ἔλαττον, libri.

999. εὐτυχεῖ, La. εὐτυχεῖ, Lb. On the omission of ἐστὶ in the first member of a sentence, where a verb opposite is found in the second, cf. Ell. I. 523. and Trach. 63.

1000. ἀπορρεῖ. Schol.: ἐλαττοῦται, μαραίνεται. Ell.: *diffluit, evanescit.*

Ib. ἐπὶ μηδὲν ἔρχεται. Soph. fr. 713 (D). πάλιν διαρρεῖ κἀπὶ μηδὲν ἔρχεται (said of the evanescent moon at the time of an eclipse). Phil. 259. ἐπὶ μεῖζον ἔρχεται.

1002. ἄλυπος ἄτης. Cf. sup. 36. ἄλυπος ἐξαπαλλαχθήσεται. For the redundancy, cf. Œd. Col. 786. Aj. 464, &c. &c.

1003. ὅρα μὴ κτησώμεθ'. Cf. sup. 580. Matth. §. 519, 7. Hart. II. 140.

1004. τούσδε λόγους, the words or things which you have communicated to me.

1005. ἡμᾶς follows the construction belonging to ἐπωφελεῖ, not that belonging to λύει. Cf. Matth. §. 411, 4. nos ad Antig. 537. On λύει, see Monk's Hippol. 443.

1007, sq. General meaning: for to die is not the saddest of things: a far sadder thing is, when a person desirous of death is unable to obtain the boon which he wishes.

ἡμᾶς τ' ὀλέσθαι κἀξερημῶσαι γένος, 1010
κατάσχες ὀργήν. καὶ τὰ μὲν λελεγμένα
ἄρρητ' ἐγώ σοι κἀτελῆ φυλάξομαι·
αὐτὴ δὲ νοῦν σχὲς ἀλλὰ τῷ χρόνῳ ποτέ,
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟ. πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφυ 1015
κέρδος λαβεῖν ἄμεινον, οὐδὲ νοῦ σοφοῦ.

ΗΛ. ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς δ'
ἤδη σ' ἀπορρίψουσαν ἀπηγγελλόμην.
ἀλλ' αὐτόχειρί μοι μόνῃ τε δραστέον
τοὔργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020

ΧΡ. φεῦ·
εἴθ' ὤφελες τοιάδε τὴν γνώμην πατρὸς
θνήσκοντος εἶναι· πάντα γὰρ κατειργάσω.

ΗΛ. ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

1010. ἐξερημῶσαι γένος, i. e. τὸ γένος ἡμῖν ἐξερημωθῆναι. Neue.

1011. κατάσχες ὀργήν. Antig. 1200. ὀργὰς κατασχεθεῖν.

1012. φυλάξομαι, middle voice, *apud me servabo*. Ell. ἀτελῆ, *without any results to you.*

1013–14. νοῦν σχὲς (*have the wisdom or prudence*, cf. infr. 1464.) σθένουσα μηδὲν (*powerless as you are*) τοῖς κρατοῦσιν εἰκαθεῖν (*to give way to those more powerful than yourself*).

1013. ἀλλὰ τῷ χρόνῳ, *now at least, if not before.* Cf. Hart. II. 41. Elmsl. ad Med. 882. On the insertion of the article, see Ell. II. 244.

1015. πείθου, Gaisf. Wund. Neue. πιθοῦ, Cod. Palat. Br. Dind. (in Annot.)

1016. λαβεῖν nearly redundant.

1017. For the apostrophized δ', cf. Matth. §. 160. Obs. Herm. El. doct. metr. p. 36.

1018. ἀπηγγελλόμην (mid. voice), *which I proposed to you.* Hesych.: παρεκάλουν, ἐπέστελλον. Cf. Peile ad Ch. 204. On ἤδη, see Pors. in Advv. p. 210.

1019. αὐτόχειρι (an adject.), La. Pors. ad Eur. Or. 1037. Lob. ad Aj. 839. αὐτοχειρὶ (an adv.), vulg.

1020. κενὸν, *undone.* With οὐ γὰρ δὴ—γε, cf. Antig. 659. Œd. C. 110. Phil. 246.

1021–2. πατρὸς θνήσκοντος, *when our father was murdered.*

1022. πάντα γὰρ κατειργάσω (*nothing had been left undone on your part*), Herm. Gaisf. Wund. Neue, Ell. (whom see I. 125.) πᾶν γὰρ ἂν κατειργάσω, Dawes, Erf. Br. Schæf. Matth. §. 508. *Obs.* 2. Dind. (in Annot.) πάντα γὰρ ἂν κ, eraso ἂν La. πάντα γὰρ ἂν κ. Lb. πάντα γὰρ, Palat. cf. sup. 914.

1023. φύσιν, *disposition, temperament;* νοῦν, *understanding, purpose of mind.* Hermann illustrates by a

ΧΡ. ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.
ΗΛ. ὡς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025
ΧΡ. εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.
ΗΛ. ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.
ΧΡ. ἀνέξομαι κλύουσα χὤταν εὖ λέγῃς.
ΗΛ. ἀλλ' οὔποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.
ΧΡ. μακρὸς τὸ κρῖναι ταῦτα χὠ λοιπὸς χρόνος. 1030
ΗΛ. ἄπελθε. σοὶ γὰρ ὠφέλησις οὐκ ἔνι.
ΧΡ. ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.
ΗΛ. ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.
ΧΡ. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.
ΗΛ. ἀλλ' οὖν ἐπίστω γ', οἷ μ' ἀτιμίας ἄγεις. 1035

similar antithesis in Heliodorus II. 18. 75. Cor. On the omission of the article before φύσιν, and its insertion before νοῦν, see Ellendt II. 248.

1024. Study to be thus impotent of purpose throughout your whole life (δι' αἰῶνος). With infinitive after ἄσκει, cf. Schleusn. in voc.

1025. ὡς οὐχὶ συνδράσουσα. Cf. Matth. §. 568, 1. Ellendt II. 1002. Tr. 1232.

1026. εἰκὸς γὰρ ἐγχειροῦντα (κακῶς) καὶ πράσσειν κακῶς. For sentiment, cf. Æsch. Ch. 307. δράσαντι παθεῖν. (where see Blomf.) Pind. Nem. IV. 32. ἐπεὶ ῥέζοντά τι καὶ παθεῖν ἔοικεν. For construction, cf. Aj. 7. Phil. 520. Tr. 928, &c.

1027. ζηλῶ (*I at once envy and admire*) σε τοῦ νοῦ. Iph. Aul. 586. (Camb. ed.) ζηλῶ σε μᾶλλον ἢ 'μὲ τοῦ μηδὲν φρονεῖν. Cf. Griff. ad Æsch. Pr. 330, and Schleusn. in voc.

1028. The general sense seems to be: a time will come when I shall receive your eulogies, not your reproaches on this matter; and I now hear the one with as much equanimity as I then shall the other. On ἀνέξομαι κλύουσα, cf. Monk's Hippol. 354. Alcest. 973.

1029. *That*, (viz. eulogies for her conduct,) *you will never experience* (οὔποτε μὴ πάθῃς) *from me.* On conclusions of tragic senarii by τόδε and τάδε, see Ell. II. 276. For the construction οὐ μὴ πάθῃς, see more largely Phil. 103.

1030. τὸ κρῖναι. The Cambridge editor of the Iph. in Aul. v. 564, notices this among other instances of the article used with the infinitive, where it is not required by the sense. Cf. infr. 1079. So Phil. 1241. ὅς σε κωλύσει τὸ δρᾶν. Ant. 1106. τὸ δρᾶν ἀνάγκη.

1033. μητρὶ σῇ, *a mother worthy of you.* Schæf.

1034. Cf. Matth. §. 421. *Obs.* 3. Kühn. §. 558, a. a. Phil. 59.

1035. οἷ ἀτιμίας, *to what degree of infamy.* Cf. Ell. II. 247. On ἀλλ' οὖν—γε, cf. sup. 233.

ΧΡ. ἀτιμίας μὲν οὔ, προμηθίας δέ σου.
ΗΛ. τῷ σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ;
ΧΡ. ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῷν.
ΗΛ. ἦ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν.
ΧΡ. εἴρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ. 1040
ΗΛ. τί δ'; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν;
ΧΡ. ἀλλ' ἔστιν ἔνθα χὴ δίκη βλάβην φέρει.
ΗΛ. τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.
ΧΡ. ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.
ΗΛ. καὶ μὴν ποιήσω γ' οὐδὲν ἐκπλαγεῖσά σε. + 1045
ΧΡ. καὶ τοῦτ' ἀληθὲς, οὐδὲ βουλεύσει πάλιν;
ΗΛ. βουλῆς γὰρ οὐδέν ἐστιν ἔχθιον κακῆς.
ΧΡ. φρονεῖν ἔοικας οὐδὲν ὧν ἐγὼ λέγω.
ΗΛ. πάλαι δέδοκται ταῦτα κοὐ νεωστί μοι.
ΧΡ. ἄπειμι τοίνυν. οὔτε γὰρ σὺ τἄμ' ἔπῃ 1050

1036. Schol.: οὐκ ἀτιμάζω σε, ἀλλὰ προνοοῦμαί σου. προμηθίας, La. Gaisf. Wund. Dind. Neue. προμηθείας, vulg. Herm. See Ellendt in voc. Dissen ad Pind. Ol. VIII. p. 95. Monk in Hippol. 1365.

1037. τῷ σῷ δικαίῳ, *your notions of what is right.*

1038. Yes: for when your own opinions are correct and wise, you shall not *follow* but *take precedence* (ἡγήσει) *of me.*

1040. You have defined accurately your own miserable position; you *speak rightly*, and *do wrongly.*

1042. Grant that you speak rightly (σὺν δίκῃ): yet there are circumstances and occasions, when even what is right (χὴ δίκη) is mischievous.

1043. νόμοις, *rules of conduct.*

1044. I understand: if you persist in your present line of conduct, the time will come, when you will have to commend me: for the misfortunes, into which such conduct will bring you, will evince the propriety of my present advice.

1045. οὐδὲν ἐκπλαγεῖσά σε, *undaunted by any thing, which you may or can advance.* With καὶ μὴν—γε, cf. infr. 1188. Phil. 660.

1046. βουλεύσει πάλιν, *reverse your determinations.* Schol.: πάλιν· εἰς τοὐπίσω, εἰς τὸ ἐναντίον.

1048. You will not then, it seems, think correctly or be wise in reference to any one of those things which I recommend. Cf. infr. 1055-6. and Æsch. Pr. 984.

1049. My determination on these matters is of long standing, not of recent adoption.

τολμᾷς ἐπαινεῖν, οὔτ' ἐγὼ τοὺς σοὺς τρόπους.
ΗΛ. ἀλλ' εἴσιθ'. οὔ σοι μὴ μεθέψομαί ποτε,
οὐδ' ἢν σφόδρ' ἱμείρουσα τυγχάνῃς· ἐπεὶ
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.
ΧΡ. ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055
φρονεῖν, φρόνει τοιαῦθ'· ὅταν γὰρ ἐν κακοῖς
ἤδη βεβήκῃς, τἄμ' ἐπαινέσεις ἔπη.
ΧΟ. τί τοὺς ἄνωθεν φρονιμωτάτους οἰω- στροφ. α'.

1051. τολμᾷς ἐπαινεῖν, *have the courage to approve of.* Cf. Markl. ad Eur. Suppl. 883. Blomf. Gl. in Prom. 1035.

1052. οὔ σοι μὴ μεθέψομαί ποτε. *You shall most assuredly never have a follower in me.* Perhaps in reference to v. 1037. Peile, who at Choeph. 875, has entered largely into the difference between οὐ μὴ with a conjunctive, and οὐ μὴ with a future indic., translates: *You need not fear that I shall ever come to seek for you.* Kühner (§. 779, 2.) explains: *There is no need for me to consider, whether I will follow,* i. e. *I will never follow you.* Ellendt, who has also entered largely into this construction, (II. 409–13.) explains: οὐ δέος τοῦ μεθέπεσθαι σοὶ ἐμέ: *cave credas, me secuturam, nam non sequar profecto.* See further Matth. §. 517. *Obs.* 2. Hart. II. 157. Quart. Rev. Numb. XIV.

1053. πολλῆς ἀνοίας sc. ἔστι. Matth. §. 316. Kühn. §. 517, 2. On καὶ, *even,* see Phil. 234.

Ib. τὸ θηρᾶσθαι κενά, perhaps a proverbialism for *hunting empty places,* sporting on ground, where no game is to be had: in the present instance, endeavouring to work upon a mind, incapable of answering the lofty purposes required of it. The Athenians, as I have elsewhere endeavoured to shew (Frogs of Aristoph. see also Soph. Phil. 1007.), were passionately fond of metaphors derived from field-sports, and Sophocles was not a man to despise a phrase for its homeliness. That there is little or no difference between the active and middle voices of the verb θηράω in Sophocles, cf. Phil. 1007.

1055–6. τι φρονεῖν (*aliquid sapere.* Ell.) Phil. 192. εἴπερ κἀγώ τι φρονῶ.

1056–7. ὅταν—βεβήκῃς, cf. infr. 1094.

1058. The Chorus, drawing an illustration from the y stork and other birds devoted to their parents, assert that filial ingratitude will not long go unpunished. They assure the manes of Agamemnon, that whatever differences may exist between Chrysothemis and Electra, the affection of the latter for him remains unshaken. A personal address to the heroine of the drama concludes this beautiful ode. The metrical arrangement of Wunder, though subjecting us to many divisions of words, has

y The annotators refer to Arist. Soph. Av. 1553. Arist. Hist. An. IX. 13. Ælian Hist. An. III. 23. X. 16. For references to the swan and other birds, see Eurip. Bacch. 1364. El. 151. Cicero de Fin. II. 33. Symmach. Epist. V, 67.

νοὺς ἐσορώμενοι τροφᾶς
κηδομένους ἀφ' ὧν τε βλά- 1060
στωσιν ἀφ' ὧν τ' ὄνασιν εὕ-
ρωσι, τάδ' οὐκ ἐπ' ἴσας τελοῦμεν ;
ἀλλ' οὐ τὰν Διὸς ἀστραπὰν
καὶ τὰν οὐρανίαν Θέμιν,
δαρὸν οὐκ ἀπόνητοι. 1065
ὦ χθονία βροτοῖσι φά-

been preferred as more simple than that of Dindorf, and bringing out the choriambic form more clearly than the Ionic in the arrangement of the latter.

Ib. τοὺς ἄνωθεν. Schol.: τοὺς ἐν τῷ ἀέρι. Eur. El. 897. οἰωνοῖσιν, αἰθέρος τέκνοις. The epithet φρονιμωτάτους restricts the practice to certain birds, and does not allow it to all indiscriminately.

1058–9. οἰωνούς. Neue observes that the first syllable in οἰωνοὺς is short, as in Τροία (z Soph. Aj. 424.) Βοιωτῶν (Eur. Iph. A. 245.), a doctrine which Hermann (Elem. d. m. p. 494.) does not admit.

1059. ἐσορώμενοι, middle for active voice. Cf. sup. 13. and to numerous examples given in Antig. 594. of similar usage in Sophocles, add Œd. T. 287. ἐπραξάμην for ἔπραξα. Phil. 1017. προὐβάλου for προέβαλλες. Trach. 474. κρύψομαι. 681. προὐδιδάξατο. 1255. αἵρεσθε. Aj. 1406. θέσθε. The middle sense which Constantine Matthiæ gives to some of these verbs in his 'Quæst. Sophocl.' will be noticed a hereafter.

1059–60. τροφᾶς κηδομένους (ἐκείνων sc.) For gen. after κηδομένους, cf. Kühn. §. 533. Bernh. p. 176. For omission of pronoun, cf. Phil. 137. Aj. 1050. &c.

1060–1. ἀφ' ὧν τε βλάστωσι. For conjunctive, see Matth. §. 527. Ell. I. 124. With the short vowel before βλ, cf. sup. 238. 440. infr. 1081. 1095. βλάστωσι, Schæf. βλαστῶσι, libri.

1061–2. εὕρωσι, *obtain* (for themselves). Cf. infr. 1305. Phil. 1100. In these instances, as well as Tr. 25. 284. Phil. 288. 394. Aj. 1016. &c, the doctrines of Ammonius would have led us to expect the middle voice. On the double τε, cf. Phil. 1012.

1062. ἐπ' ἴσας, *equally*. Bernh. (p. 186.) reads ἐπὶ ἴσης sc. μοίρας. (metre: logaœd.)

1063. τὰν Διὸς ἀστραπάν. On the omission of μὰ, cf. Œd. T. 660. Antig. 758. &c. (metre of this and following verse, glycon.)

1064. Θέμιν. Cf. Klausen's Theol. p. 34.

1065. ἀπόνητοι, *exempt from trouble*. sc. οἱ τάδ' οὐκ ἐπ' ἴσας τελοῦντες. Chrysothemis being meant. δαρόν γ' οὐκ, Dobr. ἀποίνητοι, Br.

1066–7. I understand: *O thou voice of mortal man, which can find*

z In Wunder's edition corrected Τρωΐα.

a The learned writer refers to a disputation of Mehlhorn in the *Neue Jahrbücher für Phil. und Päd.* 1*stes Heft* §. 29 ff. as displaying great acumen and sagacity on the subject of the middle verb.

μα, κατά μοι βόασον οἰ-
κτρὰν ὄπα τοῖς ἔνερθ' Ἀτρεί-
δαις, ἀχόρευτα φέρουσ' ὀνείδη·
ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ ἀντ. α'. 1070
δὴ, τὰ δὲ πρὸς τέκνων διπλῆ
φύλοπις οὐκ ἔτ' ἐξισοῦ-
ται φιλοτασίῳ διαί-
τᾳ. πρόδοτος δὲ μόνα σαλεύει
Ἠλέκτρα, τὸν ἀεὶ πατρὸς 1075

its way below the earth even to Hades.

1066. χθονία. 'χθόνια omnia dicuntur, *quæ ad inferos pertinent.* Sic χθονία φάμα El. 1066. est *eo permeans.*' Ell.

1066–7. βροτοῖσι φάμα, *fama mortalium.* Ell. For datives of this kind, see Bernh. p. 88. Wund. ad Antig. 847.

1067–8. καταβόασον οἰκτρὰν ὄπα, *deliver a mournful message.* For Doricism, see Ell. Dissert. II. 20. For tmesis, cf. Matth. §. 594, 2. For sentiment, see Pind. Ol. XIV. 29. where Echo is required to go 'to the black-walled house of Persephonë, and deliver an illustrious message (κλυτὰν φέροισ' ἀγγελίαν) to the father of Cleodamus,' viz. that his son has been victorious in the Olympic games.

Ib. τοῖς ἔνερθ' Ἀτρείδαις. Agamemnon more particularly meant.

1069. ἀχόρευτα ὀνείδη, *deeds of disgrace, deeds ill calculated to excite dancing or joy.* φέρουσα, *announcing.* (logaœd. succeeding three chor.)

1070. σφὶν ἤδη, Schæf. e conject. Herm. Gaisf. Wund. Dind. σφίσ' ἤδη, Br. σφίσιν ἤδη, libri.

Ib. τὰ ἐκ δόμων=τὰ τῶν δόμων= οἱ δόμοι or ὁ δόμος. Wund.

Ib. νοσεῖ, *is in a state of affliction,* viz. on account of the death of Orestes. Wunder compares Eur. Andr. 549. νοσεῖ δόμος. Iph. T. 860. ἐπὶ νοσοῦσι δώμασιν. 930. νοσοῦντας δόμους. νοσεῖ δὴ, Tricl. Herm. νοσοῦσιν, Erf. Matth. νοσεῖται, Wund. Neue. νοσεῖ, libri. (Dindorf observes, that νοσεύει would be an easy correction, 'si de usu hujus formæ satis constaret.')

1071–2. τὰ πρὸς τέκνων, (as to what concerns the children, viz. Electra and Chrysoth.) διπλῆ φύλοπις, (*the joint quarrel* or *controversy, the dispute between the two.*)

1072–3. οὐκ ἔτ' ἐξισοῦται (*is not yet equalised, made up*). φιλοτασίῳ διαίτᾳ (*by friendly intercourse*).

1074. σαλεύει, *is tossed about.* Schol.: κινδυνεύει· ἐκ μεταφορᾶς τῶν νηῶν· μόνη δὲ, αὐτὴ ἐφ' ἑαυτῆς χωρὶς ἀγκύρας.

1075. τὸν ἀεί. Kühner (§. 852, i.) supplies στόνον. Bernh. (§. 190.) γόον. Schæf. Herm. Ell. and [b] Wunder, χρόνον. Dind. (coll. Œd. C. 1584.) rejects πατρὸς, and reads τὸν ἀεὶ πότμον (*sortem suam semper deplorans*). For πατρὸς as gen. after στενάχουσα, cf. Matth. §. 368.

b In his Emendd. in Trach. p. 171, he considers the reading as corrupt.

δειλαία στενάχουσ', ὅπως
ἁ πάνδυρτος ἀηδὼν,
οὔτε τι τοῦ θανεῖν προμη-
θὴς τό τε μὴ βλέπειν ἑτοί-
μα, διδύμαν ἑλοῦσ' ἐρι- 1080
νύν. τίς ἂν εὔπατρις ὧδε βλάστοι;
οὐδεὶς τῶν ἀγαθῶν στροφ. β'.
ζῶν κακῶς εὔκλειαν αἰσχῦναι θέλει
νώνυμος, ὦ παῖ παῖ, 1084
ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἵλου,
τὸ μὴ καλὸν καθοπλίσασα δύο φέρειν ἐν ἑνὶ λόγῳ,
σοφά τ' ἀρίστα τε παῖς κεκλῆσθαι.

1077. πάνδυρτος, Erf. Pors. (in Advv.), πανόδυρτος, libri.

1078. Schol.: πρόνοιαν οὐκ ἔχουσα τοῦ μὴ ἀποθανεῖν.

1079. τὸ μὴ βλέπειν ἑτοίμα. Antig. 78. τὸ βίᾳ πολιτῶν δρᾶν ἀμήχανος. Cf. Matth. §. 543. *Obs.* 2. For βλέπειν, in the sense of *living*, cf. Aj. 962; for position of μὴ, see Ell. II. 93. and with οὔτε—τε, cf. sup. 350.

1080. διδύμαν ἐρινύν, sc. *Ægisthus* and *Clytæmnestra*. Cf. Æsch. Ag. 726. Eur. Or. 1390. Wund. Emend. in Trach. p. 110.

Ib. ἑλοῦσα, *after that she shall have killed.*

1081. εὔπατρις, *generous.* Ell. *well-intentioned towards her fatherland.* Pass.

1082. Metre: penth. dact. To equalise the strophic and antistrophic verses, Hermann adds γάρ: but as Wunder observes, the error may be in καθύπερθεν in the antistrophic verse.

1082–3. οὐδεὶς τῶν ἀγαθῶν (gl. εὐγενῶν, *no one belonging to the higher ranks of life*), ζῶν κακῶς (*by leading a miserable life and unworthy of his condition*). Metre of v. 1083, two epitrites and cretic.

1084. νώνυμος, *so that his name should be extinguished.* Wund.: who observes that at the end of the verse is to be supplied (mentally), *but prefers death to a life of that kind.* Cf. Blomf. Gl. in Pers. 999.

1085. πάγκλαυτον αἰῶνα κοινόν. Wunder, Erfurdt, and Herm. understand *death* by this phrase. Cf. Pind. Isthm. VI. 41. ἔκαλος ἔπειμι γῆρας ἔς τε τὸν μόρσιμον αἰῶνα. Eur. Phœn. 1492. κοινῷ θανάτῳ σκοτίαν αἰῶνα λαχόντων. πάγκλαυτον, La. πάγκλαυστον, vulg. (metre: anac. 2 cret. ithyph. Cf. infr. 1408.)

1087. τὸ μὴ καλὸν καθοπλίσασα. Schol.: καταπολεμήσασα τὸ αἰσχρὸν καὶ νικήσασα· οἷον τοὺς ἐχθροὺς καταγωνισαμένη.

Ib. δύο φέρειν, *to gain* (for yourself) *a double meed.* ἐν ἑνὶ λόγῳ, *by means of one thing* or *purpose.* ἐν ἑνὶ, Br. Herm. Wund. ἑνὶ, libri. (metre: tetram. iamb.)

1089. σοφά τ' ἀρίστα τ'. *wise*, because unwilling to lead a life so unworthy of her birth; *most excellent*

ζῴης μοι καθύπερθεν ἀντ. β'. 1090
χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν, ὅσον
νῦν ὑπόχειρ ναίεις·
ἐπεί σ' ἐφεύρηκα μοίρᾳ μὲν οὐκ ἐν ἐσθλᾷ
βεβῶσαν, ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε φερο-
μέναν 1095
ἄριστα τᾷ Ζηνὸς εὐσεβείᾳ. 1097

ΟΡ. ἆρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν,
ὀρθῶς δ' ὁδοιποροῦμεν ἔνθα χρῄζομεν;

ΧΟ. τί δ' ἐξερευνᾷς, καὶ τί βουληθεὶς πάρει; 1100

ΟΡ. Αἴγισθον, ἔνθ' ᾤκηκεν, ἱστορῶ πάλαι.

towards her parents, as having caused (by supposition) the deaths of Ægisthus and Clytæmnestra. Cf. Phil. 119. where the double praise of *wisdom* and *bravery* is promised to Neoptolemus. (metre: two penth. iamb.)

1091. χειρὶ—τεῶν, Herm. e conject. χερὶ—τῶν, libri. For τεῶν, cf. Antig. 604. Œd. C. 534.

1092. ὑπόχειρ, Musgr. Dind. Wund. ὑπὸ χέρα, Herm. Bernh. (p. 267.) ὑπὸ χεῖρα, libri.

1093–4. μοίρᾳ οὐκ ἐν ἐσθλᾷ βεβῶσαν, *being, it is true, in a state of wretchedness.* Cf. sup. 1056. ὅταν ἐν κακοῖς ἤδη βεβήκῃς. Eur. Heracl. 610. βεβάναι εὐτυχίᾳ.

1095. ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, *but as to those laws, which in their nature are of the highest import.* ἔβλαστε, cf. sup. 440.

1095–6. φερομέναν (Schol.: ἀποφερομέναν) ἄριστα = ἀριστεῖα. Neue. On the position of τῶνδε, see Bernh. p. 297. τῶνδε, Wund. Dind. τῶν δὲ, Herm. Ell. (whom see, II. 263.)

1096. τᾷ Ζηνὸς εὐσεβείᾳ, *from your reverence for Jupiter.* Æsch. Pr. 123. φιλότητα βροτῶν, *friendship for mortals.* Cf. Matth. §. 367.

1097. Orestes and Pylades come upon the stage, their attendants (cf. infr. 1123.) bearing the urn, which is supposed to contain the ashes of the former. The Scholiast notices with great commendation the art of the poet in not allowing these supposed remains to be brought forward, when the intelligence of Orestes's death is first communicated, in order that a valid excuse may be given for the appearance of the latter, and the pathos of the recognition between him and his sister be increased.

1098–9. τε (*as well*)—δὲ (*as moreover*). Cf. Aj. 835–6. Tr. 285–6. 333–4. Ant. 1096. Phil. 1312. Œd. T. 695. Xen. Cyr. VI. 24. ὁ δὲ Κῦρος τά τε ἄλλα εἰς τὸν πόλεμον παρεσκευάζετο μεγαλοπρεπῶς—ἐπεμελεῖτο δὲ &c. See on this collocation Ellendt in voc. δὲ, I. 391. τε, II. 796. Elmsley ad Mus. Crit. I. p. 474. Dind. ad Œd. T. 347. Wund. ad Trach. 140. ὀρθῶς δ', La. Gaisf. Wund. Neue. ὀρθῶς θ', Lb. Lc. Br. Erf. Schæf. Dind. Elms.

1101. ἱστορῶ. γρ. μαστεύω. On

ΧΟ. ἀλλ' εὖ θ' ἱκάνεις χὠ φράσας ἀζήμιος.
ΟΡ. τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν;
ΧΟ. ἥδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν χρεών. 1105
ΟΡ. ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦσ', ὅτι
Φωκῆς ματεύουσ' ἄνδρες Αἴγισθόν τινες.
ΗΛ. οἴμοι τάλαιν', οὐ δή ποθ' ἧς ἠκούσαμεν
φήμης φέροντες ἐμφανῆ τεκμήρια;
ΟΡ. οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλά μοι γέρων 1110
ἐφεῖτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.
ΗΛ. τί δ' ἔστιν, ὦ ξέν'; ὡς μ' ὑπέρχεται φόβος.
ΟΡ. φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
τεύχει θανόντος, ὡς ὁρᾷς, κομίζομεν.
ΗΛ. οἰ 'γὼ τάλαινα, τοῦτ' ἐκεῖν'· ἤδη σαφὲς 1115
πρόχειρον ἄχθος, ὡς ἔοικε, δέρκομαι.

ἔνθα, cf. Elmsl. ad Med. 1087. with ᾤκηκεν, cf. Œd. C. 1259.

1102. ὁ φράσας, (*the person who indicated that Ægisthus dwells here,*) ἀζήμιος, (*is without blame.*)

1103. τοῖς ἔσω for τοῖς ἔνδον. Cf. Wund. ad Antig. 489. With φράσειεν, cf. infr. 1265. and see Wund. ad Emend. in Trach. p. 48.

1104. ἡμῶν κοινόπουν παρουσίαν = ἡμᾶς κοινῶς παρόντας. Ell. Cf. Aj. 872. ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν. See also sup. 488.

Ib. ποθεινήν. Schol.: τὴν ἐπιθυμητήν.

1105. κηρύσσειν = κήρυκα εἶναι. Cf. Peile ad Choeph. 116.

1107. Φωκῆς, cf. Lob. ad Aj. 188. Φωκεῖς, vulg.

1108. οὐ δή ποθ'. Matth. §. 610, 6. infr. 1180. 1202. Monk joins δήποθ', and translates: *surely you are not bringing clear evidence of the report which we heard?*

1110. τὴν σὴν κληδόνα, *the* φήμη, or *report to which you allude.* Aj. 792. οὐκ οἶδα τὴν σὴν πρᾶξιν. Cf. Antig. 573. Matth. §. 466, 2.

1111. ἐφεῖτο. Matth. §. 214. Blomf. Gloss. in Prom. V. 4. Στρόφιος, cf. sup. 54.

1113–14. φέροντες—κομίζομεν. The participle apparently pleonastic, but not absolutely so.

1115. τοῦτ' ἐκεῖν'. This formula, well known to the readers of Aristophanes and Euripides, and which has been adopted, but not without distrust, from Neue's punctuation, does not, I believe, occur again in the writings of Sophocles. Turnébe, Br. Gaisf. and Dind. (in Annot.) punctuate at σαφές; Hermann and Wunder only before and after ὡς ἔοικε. For Matthiæ's sense of the passage, see Gr. Gr. II. 1130. Ellendt, join-

ΟΡ. εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,
τόδ' ἄγγος ἴσθι σῶμα τοὐκείνου στέγον.
ΗΛ. ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἴπερ τόδε
κέκευθεν αὐτὸν τεῦχος, εἰς χεῖρας λαβεῖν, 1120
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ
ξὺν τῇδε κλαύσω κἀποδύρωμαι σποδῷ.
ΟΡ. δόθ', ἥτις ἐστὶ, προσφέροντες. οὐ γὰρ ὡς
ἐν δυσμενείᾳ γ' οὖσ' ἐπαιτεῖται τόδε,
ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν. 1125
ΗΛ. ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ
ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων,
οὐχ ὧνπερ ἐξέπεμπον, εἰσεδεξάμην.
νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ. 1130

ing τοῦτ' ἐκεῖν' ἤδη πρόχειρον, renders '*quod præsens adest*, quasi in manus sumendum.'

1116. πρόχειρον. Schol.: ἀντὶ τοῦ ἐπὶ χειρῶν. Cf. Matth. §. 575, extr.

1117. κλαίεις κακῶν. Eur. Herc. f. 528. δακρύειν συμφορᾶς. Matt. §. 368, a.

1120. κέκευθεν. Here used transitively: elsewhere (as sup. 868. Antig. 911. O. C. 1523.), intransitively.

1121–2. ὅπως κλαύσω (cf. Matth. II. 885.) κἀποδύρωμαι. Æsch. Prom. 657. τἀποκλαῦσαι κἀποδύρασθαι.

1123. δόθ' (αὐτῇ sc.), ἥτις (Schol.: ἡτισοῦν) ἐστί. On ὅστις for ὁστισοῦν, see Ellendt II. 384, who gives as instances Œd. T. 237. 1349. Œd. C. 935. Neue compares Plat. Protag. 327, b. Hipp. Maj. 282, d.

1124. ἐν δυσμενείᾳ γ' οὖσα = δυσμενής γ' οὖσα. Cf. infr. 1329. Œd. T. 562. 1286. Aj. 271.

Ib. τόδε, La. τάδε, vulg. It is immaterial, which is used. Cf. Trach. 600.

1125. 'πρὸς αἵματος φύσιν = σύναιμος τῷ γένει.' Lobeck (ad Aj. 760). The acc. φύσιν is nearly redundant. Cf. sup. 325. and Aj. 1305. τοὺς πρὸς αἵματος.

1126. For the affecting story of the actor Polus, who during the recitation of the following exquisite monologue, bore in his hands an urn containing the ashes of his own son, see Aul. Gell. Noct. Att. VII. 5.

1127. ψυχῆς Ὀρέστου, circumlocution for *Orestes* himself. Phil. 55. τὴν Φιλοκτήτου ψυχὴν, i.e. Philoctetes.

Ib. ἀπ' ἐλπίδων = οὐκ ὡς ἤλπιζον. Cf. Matth. §. 572. Neue ad Trach. 389. Griff. ad Sept. c. Th. 273. σ' ἀπ' ἐλπίδων, Br. ἀπ' ἐλπίδων, La. Lb.

1128. ὧνπερ said for αἷσπερ. For similar instances of attraction, see Bernh. p. 299. ὅνπερ, Harl. Dobr. Kidd.

1129–30. οὐδὲν ὄντα, *dead*, λαμπρὸν, *blooming in health and vigour*. Wund. Ellendt renders λαμπρὸν, *an object of bright hope*.

ὡς ὤφελον πάροιθεν ἐκλιπεῖν βίον,
πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν
κλέψασα ταῖνδε κἀνασώσασθαι φόνου,
ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,
τύμβου πατρῴου κοινὸν εἰληχὼς μέρος. 1135
νῦν δ' ἐκτὸς οἴκων κἀπὶ γῆς ἄλλης φυγὰς
κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·
κοὔτ' ἐν φίλαισι χερσὶν ἡ τάλαιν' ἐγὼ
λουτροῖς σ' ἐκόσμησ', οὔτε παμφλέκτου πυρὸς
ἀνειλόμην, ὡς εἰκὸς, ἄθλιον βάρος. 1140
ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας
σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.
οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145

1132. πρὶν ἐκπέμψαι. Cf. Elmsl. ad Med. 633.

1133. φόνου. Cf. Bernh. p. 180.

1134. ὅπως—ἔκεισο. Cf. Matth. §. 519, 6. Monk's Hippol. 643.

1136. ἐκτὸς οἴκων. On the more general absence of the article in forms of this sort, see Ell. II. 247.

1136–42. Monk illustrates by references to Il. XI. 452. Virg. Æn. X. 557. Tibull. I. El. 3. 5. Pope's El. *What can atone* &c.

1138. ἐν χερσίν. Cf. infr. 1141. Trach. 241. ὁρᾷς ἐν ὄμμασιν. Œd. T. 652. ἐν ὅρκῳ μέγαν. On ἡ τάλαινα, see Ell. II. 213.

1139. λουτροῖς σ' ἐκόσμησ', Lb. Palat. Wund. Dind. (in Annot.) λουτροῖς ἐκόσμησ', vulg.

Ib. παμφλέκτου πυρός. Antig. 1006. βωμοῖσι παμφλέκτοισιν. Cf. Neue ad Aj. 712.

1140. ἀνειλόμην. (ἀναιρεῖσθαι, *secum auferre, nanscisci.* Ell.) Neue cites Eur. Suppl. 471. 1173.

1141. ξέναισι, Aug. b. Lips. a. b. Mosq. 1. 2 &c. Herm. Wund. Dind. ξένῃσι, vulg. See dissertation on the subject, prefixed to second volume of Ellendt's Lexicon.

1142. προσήκεις, *ades.* Ell. *pertines.* Monk. For the apposition, cf. Matth. §. 310.

Ib. κύτος (κύω), a vessel of greater or less capacity: here, the urn, supposed to contain the ashes of Orestes. Cf. Griffiths ad Sept. c. Th. 495.

1143. τῆς ἐμῆς πάλαι τροφῆς, *my former care*, or *superintendance.* With the word τροφῆς, as thus used, cf. Œd. C. 1614; as genitive after τάλαινα, cf. infr. 1209. τάλαινα σέθεν.

1144–5. τὴν—παρέσχον. For an elaborate view of the article used instead of the relative pronoun, see Ell. II. 202. ἀμφὶ σοί. gl. σοῦ χάριν. Compare generally Æsch. Ch. 730 sq. (Peile's edit.)

μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κἀμοῦ φίλος,
οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·
ἐγὼ δ' ἀδελφή σοι προσηυδώμην ἀεί.
νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ
θανόντα σὺν σοί. πάντα γὰρ συναρπάσας, 1150
θύελλ' ὅπως, βέβηκας. οἴχεται πατήρ·
τέθνηκ' ἐγώ· σὺ φροῦδος αὐτὸς εἶ θανών·
γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς
μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις
φήμας λάθρα προὔπεμπες, ὡς φανούμενος 1155
τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχὴς
δαίμων ὁ σός τε κἀμὸς ἐξαφείλετο,
ὅς σ' ὧδέ μοι προὔπεμψεν ἀντὶ φιλτάτης
μορφῆς σποδόν τε καὶ σκιὰν ἀνωφελῆ.
οἴμοι μοι. 1160
ὦ δέμας οἰκτρόν. φεῦ φεῦ.

1146. *μᾶλλον ἢ καί.* Ellendt (I. 890.) includes this among the examples of *καὶ*, signifying *vel, jam.* Hartung (I. 126.) compares Plat. Phæd. 75, c. *οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος μᾶλλον ἢ καὶ περὶ τοῦ καλοῦ.* Cf. Matth. §. 620, 2.

1147. *οἱ κατ' οἶκον.* Trach. 934. *ἐκδιδαχθεὶς τῶν κατ' οἶκον.*

1148. *ἀδελφή*, i. e. in preference to his other sisters. *ἀδελφή σοι*, Neue, Wund. *ἀδελφὴ σοὶ*, vulg.

1150. *θανόντα σὺν σοί.* Brunck compares Eur. Herc. f. 69. *καὶ νῦν ἐκεῖνα μὲν θανόντ' ἀνέπτατο.* fr. Temen. *κακοῖσι δὲ ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός. θανόντα*, Par. D. a pr. m. libr. Triclin. Br. Gaisf. Wund. Neue. *θανόντι*, La. Lb. Palat. Dind. (in Annot.)

Ib. *συναρπάσας.* Neue compares *συλλαβὼν* in Œd. T. 971.

1151. *βέβηκας.* gl. *ἀπῆλθες.*

1152. *τέθνηκ' ἐγώ· σὺ &c.* Erf. e conject. Herm. Wund. *τέθνηκ' ἐγώ σοι*, libri, Gaisf. Dind. Neue. (Phil. 1030. *τέθνηκ' ὑμῖν πάλαι.*)

Ib. *φροῦδος θανών.* Cf. Wund. ad Œd. T. 930.

1154. *μήτηρ ἀμήτωρ.* Aj. 665. *ἄδωρα δῶρα.* Œd. T. 1214. *ἄγαμον γάμον.* Phil. 534. 848. On the word *ἀμήτωρ*, see Blom. Gl. in Prom. 90. and Schleusn. in voc. *ἧς* depends on *τιμωρὸς*, v. 1156.

1155. *προὔπεμπες.* Cf. infr. 1158. Ant. 1287. Œd. C. 665. 1667. Phil. 105. 1205. Neue.

1158–9. *ἀντὶ μορφῆς σποδόν.* Cf. Blomf. Gl. in Ag. 429.

1160. For anapæsts similarly interspersed between iambic trimeters, cf. Trach. 1085.

ὦ δεινοτάτας, οἴμοι μοι,
πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας·
ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.
τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος, 1165
τὴν μηδὲν εἰς τὸ μηδέν, ὡς σὺν σοὶ κάτω
ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,
ξὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ
τοῦ σοῦ θανοῦσα μὴ 'πολείπεσθαι τάφου.
τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμένους. 1170

ΧΟ. θνητοῦ πέφυκας πατρὸς, Ἠλέκτρα, φρόνει·
θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.
πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

ΟΡ. φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχανῶν
ἔλθω; κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω. 1175

ΗΛ. τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

ΟΡ. ἦ σὸν τὸ κλεινὸν εἶδος Ἠλέκτρας τόδε;

ΗΛ. τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

1162–3. δεινοτάτας πεμφθεὶς κελεύθους. For sentiment, cf. Antig. 807. 1213. Tr. 875. Eur. Med. 1067. Alc. 273. Ion. 1226 &c. &c. For grammar, see Matth. §. 409, 4.

1165. στέγος sc. the urn with the supposed ashes of Orestes.

1166. τὴν μηδὲν sc. οὖσαν, *her that is no more:* εἰς τὸ μηδὲν, *to that which is but ashes.* For some differences between the expressions μηδὲν ὦν, and οὐδὲν ὦν, cf. Aj. 1231. Phil. 409.

1169. μὴ 'πολείπεσθαι, *not to be deprived of,* i. e. *to share.* Cf. Elms. ad Med. 35.

1170. Trach. 1173. τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.

1172. ὥστε, *therefore.* Cf. Ell. II. 1013. Kühn. §. 828. On μὴ λίαν, see Elms. ad Med. 156.

1173. τοῦτ'. See Bernh. p. 282. Wunder omits this verse, as belonging not to Sophocles, but Euripides.

1174–5. ποῖ λόγων ἔλθω, i. e. ποῖ λόγων ἔλθω ἀμηχανῶν λόγων, *nesciens quid sit dicendum.* Ell. Œd. C. 167. ποῖ τις φροντίδος ἔλθῃ;

1175. κρατεῖν γλώσσης. Eur. Hel. 1388. κρατοῦντα στόματος. Cf. Blomf. Gloss. in Prom. V, 909. γλώσσης ἀκρατής.

1176. Hermann and Dind. remove the note of interrogation at ἄλγος, and consider πρὸς τί as said for πρὸς ὅ τι. On ἔσχες ἄλγος, see sup. 897. On the formula πρὸς τί (Aj. 40. Phil. 836.) see Matth. §. 591. On εἰπὼν κυρεῖς, cf. infr. 1331.

1178. τόδ' ἔστ' ἐκεῖνο, *this which you behold is that person, respecting which you make inquiry.*

ΟΡ. οἴμοι ταλαίνης ἆρα τῆσδε συμφορᾶς.
ΗΛ. οὐ δή ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180
ΟΡ. ὦ σῶμ' ἀτίμως κἀθέως ἐφθαρμένον.
ΗΛ. οὔτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένε.
ΟΡ. φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.
ΗΛ. τί δή ποτ', ὦ ξέν', ὧδ' ἐπισκοπῶν στένεις;
ΟΡ. ὡς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν. 1185
ΗΛ. ἐν τῷ διέγνως τοῦτο τῶν εἰρημένων;
ΟΡ. ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.
ΗΛ. καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.
ΟΡ. καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίω βλέπειν;
ΗΛ. ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος 1190

1179. On ἆρα for ἄρα, on account of the metre, cf. Ell. I. 217.

1180. οὐ δή ποτ'. Wund. (ex La. οὔ τι). τί δή ποτ', vulg. Cf. infr. 1202. On ἀμφ' ἐμοὶ, see Kühn. §. 609, 2.

1181. ἀθέως, *without help on the part of heaven.* Cf. Pass. in voc. Œd. T. 254. 661.

1182. 'These ill-omened words are appropriate to me and no one else.' With ἄλλην ἢ 'μὲ, cf. Phil. 347.

1183. ἀνύμφου. I understand: *unsuited to the virgin state.* Orestes still appears to speak in reference to the mean attire of Electra. That the Greek maidens were usually attired richly, see Arist. Acharn. 258.

Ib. τροφῆς, *mode of life.* Cf. Œd. C. 338. Aj. 499.

1184. ἐπισκοπῶν, *observing attentively.* Cf. Schleusn. in voc. For δὴ Dindorf (in Annot.) proposes to read μοι from La. (μοι, eraso μοι), Monac. and Suidas.

1185. ὡς ἄρα. (Cf. Aj. 367. Tr. 871. Ant. 1178. Œd. T. 1395. Fgm. (apud Dind.) 508. Wund. Emend. in Tr. p. 143.) Ellendt brings this ἄρα under the rule of examples, where the particle contains a tacit considering in the mind, 'adsignificata *re insperata, gravi, vel opinione frustra suscepta.*' He translates: *quam nihil igitur meorum malorum scivi.* The *mala mea* of Orestes refer to the miserable condition in which he finds Electra.

1086. ἐν τῷ τῶν εἰρημένων. ἐν redundant as at v. 1141.

1187. ἐμπρέπουσαν. I understand generally: 'my opinion is formed (διέγνων) not from what I *hear*, but from what I *see*: for in that wasted form and mean attire do I not behold a person conspicuous for more than one cause of sorrow?' With ἐμπρέπουσαν, cf. sup. 664. and Blomf. Gl. in Ch. 350. F. Jacobs renders: *non virginali, ut par erat, ornatu, sed plurimis malis cinctam et instructam.*

1188. καὶ μὴν, *and yet.* Matth. §. 621.

1189. βλέπειν, *as far as sight is concerned.*

1190. εἰμὶ σύντροφος, *am compelled*

ΟΡ. τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;
ΗΛ. τοῖς πατρός. εἶτα τοῖσδε δουλεύω βίᾳ.
ΟΡ. τίς γάρ σ' ἀνάγκῃ τῇδε προτρέπει βροτῶν;
ΗΛ. μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.
ΟΡ. τί δρῶσα; πότερα χερσὶν, ἢ λύμῃ βίου; 1195
ΗΛ. καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.
ΟΡ. οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα;
ΗΛ. οὐ δῆθ'· ὃς ἦν γάρ μοι, σὺ προὔθηκας σποδόν.
ΟΡ. ὦ δύσποτμ', ὡς ὁρῶν σ' ἐποικτείρω πάλαι.
ΗΛ. μόνος βροτῶν νυν ἴσθ' ἐποικτείρας ποτέ. 1200
ΟΡ. μόνος γὰρ ἥκω τοῖσι σοῖς ἀλγῶν κακοῖς.
ΗΛ. οὐ δή ποθ' ἡμῖν ξυγγενὴς ἥκεις ποθέν;
ΟΡ. ἐγὼ φράσαιμ' ἂν, εἰ τὸ τῶνδ' εὔνουν πάρα.
ΗΛ. ἀλλ' ἐστὶν εὔνουν, ὥστε πρὸς πιστὰς ἐρεῖς.
ΟΡ. μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς. 1205
ΗΛ. μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.
ΟΡ. πείθου λέγοντι, κοὐχ ἁμαρτήσει ποτέ.

to live with. τοῖς φονεῦσι. *Ægisthus more particularly meant.*

1192. εἶτα, *what is more.* βίᾳ, emphatic.

1193. τίς—βροτῶν. *Who brings you into this want of freedom?* Pass. ἀνάγκῃ προτρέπει = ἀναγκάζει. Herm. Ell. τῇδε. εἰς τοῦτο. Schol. For the elongation of the first syllable in προτρέπει, see sup. 366. For dat. ἀνάγκῃ, Neue refers to v. 647. and Matth. §. 401.

1194. μητρὶ δ' οὐδὲν ἐξισοῖ, *she does nothing like a mother.* Pass.

1195. λύμῃ βίου. Cf. sup. 190 sq.

1197. οὐπαρήξων (ἐπαρήγειν, *to assist*). On the article, see Bernh. p. 318. Matth. §. 268. On οὐδὲ placed twice or three times, where οὔτε seemed to be required, see Ellendt II. 422.

1200. ἴσθ' ἐποικτείρας. Cf. Monk's Hippol. 304.

1202. 'In direct questions οὐ often occurs with other particles, e. g. Soph. El. 1202. 'Thou dost not come . . .? indicating that what is asked is conjectured to be true. Comp. ib. 1138. Tr. 876.' Matth. §. 610, 6. ποθὲν, *aliunde.* Ell. Coll. Phil. 156. Œd. C. 1595. Tr. 737.

1203. τὸ τῶνδε = αἵδε. Cf. Matth. §. 285. sup. 261.

1204. πρὸς πιστάς. For prep. see numerous examples in El. II. 651.

1207. κοὐχ ἁμαρτήσει, *and you shall not fail of what you wish.* Cf. infr. 1320. Phil. 231. Œd. T. 621. ποτὲ, *non sane, puto* (*wohl nicht*). Ell.

ΗΛ. μὴ, πρὸς γενείου, μὴ 'ξέλῃ τὰ φίλτατα.
ΟΡ. οὔ φημ' ἐάσειν. ΗΛ. ὦ τάλαιν' ἐγὼ σέθεν,
'Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς. 1210
ΟΡ. εὔφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.
ΗΛ. πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκῃ στένω;
ΟΡ. οὔ σοι προσήκει τήνδε προσφωνεῖν φάτιν.
ΗΛ. οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος;
ΟΡ. ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν. 1215
ΗΛ. εἴπερ γ' 'Ορέστου σῶμα βαστάζω τόδε.
ΟΡ. ἀλλ' οὐκ 'Ορέστου, πλὴν λόγῳ γ' ἠσκημένον.
ΗΛ. ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;
ΟΡ. οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.
ΗΛ. πῶς εἶπας, ὦ παῖ; ΟΡ. ψεῦδος οὐδὲν ὧν λέγω. 1220
ΗΛ. ἦ ζῇ γὰρ ἀνήρ; ΟΡ. εἴπερ ἔμψυχός γ' ἐγώ.
ΗΛ. ἦ γὰρ σὺ κεῖνος; ΟΡ. τήνδε προσβλέψασά μου

1208. μὴ 'ξέλῃ τὰ φίλτατα, vulg. Wund. Dind. μ' ἐξέλῃ, Elms. ad Œd. T. 1522. Eur. Heracl. 977. πρὸς γενείου. On the insertion or omission of article in formulæ of intreaty, see Ellendt II. 245.

1209. οὔ φημ' ἐάσειν. The same words occur Phil. 817. On οὔ φημι (*I deny*), see Blomf. Gl. in Ag. 361. On εἰ στερήσομαι, cf. Peile ad Ch. 173.

1210. τῆς σῆς ταφῆς. I understand: *of the receptacle in which your ashes are contained.*

1211. πρὸς δίκης. gl. δικαίως. Wunder renders πρὸς δίκης, *von Rechtswegen*, and δίκῃ in verse following, *mit Recht*. On εὔφημα φώνει, see Monk's Hippol. 721.

1213. τήνδε προσφωνεῖν φάτιν; viz. that Orestes is dead. Cf. sup. 329. Aj. 500. πρόσφθεγμα ἐρεῖ.

1214. ἄτιμος τοῦ τεθνηκότος. Cf. Matth. §. 338.

Ib. τοῦτο δ' οὐχὶ σόν. This which you have in your hand does not belong to you: you have no concern in it.

1217. ἠσκημένον. SCHOL.: κατεσκευασμένον.

1221–2. Elmsley ad Med. 678. translates: *What? is the man alive? what? are you he?* On γὰρ thus used, see Ellendt in voc. Blomf. ad Ag. 613.

1223. σφραγῖδα. The Scholiast supposes a *ring* or *seal* to be meant. (Cf. Tr. 615.) Others suppose some mark common to the whole of the [c] Pelopidæ, as an ivory shoulder, or

[c] How the family of the Red Gauntlets were known to each other, the readers of Sir Walter Scott need not be told.

σφραγῖδα πατρὸς, ἔκμαθ', εἰ σαφῆ λέγω.
ΗΛ. ὦ φίλτατον φῶς. ΟΡ. φίλτατον, συμμαρτυρῶ.
ΗΛ. ὦ φθέγμ', ἀφίκου; ΟΡ. μηκέτ' ἄλλοθεν πύθῃ. 1225
ΗΛ. ἔχω σε χερσίν; ΟΡ. ὡς τὰ λοίπ' ἔχοις ἀεί.
ΗΛ. ὦ φίλταται γυναῖκες, ὦ πολίτιδες,
ὁρᾶτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν
θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.
ΧΟ. ὁρῶμεν, ὦ παῖ, κἀπὶ συμφοραῖσί μοι 1230
γεγηθὸς ἕρπει δάκρυον ὀμμάτων ἄπο.
ΗΛ. ἰὼ γοναὶ, στροφ.
γοναὶ σωμάτων ἐμοὶ φιλτάτων
ἐμόλετ' ἀρτίως,
ἐφεύρετ', ἤλθετ', εἴδεθ' οὓς ἐχρῄζετε. 1235
ΟΡ. πάρεσμεν· ἀλλὰ σῖγ' ἔχουσα πρόσμενε.

the mark of an olive-branch on the shoulder. σαφῆ, *things to be depended on.*

1224. φῶς. Wunder, Neue and Ellendt render by *dies* (coll. Phil. 530.) Schæfer understands in the Homeric sense, ἦλθες, Τηλέμαχε, γλυκερὸν φάος. Comparing infr. v. 1286. 1354, I should be tempted to render ὦ φίλτατον φῶς, *O dearest to be seen,* as ὦ φθέγμα (φίλτατον sc.) *O dearest to be heard.* The answer of Orestes will easily correspond with either of these interpretations.

1225. ὦ φθέγμ', (gl. φίλτατον.) ἀφίκου; Œd. C. 863. ὦ φθέγμ' ἀναιδὲς, ἦ σὺ γὰρ ψαύσεις ἐμοῦ; Phil. 1445. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας. The verb ἀφίκου obviously alludes to Orestes having at last come in person, not sending messages and messengers, as previously.

Ib. μηκέτ' ἄλλοθεν πύθῃ, *make the inquiry of none else, but take the assurance from me in person.* Œd. C. 1266. τἀμὰ μὴ 'ξ ἄλλων πύθῃ.

1226. ὡς τὰ λοίπ' ἔχοις. Cf. Peile ad Ag. 308. On ἔχειν, *to hold,* or *to embrace,* cf. Elms. ad Œd. C. 1436.

1228. ὁρᾶτε τόνδε, *see here.*

1230. συμφοραῖσι. It is hardly necessary to observe, that in the Greek language συμφοραὶ implies events of either kind, joyous or mournful.

1233. γοναὶ—σωμάτων (plur. for sing.) φιλτάτων. *O offspring of the person most dear to me,* sc. Agamemnon. For γονὴ, implying *son,* cf. Antig. 641. Œd. C. 1192. for σωμάτων, *person,* cf. infr. 1333. Œd. C. 355. Œd. T. 643. Ant. 676. Virg. Æn. V. 318. longeque ante omnia corpora Nisus emicat. (metre: dochmiac.)

1235. εἴδεθ' οὓς ἐχρῄζετε. Schol.: ἀντὶ τοῦ ἐμέ.

1236. σῖγ' ἔχουσα. Phil. 258. γελῶσι σῖγ' ἔχοντες. Ib. 201. εὔστομ' ἔχε.

ΗΛ. τί δ' ἔστιν ;
ΟΡ. σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλύῃ.
ΗΛ. ἀλλ' οὐ τὰν Ἄρτεμιν τὰν αἰὲν ἀδμήταν,
τόδε μὲν οὔποτ' ἀξιώσω τρέσαι 1240
περισσὸν ἄχθος ἔνδον γυναικῶν ὂν ἀεί.
ΟΡ. ὅρα γε μέντοι κἀν γυναιξὶν ὡς Ἄρης
ἔνεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.
ΗΛ. ὀτοτοτοτοῖ τοτοῖ, 1245
ἀνέφελον ἐπέβαλες οὔποτε καταλύσιμον,
οὐδέποτε λησόμενον ἀμέτερον
οἷον ἔφυ κακόν. 1250
ΟΡ. ἔξοιδα, ναὶ, ταῦτ'· ἀλλ' ὅταν παρουσία
φράζῃ, τότ' ἔργων τῶνδε μεμνῆσθαι χρεών.

1237. Metre: bacchiac.

1239. There appears to be some corruption in this and the antistrophic verse, but of what nature, is [d]uncertain. Οὐ μὰ τὰν, plerique Codd. With regard to the goddess herself, and the theology, cf. Thud. I. 234. Klausen's Theol. Æsch. p. 99. (metre: uncertain.)

1240. τρέσαι. A Doric term, seldom used by the tragedians except in the aorist. Cf. Œd. C. 1419. Ant. 1042. Blomf. Gl. in Sept. c. Th. 790.

1241. ἄχθος γυναικῶν=γυναῖκας αἷς ἄχθομαι, *quas ægre tolero.* Ell. περισσὸν, *useless,* Br. *intolerable,* Wund. By γυναικῶν, the Scholiast and Wunder understand Clytæmnestra. (metre: dim. iamb. cat. and two bacchiacs, or dim. iamb. cret. and two trochaics.)

1243. ὅρα γε μέντοι, Herm. Blomf. Wund. Ell. (I. 346, where see examples). μὲν δὴ, libri, Neue. Elms. ad Œd. C. 587. Hart. II. 402.

1243–4. κἀν γυναιξὶν Ἄρης ἔνεστι. (The allusion, as the Scholiast observes, is to Clytæmnestra, who had murdered her husband). Æsch. Suppl. 749. γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἄρης (*martial vigour.* Cf. Blomf. Gl. in Ag. 77).

1246. ἀνέφελον, *over which no cloud can be thrown.* Schol.: ὑπὸ μηδεμιᾶς νεφέλης κρυβῆναι δυνάμενον.

Ib. ἐπέβαλες. Metaph. *mentioned.*

Ib. οὔποτε καταλύσιμον, *incapable of dissolution* or *termination.*

1249. λησόμενον for ἐπιλησθησόμενον, *to be forgotten, buried in oblivion.* Cf. Triclin. Matth. §. 494, 495, d.

1251–2. ὅταν παρουσία φράζῃ (Schol. καλῇ), *cum res præsens admonebit.* Herm. Comparing Electra's answer, the scholium, and vv. 1259. 1292, παρουσία seems equivalent to καιρὸς, *a fitting opportunity.* ἔξοιδα, ναὶ, ταῦτ', Herm. Wund. Dind. (in Annot.) Ell. ἔξοιδα καὶ ταῦτ', libri, Neue. ἔργων τῶνδε, *these things.*

[d] Dobree reads: ἀλλ' οὐ μὰ τὰν ἄδμητον αἰὲν Ἄρτεμιν, and adduces Kidd as authority for ἄδμητον. On the equally Attic forms, ἀδμὴς and ἄδμητος, see Pors. ad Med. 1363.

ΗΛ. ὁ πᾶς ἐμοὶ ἀντ.
ὁ πᾶς ἂν πρέποι παρὼν ἐννέπειν
τάδε δίκᾳ χρόνος. 1255
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.
ΟΡ. ξύμφημι κἀγώ. τοιγαροῦν σώζου τόδε.
ΗΛ. τί δρῶσα ;
ΟΡ. οὐ μή 'στι καιρὸς, μὴ μακρὰν βούλου λέγειν.
ΗΛ. τίς οὖν ἂν ἀξίαν γε σοῦ πεφηνότος 1260
μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων ;
ἐπεί σε νῦν ἀφρᾱστως ἀέλπτως τ' ἐσεῖδον.
ΟΡ. τότ' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν.
ΗΛ. ἔφρασας ὑπερτέραν 1265

1256. μόλις—στόμα. I understand Electra to mean: for scarcely now do I restrain my tongue from giving itself full vent and liberty. Cf. Aj. 1258. θαρσῶν ὑβρίζεις κἀξελευθεροστομεῖς. Propert. I. 9. 1. Dicebam tibi venturos, irrisor, amores, nec tibi perpetuo libera verba fore.

1257. τόδε. By τόδε I understand the whole of the preceding sentence; a little pleasantry being to be understood on the part of Orestes, who is contrasting in his own mind the pretended forbearance of Electra with the real outbreak in vv. 1245–50. Wunder and the Scholiast refer τόδε to ἐλευθεροστομεῖν, the former rendering, *noli igitur committere, ut libertatem vix concessam amittas.* Ellendt, adverting to the middle form of the verb, translates: *cave obliviscaris, sed facta potius observa.* On ξύμφημι, see Lob. ad Aj. 278.

1259. καιρὸς, *expedient.* Œd. T. 1512. νῦν δὲ τοῦτ' εὔχεσθέ μοι, οὐ καιρὸς ἀεὶ ζῆν.

Ib. μακρὰν λέγειν. Aj. 1040. μὴ τεῖνε μακράν.

1260–1. Schol.: τίς ἂν, φησὶ, σοῦ φανέντος, δικαίως ἕλοιτο ἀντὶ λόγων σιωπήν;

1260. ἂν ἀξίαν. The ἂν is omitted La. pr. Γ. Palat., but whether omitted or retained, the integrity of the verse seems doubtful. Perhaps we might read ἀναξίαν σιγὰν, *an unbecoming silence.* Otherwise ἀξίαν must be construed adverbially, *justly, worthily.*

1261. μεταβάλοιτ' ἂν σιγὰν λόγων (*take silence in exchange for words, prefer silence to speech*), ὧδε (*as you recommend*). So I think the adverb must be understood.

1262. ἀφράστως. Cf. Peile ad Ch. 177.

1263. ἐπώτρυναν, Br. ὤτρυναν, libri. The opinion of Brunck and Hermann that one or two verses have here been [e] lost, has been refuted by Wunder and Neue, who shew that trimeters are exempt from antistrophic responsion.

1265. ὑπερτέραν, *better.* Cf. Peile ad Ch. 96.

[e] Dindorf, in conformity with their opinion, puts the marks of a lacuna after 1263.

τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν
ἁμέτερα πρὸς μέλαθρα· δαιμόνιον
αὐτὸ τίθημ' ἐγώ. 1270

ΟΡ. τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ
δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛ. ἰὼ χρόνῳ μακρῷ φιλτάταν ἐπῳδ'.
ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,
μή τί με, πολύπονον ὧδ' ἰδὼν, 1275

ΟΡ. τί μὴ ποιήσω; ΗΛ. μή μ' ἀποστερήσῃς
τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

ΟΡ. ἦ κάρτα κἂν ἄλλοισι θυμοίμην ἰδών.

ΗΛ. ξυναινεῖς;

ΟΡ. τί μὴν οὔ; 1280

1266. τᾶς πάρος χάριτος. Schol.: τῆς σῆς παρουσίας.

Ib. ἐπόρισεν, *has brought, made to come.* Dindorf compares Œd. Col. 1458. πῶς ἂν, εἴ τις ἔντοπος, τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι; ἐπῶρσεν, libri. ἔπορσεν, La. pr. ἐπόρισεν, Dind. e conject. Wund.

1270. τίθημ', *I consider:* where the middle voice might have been expected. αὐτὸ, sc. τὸ πορίσαι σε πρὸς ἡμέτερα μέλαθρα. Compare generally, Ant. 462. κέρδος αὔτ' ἐγὼ λέγω.

1271. εἰργαθεῖν, Elmsl. ad Med. 186. εἰργάθειν, Wund.

1273. χρόνῳ μακρῷ, *after a long time.* Cf. Peile ad Ag. 501.

1273–4. φιλτάταν ὁδὸν—φανῆναι. Aj. 877. τὴν ἀφ' ἡλίου βολῶν κέλευθον—φανείς. Join ὧδε (*here*) with φανῆναι. Cf. Ell. in voc. 3.

1274. ἐπαξιώσας. Cf. Phil. 803.

1275. πολύπονον, Jen. Herm. Dind. Wund. πολύστονον, vulg. For the τι *ethicum*, as Ellendt terms it, cf. sup. 217. (metre: dim. iamb.)

1276. τί μὴ ποιήσω; *quid prohibes, quin faciam?* Ell. Aj. 77. τί μὴ γένηται; Cf. Matth. §. 488, 12. Peile in Choeph. p. 120. Lobeck ad Aj. 77.

1277–8. μή μ' ἀποστερήσῃς τῶν σῶν προσώπων ἡδονὰν μεθέσθαι (ἀποστερεῖν τινά τι and μεθέσθαι τινός). Kühn. §. 856. β. ἡδονὰν, Herm. Gaisf. Wund. Dind. Neue. ἀδονᾶν, Porson ad Med. 734. Erf. Schæf. Elms.

1277. μεθέσθαι. Cf. Matth. §. 532, d.

1278. κάρτα θυμοῦσθαι, *to be very angry.* For other instances of κάρτα with a *verb*, see Trach. 412. For instances with verb understood, cf. sup. 312. ἰδὼν, i. e. if I saw that they wished to deprive me of your presence. Instead of κἂν, Monk (Mus. Crit.) proposes to read τἂν, but unnecessarily; see Ellendt in ἦ καὶ, I. 747.

1279. ξυναινεῖς, *du gönnst mir's:* do you then allow it me? Donn.

1280. τί μὴν οὔ, Seidl. e conj. τί μὴ οὔ, libri. Seidler compares Rhes.

ΗΛ. ὦ φίλαι, ἔκλυον ἂν
ἐγὼ οὐδ' ἂν ἤλπισ' αὐδὰν,
ἔσχον ὀργὰν ἄναυδον,
οὐδὲ σὺν βοᾷ κλύουσα τάλαινα.
νῦν δ' ἔχω σε· προὐφάνης δὲ 1285
φιλτάταν ἔχων πρόσοψιν,
ἃς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

ΟΡ. τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με
μήθ' ὡς πατρῴαν κτῆσιν Αἴγισθος δόμων 1290
ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.
χρόνου γὰρ ἄν σοι καιρὸν ἐξείργοι λόγος.
ἃ δ' ἁρμόσει μοι τῷ παρόντι νῦν χρόνῳ
σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295
οὕτως δ', ὅπως μήτηρ σε μὴ 'πιγνώσεται

706. δοκεῖς γάρ;—τί μὴν οὔ; (metre in this and preceding verse: bacchiac.)

1281, sqq. ὦ φίλαι—τάλαινα. The exact sense and metre of these verses as they stand in the old editions, and as they are here printed in conformity with Wunder, seem irreclaimably lost. Their general meaning as explained by the Scholiast is, that Electra, on hearing the unexpected report respecting her brother's return, was neither able to keep silence, nor to burst into such loud declarations of joy as the occasion demanded: her sensations of delight prevented the former, her fears that she might be overheard by Ægisthus and Clytæmnestra put a bar on the latter. Hermann proposes a lacuna before ἔσχον ὀργάν.

1282. ἂν—αὐδὰν, *reversi præter spem fratris vocem.* Dind.

1286. ἔχων=παρέχων. Cf. sup. 935. infr. 1360.

1291. ἀντλεῖ, '*is running through,*' Peile (ad Ch. 730.): rather, *is draining to the bottom, is exhausting.* The remainder of the sentence would have been more explicable in construction, as τὰ μὲν ἐγχέων (*by a lavish profusion of one part*), and τὰ δὲ διασπείρων μάτην (*a useless squandering of another*).

1292. χρόνου καιρὸν=τὸ καίριον τοῦ χρόνου. Herm. λόγος, *loquacity.* ἐξείργοι, *exclude, chase away.* (Cf. Pass. in voc.)

1295. τῇ νῦν ὁδῷ. Cf. infr. 1314. 1318. In all these passages ὁδὸς, like the Hebrew *derek*, seems to imply *mode of proceeding, manner.*

1296. οὕτως δὲ, gl. σκόπει, ποίει. Cf. Matth. §. 623, 2.

1296–7. ὅπως — προσώπῳ, that your mother may not from the hila-

φαιδρῷ προσώπῳ, νῷν ἐπελθόντοιν δόμους·
ἀλλ' ὡς ἐπ' ἄτῃ τῇ μάτην λελεγμένῃ
στέναζ'· ὅταν γὰρ εὐτυχήσωμεν, τότε
χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως. 1300

ΗΛ. ἀλλ', ὦ κασίγνηθ', ὧδ' ὅπως καὶ σοὶ φίλον,
καὶ τοὐμὸν ἔσται τῇδ'· ἐπεὶ τὰς ἡδονὰς
πρὸς σοῦ λαβοῦσα κοὐκ ἐμὰς ἐκτησάμην.
κοὐδ' ἄν σε λυπήσασα βουλοίμην βραχὺ
αὐτὴ μέγ' εὑρεῖν κέρδος. οὐ γὰρ ἂν καλῶς 1305
ὑπηρετοίμην τῷ παρόντι δαίμονι.
ἀλλ' οἶσθα μὲν τἀνθένδε, πῶς γὰρ οὔ; κλύων
ὁθούνεκ' Αἴγισθος μὲν οὐ κατὰ στέγας,
μήτηρ δ' ἐν οἴκοις· ἣν σὺ μὴ δείσῃς ποθ', ὡς
γέλωτι φαιδρὸν τοὐμὸν ὄψεται κάρα. 1310
μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
κἀπεί σ' ἐσεῖδον, οὔ ποτ' ἐκλήξω χαρᾷ

rity of your countenance understand what is passing in your mind.

1297. νῷν ἐπελθόντοιν δόμους, when we two (i. e. in conjunction with Pylades, cf. infr. 1372. 1398.) have entered the house.

1301. ὅπως καὶ σοί. Cf. Aj. 525. Heind. ad Plat. Phædon. 23. Matth. §. 620, 2.

1301–2. ὧδε—τῇδε. Wunder illustrates the redundancy from his vernacular tongue: *so wie du willst, ganz so will auch ich.*

1302–3. Construction: ἐπεὶ τὰς ἡδονὰς, ἃς ἐκτησάμην, πρὸς σοῦ ἔλαβον, &c. Wund.

1304–5. Order: κοὐδ' ἂν βουλοίμην εὑρεῖν μέγα κέρδος λυπήσασά σε βραχύ. βουλοίμην, Wund. Neue. δεξαίμην, Palat. Dind. (in Annot.) λεξαίμην (γρ. βουλοίμην), La.

1306. ὑπηρετοίμην (Schol.: ὑπουργοίην. ὑπηρετῶ καὶ ὑπηρετοῦμαι ἐπὶ τοῦ αὐτοῦ· ὧν τὸ μὲν λέγεται κοινῶς, τὸ δὲ ὑπηρετοῦμαι παρὰ τοῖς Ἀττικοῖς), Gaisf. Wund. Neue. ὑπηρετοίην, Elms. (ad Eur. Heracl. 1017.[f] Œd. Col. 491.) Herm. Dind.

1307. οἶσθα γάρ. Schol.: εἰκὸς γὰρ καὶ ἔξωθεν ταῦτα πεπύσθαι τὸν Ὀρέστην.

Ib. τἀνθένδε. Cf. infr. 1339. Œd. T. 1267. Œd. C. 476.

1309. ἣν σὺ μὴ δείσῃς, ὡς. Cf. Matth. §. 520. Obs. 1.

1310. κάρα, *countenance.*

1311. μῖσος ἐντέτηκέ μοι. Trach. 462. εἰ κάρτ' ἐντακείη τῷ φιλεῖν. Plat. Menex. 245, d. ὅθεν καθαρὸν τὸ μῖσος ἐντέτηκε τῇ πόλει τῆς ἀλλοτρίας φύσεως. Fred. Jacobs compares Ælian H. A. 1. 32. Julian 130, c. Cf. Griffiths ad Æsch. Pr. 535.

1312. χαρᾷ, Schæf. Wund. Dind.

[f] Where the learned writer observes, 'quanquam ὑπηρετοίμην fortasse Græcum est.'

δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγώ,
ἥτις μιᾷ σε τῇδ' ὁδῷ θανόντα τε
καὶ ζῶντ' ἐσεῖδον; εἴργασαι δέ μ' ἄσκοπα· 1315
ὥστ', εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν
τερας νομίζειν αὐτὸ, πιστεύειν δ' ὁρᾶν.
ὅτ' οὖν τοιαύτην ἡμὶν ἐξήκεις ὁδὸν,
ἄρχ' αὐτὸς ὥς σοι θυμός. ὡς ἐγὼ μόνη
οὐκ ἂν δυοῖν ἥμαρτον· ἢ γὰρ ἂν καλῶς 1320
ἔσωσ' ἐμαυτὴν, ἢ καλῶς ἀπωλόμην.

ΧΟ. σιγᾶν ἐπῄνεσ'· ὡς ἐπ' ἐξόδῳ κλύω
τῶν ἔνδοθεν χωροῦντος. ΗΛ. εἴσιτ', ὦ ξένοι,
ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις
δόμων ἀπώσαιτ' οὔτ' ἂν ἡσθείη λαβών. 1325

(in Annot.) χαρᾶς, libri. οὔ ποτ', Wund. Dind. Ellendt (II. 415.) prefers οὔποτε, where vehement feeling is expressed.

1315. ἄσκοπα. Cf. sup. 865.

1316–17. ὥστ'.. ἂν.. νομίζειν. When ὥστε is thus followed by an infinitive with ἂν, the same sense according to Ellendt is to be attached as to the optative potential. (I. 1014.) He instances Œd. T. 374. ὥστε μήτ' ἐμὲ μήτ' ἄλλον—βλάψαι ποτ' ἂν (*ut posthac nocere non posse videaris*).

1317. τέρας. Antig. 376. δαιμόνιον τέρας, *an incredible prodigy*.

1319. μόνη. Supply γενομένη.

1320. δυοῖν, *one of two things*. Hermann compares Thucyd. I. 33. μὴ δυοῖν φθάσαι ἁμάρτωσιν, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσασθαι. Andoc. de Myst. 20. ἐν ᾧ δυοῖν τοῖν μεγίστοιν κακοῖν οὐκ ἦν αὐτῷ ἁμαρτεῖν· ἢ γὰρ, κ. τ. ἑ. Wunder adds Trach. 100. δισσαῖσιν ἀπείροις (*one of two continents*) κλιθείς.

1321–2. Eur. Or. 1149. ἑνὸς γὰρ οὐ σφαλέντες ἕξομεν κλέος, καλῶς θανόντες, ἢ καλῶς σεσωσμένοι.

1322. ἐπῄνεσα, *I recommend*. Œd. C. 665. On aorist for present, cf. Monk's Hippol. 1403.

1323. τῶν ἔνδοθεν χωροῦντος for τινὸς τ. ἔνδ. Matth. §. 323. Obs. 1. Bernh. p. 144. Peile ad Ch. 712.

1323–5. Electra, not knowing who is coming out of the house, addresses Pylades and Orestes as two strangers. The ambiguity of her language is calculated to make the person out-coming believe, that she is speaking of the ashes of the defunct Orestes, which the strangers are bringing to the house, and to which it would be indecorous to refuse admission; she herself understanding of the living Orestes, who will be admitted by the inmates of the house to their infinite mischief.

1325. οὔτ'—λαβών. Electra may be supposed to drop her voice when uttering these words.

Ib. ἀπώσαιτ'. Ellendt observes, that the active and middle voices of ἀπωθέω express the same sense.

ΠΑ. ὦ πλεῖστα μῶροι καὶ φρενῶν τητώμενοι,
πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,
ἢ νοῦς ἔνεστιν οὔτις ὑμὶν ἐγγενὴς,
ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
τοῖσιν μεγίστοις ὄντες οὐ γιγνώσκετε; 1330
ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ
πάλαι φυλάσσων, ἦν ἂν ὑμὶν ἐν δόμοις
τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
νῦν δ' εὐλάβειαν τῶνδε προὐθέμην ἐγώ.
καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων 1335
καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς
εἴσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.
ΟΡ. πῶς οὖν ἔχει τἀντεῦθεν εἰσιόντι μοι;
ΠΑ. καλῶς. ὑπάρχει γάρ σε μὴ γνῶναί τινα. 1340

1326. πλεῖστα μῶροι. Œd. C. 720. ὦ πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον.

1327. παρ' οὐδὲν κήδεσθε, *do you utterly disregard?* Cf. Matth. §. 588, c. Blomf. Gl. in Ag. 221. Œd. T. 983. Ant. 35.

1328. ἐγγενής. Schol.: ἐγγεγενημένος, *innate.*

1329. παρ' αὐτοῖς ἀλλ' ἐν αὐτοῖσιν κακοῖς. Schol.: ὅτε οὐ πλησίον αὐτῶν, ἀλλ' ἐντὸς αὐτῶν τῶν κινδύνων τῶν μεγίστων ὄντες. Cf. Œd. T. 1169.

1331–2. ἐκύρουν—φυλάσσων. With κυρεῖν thus joined with a participle, to which κυρεῖν gives the meaning of 'quali forte conditione res est' (Ell. II. 1003), cf. Phil. 30. καταυλισθεὶς κυρῇ. 1279. λέγων κυρῶ. Œd. T. 259. ἔχων. 985. ζῶσα. Œd. C. 119. συθεὶς, &c. &c.

1331. σταθμοῖσι, *gate-posts,* i. e. *gates themselves.*

1333. τὰ δρώμενα, *designs, purposes, attempts.* For ὑμῶν, cf. Matth. §. 375. Obs. 1. τὰ σώματα, *your persons.*

1334. εὐλάβειαν τῶνδε προὐθέμην = ηὐλαβήθην τάδε, *taken previous caution.* On προὐθέμην, cf. Elms. ad Med. 884.

1337. εἴσω παρέλθεθ'. Cf. Œd. T. 1241. παρῆλθ' ἔσω.

1338. ἀπηλλάχθαι δ' ἀκμή. I understand: *but to get them dispatched, to be rid of them, is the essential point.*

1339. τἀντεῦθεν, *things yonder,* i. e. in the interior of the house: how am I situated with regard to them? Of the οὖν in this and verse 1343. Ellendt observes: 'hæc non sunt argumentantium, sed plura deinceps rogando audire cupientium.'

1340. ὑπάρχει—τινὰ, *for it so happens that no one has recognised you.* With infinitive after ὑπάρχει, Wun-

ΟΡ. ἤγγειλας, ὡς ἔοικεν, ὡς τεθνηκότα.
ΠΑ. εἷς τῶν ἐν Ἅιδου μάνθαν' ἐνθάδ' ὢν ἀνήρ.
ΟΡ. χαίρουσιν οὖν τούτοισιν ; ἢ τίνες λόγοι ;
ΠΑ. τελουμένων, εἴποιμ' ἄν· ὡς δὲ νῦν ἔχει,
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345
ΗΛ. τίς οὗτός ἐστ', ἀδελφέ ; πρὸς θεῶν φράσον.
ΟΡ. οὐχὶ ξυνίης ; ΗΛ. οὐδέ γ' ἐς θυμὸν φέρω.
ΟΡ. οὐκ οἶσθ' ὅτῳ μ' ἔδωκας εἰς χέρας ποτέ ;
ΗΛ. ποίῳ ; τί φωνεῖς ; ΟΡ. οὗ τὸ Φωκέων πέδον
ὑπεξεπέμφθην σῇ προμηθίᾳ χεροῖν. 1350
ΗΛ. ἦ κεῖνος οὗτος, ὅν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσεῦρον πιστὸν ἐν πατρὸς φόνῳ ;
ΟΡ. ὅδ' ἐστί. μή μ' ἔλεγχε πλείοσιν λόγοις.
ΗΛ. ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
Ἀγαμέμνονος, πῶς ἦλθες ; ἦ σὺ κεῖνος εἶ, 1355
ὃς τόνδε κἄμ' ἔσωσας ἐκ πολλῶν πόνων ;

der compares infin. after γενέσθαι in Xen. Cyr. V. 2. 12. εὔχονται πᾶσι θεοῖς γενέσθαι ποτὲ ἐπιδεῖξαι, ὡς κ. τ. ἑ.

1341. ἤγγειλας—ὡς τεθνηκότα. Cf. Matth. §. 555, *Obs.* 2. 569, 5. Ell. II. 1003. Æsch. Ag. 655. λέγουσιν ἡμᾶς ὡς ὀλωλότας.

1342. ἐνθάδ', *hic*, i. e. apud eos, qui intus sunt. Ell. I understand by ἐνθάδ' ὢν, *a living person*, as opposed to the τῶν ἐν Ἅιδου. Cf. Aj. 1372.

1343. τίνες λόγοι, what is their language, what do they say? With ἢ, cf. Trach. 390. Aj. 532. and Ellendt in voc.

1344. τελουμένων, when matters have been completed. Cf. Matth. §. 563.

1345. καλῶς (ἔχει) τὰ κείνων πάντα (*every thing on their part is well* or *favourable for us*) καὶ τὰ μὴ καλῶς (ἔχοντα) (*even the things which are unwell* or *unseemly on their part*), viz. the unseemly joy of Clytæmnestra on the supposed death of Orestes, and her consequent security.

1347. οὐδέ γε—φέρω, *I have not even a suspicion.* Œd. T. 975. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλῃς.

1348. ὅτῳ, i. e. ἐκείνον, ὅτῳ.

1349–50. οὗ—χεροῖν. By whose hands I was secretly sent away (ὑπεξεπέμφθην) to Phocis through your providential care. On πέδον ὑπεξεπέμφθην, cf. Matth. §. 409, a.

1353. μὴ—λόγοις, *put no further questions to me.*

1354. ὦ μόνος σωτήρ, i. e. ὦ σὺ ὃς εἶ μόνος σωτήρ. Cf. Neue ad Aj. 861 for construction, and Phil. 530 for general sense.

ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων
ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι
ξυνών μ' ἔληθες οὐδ' ἔφαινες ; ἀλλά με
λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί. 1360
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·
χαῖρ'· ἴσθι δ' ὡς μάλιστά σ' ἀνθρώπων ἐγὼ
ἤχθηρα κἀφίλησ' ἐν ἡμέρᾳ μιᾷ.

ΠΑ. ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους
πολλαὶ κυκλοῦσι νύκτες ἡμέραι τ' ἴσαι, 1365
αἳ ταῦτά σοι δείξουσιν, Ἠλέκτρα, σαφῆ.
σφῷν δ' ἐννέπω 'γὼ τοῖν παρεστώτοιν ὅτι
νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,
φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις 1370
ἄλλοισι τούτων πλείοσιν μαχούμενοι.

ΟΡ. οὐκ ἂν μακρῶν ἔθ' ἡμὶν οὐδὲν ἂν λόγων,
Πυλάδη, τόδ' εἴη τοὔργον, ἀλλ' ὅσον τάχος
χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἕδη

1357–8. ἥδιστον—ὑπηρέτημα, *and having feet, which did me the most agreeable of services*, viz. by carrying away Orestes in safety. With ὑπηρέτημα ποδῶν = ὑπηρετοῦντας πόδας, cf. Aj. 159. 381. Phil. 868.

1359. οὐδ' ἔφαινες. Schol.: οὐδ' ἐδείκνυς, σεαυτὸν δηλονότι. Ell. οὐδ' ἔφαινες σὲ τὸν ξυνόντα, ὅστις εἴης.

1360. λόγοις—ἔργα. Cf. sup. 60. Œd. C. 782. On the rarity of such an imperfect as ἀπώλλυς, see Blomf. ad Pers. v. 658. ἔχων = παρέχων.

1364. τοὺς ἐν μέσῳ λόγους, *the things to be talked of, the occurrences, which took place between my departure from Argos and my return to it.* For τοὺς λόγους followed by second accus. ταῦτα, see Matth. §. 472, 1. a. Heindorf ad Plat. Phædr. p. 221. Schæf. ad Theocr. p. 219.

1365. κυκλεῖν, intrans. *turn in a circle.* Pass. Ellendt observes that the pronoun reflexive is to be used. Cf. Tr. 130.

1367. ἐννέπω 'γὼ, Herm. e conject. Wund. ἐννέπω γε, libri, Neue. Dind. Ell. (who considers the γε as in *hyperbato*, and belonging properly to τοῖν.)

1369. ἐφέξετον (ἐπέχειν, *to delay*). Œd. C. 856. ἐπισχὲς αὐτοῦ, ξεῖνε. Phil. 539. ἐπίσχετον, μάθωμεν.

1372–3. For ἔργον (Schol. ad Aj. 11. ἀναγκαῖόν ἐστιν) with gen. cf. Phil. 12: as subsequently followed by infinitive χωρεῖν, cf. Aj. 11.

1374. ἕδη, *statues, images.* He-

θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε. 1375

ΗΛ. ἄναξ Ἄπολλον, ἵλεως αὐτοῖν κλύε,
ἐμοῦ τε πρὸς τούτοισιν, ἥ σε πολλὰ δὴ
ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.
νῦν δ', ὦ Λύκει' Ἄπολλον, ἐξ οἵων ἔχω
αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων 1380
ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,
καὶ δεῖξον ἀνθρώποισι, τἀπιτίμια
τῆς δυσσεβείας οἷα δωροῦνται θεοί.

ΧΟ. ἴδεθ', ὅπη προνέμεται στροφ.
τὸ δυσέριστον αἷμα φυσῶν Ἄρης. 1385

sych.: ἕδος, ἄγαλμα. Cf. Œd. T. 886. Æsch. Pers. 404. προσκύσανθ', *having paid your reverence to.* Stricter views of the primary and secondary meanings of this verb will be submitted to the reader at Phil. 533. 657. 776. 1408.

1375. πρόπυλον, i. q. προπύλαιον, *a fore-court,* most commonly used in plural number. Herodot. II. 91.

1376. While Electra puts up audible prayer, Pylades and Orestes are to be supposed praying tacitly.

1377–8. ἥ σε προὔστην. (προιστάναι, *assistere precans et donans.* Ell. *vor einen od. zu ihm hinan treten.* Pass.) The accusative, says Matthiæ (§. 409, 5. *Obs.* 2), seems to be used more, because in προὔστην λιπ. χερ. the idea of ἱκέτευσά σε θύουσα, ἀφ' ὧν ἔχοιμι, is contained, than that προστῆναι (κατά) τινα was put for προστῆναί τινος. Cf. Wunder ad Œd. C. 1166. πολλὰ, *frequently.*

1378. ἀφ' ὧν ἔχοιμι, *from the things which I possessed.* Œd. T. 314. ἀφ' ὧν ἔχοι τε καὶ δύναιτο.

Ib. λιπαρεῖ χερὶ, *with bountiful hand.*

1379. ἐξ οἵων ἔχω, viz. *her mere words.*

1380. προπίτνω, Elms. (ad Heracl. v. 618.) Dind. Ell. (whom see). προπιτνῶ, Wund.

1382. τἀπιτίμια οἷα, *what are the rewards which,* &c. For the word ἐπιτίμια, cf. Eur. Hec. 1069. Herod. IV. 80. Blomf. Gl. in Pers. 828. Sept. c. Th. 1023.

1383. Pylades, Orestes, and Electra enter the palace.

1384. ἴδεθ'. For similar instances of the chorus addressing each other, see Trach. 210. 821, &c.

Ib. προνέμεται, *advances, goes forward;* the image derived from cattle, which advance while feeding. F. Jacobs. (metre: dim. cret.)

1385. αἷμα φυσῶν, *breathing slaughter,* i. e. *intent on murder.* For *Ares* as the author of any species of violent death, cf. Neue ad Aj. 706. For αἷμα, *slaughter* or *murder,* cf. Œd. T. 101. 996. Œd. C. 408. 1672, and see Schleusn. in voc.

Ib. δυσέριστον. Schol.: τὸ δι' ἔριν γιγνόμενον κακόν. Wund. *most hostile,* or *not to be avoided.* Doed. and Pass. *not to be envied.*

βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μετάδρομοι κακῶν πανουργημάτων
ἄφυκτοι κύνες,
ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ
τοὐμὸν φρενῶν ὄνειρον αἰωρούμενον. 1390
παράγεται γὰρ ἐνέρων ἀντ.
δολιόπους ἀρωγὸς εἴσω στέγας,
ἀρχαιόπλουτα πατρὸς εἰς ἑδώλια,
νεακόνητον αἷμα χειροῖν ἔχων·
ὁ Μαίας δὲ παῖς 1395

1386. δωμάτων ὑπόστεγοι. Cf. Matth. §. 339.

1387. μετάδρομοι—πανουργημάτων. For construct. cf. Matth. §. 344. Bernh. p. 173. πανουργημάτων, perhaps abstract for concrete, i. e. Ægisth. and Clytæmn. (metre in this and following verse, dochmiac.)

1388. ἄφυκτοι κύνες. The Scholiast leaves it open, whether the Furies, or Pylades and Orestes are meant. Brunck, Wund., Dind., Ell. adopt the first opinion (cf. Eur. Electr. 1349. Blomf. Gl. Ch. 911. 1041. Müller's Eumen. p. 186); Hermann prefers the latter.

1390. τοὐμὸν φρενῶν ὄνειρον (*my mind's dream*). Cf. sup. 472–503. Matth. §. 466. 1. αἰωρούμενον, *suspended, in suspense.* ἀμμενεῖ, Wund. e conject. ἀμμένει, libri.

1391–2. παράγεται εἴσω. Herod. V. 20. παρῆγε ἔσω. On the omission of article in such forms as εἴσω στέγης, see Ell. II. 246.

Ib. ἐνέρων ἀρωγός. Orestes, as the avenger of the defunct Agamemnon, is meant. δολιόπους, *entering stealthily.*

1393. ἑδώλια, *seat, abode* (cf. Aj. 1277. Soph. Fr. 152 (D). Blomf. Gl. in Sept. c. Th. 451). ἀρχαιόπλουτα, *aboriginally wealthy* (cf. Peile ad Ag. 1005).

1394. νεακόνητον αἷμα. Schol.: τὸ ξίφος τὸ ἠκονημένον εἰς αἷμα καὶ φόνον. And in this sense of a *sword,* the word αἷμα is understood by Wunder and Passow. Ellendt and Dindorf adopt Hermann's interpretation, 'having his hands sprinkled with blood recently shed.' But how could that be said of Orestes, who so far from having yet perpetrated his mother's assassination, has only just entered the palace for the purpose of shedding her blood?

Ib. νεακόνητον (ἀκονή), *newly sharpened.* Pass. Hermann and Dind. read νεοκόνητον, and consider as equivalent to νεόφονον (*newly shed*); coll. Eur. El. 1172. ἀλλ' οἵδε μητρὸς νεοφόνοις ἐν αἵμασιν | πεφυρμένοι βαίνουσιν ἐξ οἴκων πόδα. νεακόνητον, libri, Wund. Neue, (who collects from Lobeck ad Phryn. p. 701, that the second syllable is doubtful).

1395–7. ὁ Μαίας—τέρμα. Schol.: ὁ Ἑρμῆς αὐτὸν ἄγει πρὸς αὐτὸ τὸ τέρμα, κατακρύψας σκότῳ τὸν ὑπ' αὐτοῦ γενόμενον δόλον. On the word δόλον, as applied to Hermes, cf. Phil. 133.

Ἑρμῆς σφ' ἄγει, δόλον σκότῳ
κρύψας, πρὸς αὐτὸ τέρμα, κοὐκ ἔτ' ἀμμένει.

ΗΛ. ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα στροφ.
τελοῦσι τοὔργον· ἀλλὰ σῖγα πρόσμενε.

ΧΟ. πῶς δή; τί νῦν πράσσουσιν; ΗΛ. ἡ μὲν ἐς τάφον 1400
λέβητα κοσμεῖ, τὼ δ' ἐφέστατον πέλας.

ΧΟ. σὺ δ' ἐκτὸς ᾑξας πρὸς τί; ΗΛ. φρουρήσουσ', ὅπως
Αἴγισθος ἡμᾶς μὴ λάθῃ μολὼν ἔσω.

ΚΛ. αἰαῖ. ἰὼ στέγαι
φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι. 1405

ΗΛ. βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλαι;

ΧΟ. ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρῖξαι.

ΚΛ. οἴμοι τάλαιν'· Αἴγισθε, ποῦ ποτ' ὢν κυρεῖς;

ΗΛ. ἰδοὺ μάλ' αὖ θροεῖ τις. ΚΛ. ὦ τέκνον τέκνου, 1410
οἴκτειρε τὴν τεκοῦσαν. ΗΛ. ἀλλ' οὐκ ἐκ σέθεν
ᾠκτείρεθ' οὗτος οὔθ' ὁ γεννήσας πατήρ.

Eur. Med. 754. Peile ad Ch. 606. 708. Klausen's Theol. p. 104.

1396. Ἑρμῆς σφ' ἄγει, Junt. 2. libr. Tricl. Herm. Br. Wund. Dind. ἐπάγει, Ald. La. sec. ἐξάγει vel εἰσάγει, La. pr. ἐπί σφ' ἄγει, Neue e conj.

1398. Electra returns to the stage.

1400. τάφον. The Scholiast understands the *funeral-feast* for Orestes supposed to be dead. Ellendt interprets *sepulture*.

1401. λέβητα. The sense of this word must be determined by that which is assigned to the word τάφον. The commentators generally refer it to the urn, supposed to contain the ashes of Orestes. Cf. Blomf. Gl. in Ch. 674. (Peile 668.) κοσμεῖ, *is preparing*.

1405. πλέαι, libri, Dind. Neue, Ell. (whom see). πλέᾳ, Elms. (ad Med. 259). Herm. Wund. On the omission of τῶν μὲν in the verse, see Hart. I. 203.

1407. ἀνήκουστα. Triclin.: ἤτοι ἃ οὐ δύναταί τις ἀκούειν. πᾶσι γὰρ αἱ τῶν φονευομένων βοαὶ, κἂν ἐχθροὶ ὦσι, δέος καὶ ὑποστυλὴν ἀκουόμεναι φέρουσιν. Schol.: οἰκεῖον τὸ διανόημα γυναικῶν. τὸ δὲ ἀνήκουστα οὐχ ὡς καταγινώσκουσαι τοῦ Ὀρέστου φασὶν, ἀλλὰ πᾶν τὸ πρᾶγμα ἐκτρεπόμεναι. (Metre: dip. iamb. cret. troch.)

1409. ποῦ ποτ' ὢν κυρεῖς: so also Phil. 805.

1410. ἰδοὺ μάλ' αὖ. Cf. infr. 1416. Œd. Col. 1478. Phil. 793.

1411–12. οὐκ—οὔτε. Cf. Ell. II. 444. οὔθ', libri. οὐδ', Dind. Cf. Aj. 428. With ὁ γεννήσας πατὴρ, cf. v. 261.

ΧΟ. ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε
μοῖρα καθαμερία φθίνει φθίνει.
ΚΛ. ὤμοι πέπληγμαι. ΗΛ. παῖσον, εἰ σθένεις, διπλῆν. 1415
ΚΛ. ὤμοι μάλ' αὖθις. ΗΛ. εἰ γὰρ Αἰγίσθῳ γ' ὁμοῦ.
ΧΟ. τελοῦσ' ἀραί· ζῶσιν οἱ γᾶς ὑπαὶ κείμενοι.
παλίρρυτον γὰρ αἷμ' ὑπεξαιροῦσι τῶν κτανόντων 1420
οἱ πάλαι θανόντες.
καὶ μὴν πάρεισιν οἵδε· φοινία δὲ χεὶρ ἀντ.

1413. ὦ γενεὰ τάλαινα. Cf. Matth. §. 277, b. (Metre in this and following verse, logaœdic.)

1413–14. νῦν—φθίνει. Schol.: κατὰ ταύτην σε τὴν ἡμέραν ἡ μοῖρα εἰς φθορὰν καὶ ἐλάττωσιν ἄγει τοῦ γένους. καθαμερία, Erf. e Triclin. καθημερία, libri.

1414. φθίνει, gl. φθείρει. Hermann, doubting the transitive power of this word, (is Sophocles so nice about giving transitive to intransitive forms?) reads φθίνειν, and is followed by Wunder.

1415. ὤμοι. Elmsley (in Mus. Crit. I. 471.) thinks that the Homeric ὤμοι ought always in the tragedians to be changed to the Attic οἴμοι.

Ib. παῖσον διπλῆν sc. πληγήν. Antig. 1309. τί μ' οὐκ ἀνταίαν ἔπαισέν τις ἀμφιθήκτῳ ξίφει; cf. Griffiths ad Sept. c. Th. 894. Blomf. ad Ag. 1314.

1416. εἰ γὰρ, *o that.* (without γὰρ, Œd. C. 644. εἴ μοι θέμις γ' ἦν.)

Ib. Αἰγίσθῳ γε, Herm. Wund. Ell. (who cites Œd. T. 80. εἰ γὰρ ἐν τύχῃ γέ τῳ σωτῆρι βαίη.) Αἰγίσθῳ θ', libri, Gaisf. Dind. Neue, Matth. (§. 626.) Hart. (I. 112.) Peile. (Append. ad Ag. p. [e] 379. Ch. p. 82.)

1417. τελοῦσ'. intrans. Schneider and Neue compare Trach. 825. Æsch. Sept. c. Th. 659. τούτῳ τάχ' εἰσόμεσθα τἀπίσημ' ὅπη τελεῖ. Ch. 1021. τοῦτ' ἄρ' οἶδ' ὅπη τελεῖ. For the sentiment, see Kl. Theol. p. 62. (Metre: dip. iamb. cret.)

Ib. ὑπαὶ κείμενοι, Br. ὑποκείμενοι, libri. For the sentiment, cf. Æsch. Eum. 97. Schiller, in his 'Maria Steuart,' speaks the language of antiquity: 'Blut kann versöhnen, was das Blut verbrach.'

1419. παλίρρυτον (*sic ut vicissim fluat.* Wund.), Bothe e conject. Wund. Dind. (in Annot.) Bothe illustrates by Eur. Herc. f. 739. El. 1155.

Ib. ὑπεξαιροῦσι (*ex improviso eximunt.* Neue.) τῶν κτανόντων. For the fact Neue compares Æsch. Ch. 886. τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.

1420. Metre: tetram. iamb. cat.

1422. καὶ μήν. For examples of these particles in introducing a new person or persons on the stage, cf. Œd. C. 549. 1249. Antig. 526. 1180. 1257. &c. with πάρεισιν οἵδε, cf. Aj. 1168. οἵδε πλήσιοι πάρεισιν.

[e] Where the learned editor translates: *would that it were to Ægisthus concurrently with you!* or, *would it were* "(you) and Ægisthus" *together.* And much to the same effect Hartung: 'εἰ γὰρ Αἰγίσθῳ θ' ὅμου, i. e. σοί τ' Αἰγίσθῳ θ' ὁμοῦ.'

στάζει θυηλῆς Ἄρεος, οὐδ' ἔχω λέγειν.
ΗΛ. Ὀρέστα, πῶς κυρεῖ *; ΟΡ. τὰν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν. 1425
ΗΛ. τέθνηκεν ἡ τάλαινα; ΟΡ. μηκέτ' ἐκφοβοῦ,
μητρῷον ὥς σε λῆμ' ἀτιμάσει ποτέ.
ΧΟ. παύσασθε, λεύσσω γὰρ Αἴγισθον ἐκ προδήλου.
ΗΛ. ὦ παῖδες, οὐκ ἄψορρον; ΟΡ. εἰσορᾶτε ποῦ 1430
τὸν ἄνδρ'; ΗΛ. ἐφ' ἡμῖν οὗτος ἐκ προαστίου
χωρεῖ γεγηθὼς * * * *
ΧΟ. βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,

1423. θυηλῆς Ἄρεος, *with the blood of him that has been offered to Ares*, i. e. *the murdered man*. Pass. Cf. Dissen ad Pind. Pyth. XI. 35.

Ib. οὐδ' ἔχω λέγειν. Speech fails me: I have not what to say on such a business.

1424. πῶς κυρεῖ, libri. To complete the metre various emendations have been offered. πῶς κυρεῖτε, Elms. Reis. (coll. Phil. 440. ἀναξίου μὲν φωτὸς ἐξερήσομαι . . . τί νῦν κυρεῖ.) πῶς κυρεῖ δὲ, Herm. Matth. Ell. (whom see, I. 397.) τά γ' ἐν δόμοισι, Br. Schæf. Compare generally Æsch. Ch. 871. πῶς ἔχει; πῶς κέκρανται δόμοις;

1427. ὥς. Matth. §. 520. *Obs.* sup. 1309. μητρῷον λῆμα. Cf. Wund. ad Aj. 49. Erfurdt here supposes a lacuna of three verses. It has already been observed that no *metrical* necessity exists for such a supposition. Cf. sup. 1263.

1428. ἐκ προδήλου = προδηλῶς. Ell. Cf. Peile ad Ag. p. 230. Seidler de vers. dochm. p. 248. supposes a verse to be here wanting.

1430. οὐκ ἄψορρον; Aj. 369. οὐκ ἄψορρον ἐκνεμεῖ πόδα;

1431–2. οὗτος χωρεῖ, *is coming here*. Cf. sup. 6. infr. 1474.

1431. προάστιον = προάστειον, (cf. Monk ad Alcest. 852.) place or country before a town, Herodot. I. 78. III. 142. VIII. 129. Pass. *suburbs*. Ell.

1433. βᾶτε κατ' ἀντιθύρων. By the word ἀντιθύρων is I think to be understood the *court* or *street*-door, at which the parties are conversing; so called because *opposite* to the θύρα, or *house*-door. *Through* this door (Arist. Av. 1208. κατὰ ποίας πύλας εἰσῆλθες ἐς τὸ τεῖχος;) Orestes and Pylades are requested by the Chorus to go, first, that they may not be seen in converse with Electra, and secondly, that they may take a position suitable to their future purposes; viz. by the side of the corpse, which, according to Grecian custom, would be laid out at the θύρα or house-door. *If* the subsequent intercourse between Ægisthus and Orestes takes place *within* the house, (v. 1451.) by means of the encyclema, which, however, the context does not seem to imply, (cf. infr. 1465.) then by the word ἀντιθύρων might be understood both the court-door and house-door, through both which the two companions would have to pass to gain the interior. But it is time to refer

νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὡς πάλιν.
ΟΡ. θάρσει· τελοῦμεν, ᾗ νοεῖς. ΗΛ. ἔπειγέ νυν. 1435
ΟΡ. καὶ δὴ βέβηκα. ΗΛ. τἀνθάδ' ἂν μέλοιτ' ἐμοί.
ΧΟ. δι' ὠτὸς ἂν παῦρά γ' ὡς ἠπίως ἐννέπειν
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὡς ὀρούσῃ 1440
πρὸς δίκας ἀγῶνα.

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν, ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὓς φασ' Ὀρέστην ἡμὶν ἀγγεῖλαι βίον
λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις;
σέ τοι, σὲ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος 1445

to more learned authorities on the subject. By ἀντιθύρων Hermann understands *the inner part of the house opposite the gate.* The prep. κατὰ Ellendt renders *versus*, coll. Trach. 678; and after quoting the Scholium (πορεύθητε κατὰ τῶν ὄπισθεν τῆς θύρας μερῶν) he adds: 'quod si quis *consistite e regione januæ* interpretabitur, non intercedam, sed motus illuc facti procul dubio inest adsignificatio.'

1434. νῦν (βᾶτε) τὰ πρὶν εὖ θέμενοι, τάδ' ὡς πάλιν (εὖ θῆσθε). Kühn. §. 852, g. Bernh. p. 456. Others, as Brunck and Porson, place the mark of an interrupted speech after πάλιν.

Ib. τὰ πρὶν (i. e. in regard to Clytæmnestra) εὖ θέμενοι. With εὖ θέμενοι cf. Œd. T. 633. Thucyd. I. 25. Bl. ad Pers. v. 234. gl. in Ag. 31. Ell. II. 813. On πάλιν as marking transition from one to the other, see Ell. II. 48.

1435. ᾗ νοεῖς. Erf. Herm. Dind.[f] Ell. and others assign these words to Electra. As brevity of speech best befits the latter, they seem better given to Orestes, as Wunder gives them.

1436. καὶ δὴ βέβηκα, *I am gone without the least delay.*

Ib. τἀνθάδε, *matters here, the things to be done here.* Cf. τἀντεῦθεν, Phil. 834. On μέλοιτο, see sup. 74.

1439. ὡς ἠπίως. gl. λίαν [g] πράως. Cf. Elmsl. in Œd. Col. 14. The caution is given to Electra, whose usual mode of addressing her parents was haughty and vehement. With ὡς ἠπίως cf. ὡς ἐτητύμως 1452. and Pass. in voc. ὡς. II. 3. a.

1440–1. λαθραῖον ὡς — ἀγῶνα. Schol.: ὅπως ἂν ἀπατηθεὶς ἐμπέσῃ εἰς τὸν ἀγῶνα τῆς δίκης τὸν λάθρα κατ' αὐτοῦ γενόμενον.

1441. δίκας ἀγῶνα. infr. 1491–2. λόγων ἀγών. Aj. 1163. ἔριδος ἀγών. 1239. τῶν Ἀχιλλείων ὅπλων ἀγῶνας.

1444. ἱππικ. ἐν ναυαγ. cf. sup. 730.

1445. σέ τοι, σὲ κρίνω, ναὶ σέ, τὴν &c. Compare generally Antig. 441.

f He observes: 'non dicit *confice rem, ut optas*, quæ Erfurdtii ratio est, neque *illuc, quo cogitas, propera*, ut Hermannus interpretatur, sed *illa via progredere*, i. e. *confice illam, quam instituisti, viam.*'

g Ellendt (II. 999): 'male Schol.: λίαν πράως: est autem, οὕτως ὥστε ἠπίως εἰρημένον δοκεῖν, *sic, ut leni animo loquenti convenire videatur.*'

χρόνῳ θρασεῖαν· ὡς μάλιστά σοι μέλειν
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

ΗΛ. ἔξοιδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν
ἔξωθεν εἴην τῶν ἐμῶν τῆς φιλτάτης.

ΑΙ. ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; δίδασκέ με. 1450

ΗΛ. ἔνδον. φιλης γὰρ προξένου κατήνυσαν.

ΑΙ. ἦ καὶ θανόντ' ἤγγειλαν ὡς ἐτητύμως;

Aj. 1228. For τοι, see Matth. §. 627. for κρίνω, *I ask*, cf. Aj. 586. for contempt expressed in the article τὴν, cf. Monk's Alcest. 714. ναὶ σέ, Reiske e conject. καὶ σέ, libri.

1447. Repeat οἶμαι at the end of the sentence. For ἂν φράσαι, cf. Ell. I. 121. κατειδυῖαν, slightly emphatic.

1448–9. συμφορᾶς—τῆς φιλτάτης. I understand as follows: συμφορὰ in Greek signifies *an occurrence, an event*, good or bad; but more commonly taken in the latter sense, and hence translated *calamity*. Electra takes advantage of this double sense to express herself ambiguously—'for did I not know what you mention—I should be a stranger to a calamity—of all my [h] calamities—(here she drops her voice, so as not to be heard by [i] Ægisthus) *the most agreeable to me*.

1449. ἔξωθεν εἶναι = ἔξω εἶναι. Cf. Pass. in vocc. ἔξωθεν and ἔξω.

1451. κατήνυσαν. This word seems to have been chosen, as capable of a double meaning: *have made their way to*, and, *have made away with; have dispatched them to*, and, *have dispatched;* (cf. Pass. in voc.) Ægisthus of course understanding in the former, Electra in the latter sense. And so Hermann more learnedly explains the text; the ambiguity according to him lying in the preposition, which may signify *to* or *against*: 'Ægisthum enim hæc ita intelligere vult: *confecerunt* (iter) *ad amicam hospitam;* ipsa hoc dicit: *confecerunt* (rem) *contra amicam hospitam.*' For other expositions of the sense or construction, see Dind. (who illustrates the genitive from Œd. C. 1755. Œd. T. 1435. 1487.) Butler (Peile's Ag. p. 226.) Wund. ad Œd. C. 1546. Neue ad Aj. 607.

1452. θανόντ' ἤγγειλαν. Matth. §. 555. *Obs.* 2. ὡς ἐτητύμως, i. e. οὕτως, ὥστε ἐτητύμως ἀγγελθέντα δοκεῖν. Ell.

h The very eminent scholar who has cleared up so many difficulties in Sophocles, explains the present as follows: 'Ambiguitas, quam in Electræ dicto inesse non dubium est, duplex est, una in nomine συμφορὰ, altera in eo, quod quum dicere deberet τῶν ἐμῶν τοῦ φιλτάτου, adjectivum illud ad συμφορὰν retulit, ut si Latine dicas: *quidni? sortis enim expers essem meorum conjunctissimæ.* Id igitur dum Ægistho de morte carissimi fratris dictum videri vult, ipsa sortem in mente habet sibi cupide expetitam fratris et vivi et reducis et vindicis scelerum.' Herm. For the exposition of Wunder and Ellendt (I. 584.), see the learned writers respectively.

i Mr. Peile somewhere denies that speaking *aside* was used by the ancients; but it is only necessary to advert to the address made by Clytæmnestra to Apollo (sup. 637 sq.) to feel assured that a dramatic artifice known to all other theatres, was not unknown to the Greek theatre.

ΗΛ. οὔκ· ἀλλὰ κἀπέδειξαν, οὐ λόγῳ μόνον.
ΑΙ. πάρεστ' ἄρ' ἡμῖν ὥστε κἀμφανῆ μαθεῖν.
ΗΛ. πάρεστι δῆτα, καὶ μάλ' ἄζηλος θέα. 1455
ΑΙ. ἦ πολλὰ χαίρειν μ' εἶπας, οὐκ εἰωθότως.
ΗΛ. χαίροις ἂν, εἴ σοι χαρτὰ τυγχάνει τάδε.
ΑΙ. σιγᾶν ἄνωγα, κἀναδεικνύναι πύλας
πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὁρᾶν,
ὡς, εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος 1460
ἐξῄρετ' ἀνδρὸς τοῦδε, νῦν ὁρῶν νεκρὸν,
στόμια δέχηται τἀμὰ, μηδὲ πρὸς βίαν,
ἐμοῦ κολαστοῦ προστυχὼν, φύσῃ φρένας.
ΗΛ. καὶ δὴ τελεῖται τἀπ' ἐμοῦ. τῷ γὰρ χρόνῳ
νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. 1465
ΑΙ. ὦ Ζεῦ, δέδορκα φάσμ', ἄνευ φθόνου μὲν, εὖ οὐ

1453. οὐκ (ἤγγειλαν). ἐπέδειξαν (ἔργῳ), οὐ λόγῳ μόνον. Cf. sup. 59–60.

1454. ὥστε. For examples of ὥστε actually or apparently redundant, cf. Ell. in voc. Elms. Œd. C. 1350. Matth. §. 531. *Obs.* 2.

1455. ἄζηλος. Cf. Blomf. Gl. in Prom. 146.

1456. χαίρειν εἰπεῖν. Matth. §. 416. β. *Obs.* 2. χαίρειν μ' εἶπας, Ald. Wund. Dind. (in Annot.) χαίρειν εἶπας, Herm.

1457. χαρτά. Tr. 228. Æsch. Pr. 164. ἐπιχάρτον. On τάδε, where τόδε might have been used, see Ell. II. 276. τυγχάνοι, Dind. (in Annot.)

1458. ἀναδεικνύναι, *to throw open.* Arist. Nub. 304. ἵνα μυστοδόκος δόμος ἐν τελεταῖς ἁγίαις ἀναδείκνυται.

1460–1. ἐλπίσιν ἀνδρὸς τοῦδε, *hopes derived from this man.* Cf. sup. 834.

1462. πρὸς βίαν. Schol.: βιαίως καὶ μετὰ ἀνάγκης. On στομία, *bit*, cf. Blomf. Gl. in Ag. 130. Griff. ad Æsch. Prom. 287.

1463. φύσῃ φρένας. Schol.: τουτέστι σωφροσύνην. And so Wunder understands, coll. Œd. C. 804. Ellendt considers the two passages, though alike in words, as widely different in sense, and renders in the present instance, *ne superbum pariat animum.* For κολαστοῦ προστυχὼν, see Bernh. p. 95.

1464. τἀπ' ἐμοῦ, *what I have to do.* Matth. §. 572. Œd. C. 1628. τῷ χρόνῳ, cf. sup. 1013. Lob. ad Aj. 306.

1465. νοῦν—κρείσσοσιν. Wunder, comparing sup. 1013. (αὐτὴ δὲ νοῦν σχὲς ἀλλὰ τῷ χρόνῳ ποτὲ—τοῖς κρατοῦσιν εἰκαθεῖν,) says, in reference to the addition of ὥστε, that the former phrase signifies, *disce obedire potentioribus*, the present, *tantum didici, ut me applicem potentioribus.* With τοῖς κρείσσοσιν, cf. Antig. 63.

Ib. συμφέρειν, i.e. ὁμοφρονεῖν. Dind. Elms. ad Med. 13. who understands

πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.
χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
τὸ συγγενές τοι κἀπ' ἐμοῦ θρήνων τύχῃ.

ΟΡ. αὐτὸς σὺ βάσταζ'· οὐκ ἐμὸν τόδ', ἀλλὰ σόν, 1470
τὸ ταῦθ' ὁρᾶν τε καὶ προσηγορεῖν φίλως.

ΑΙ. ἀλλ' εὖ παραινεῖς, κἀπιπείσομαι· σὺ δὲ,
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡ. αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

ΑΙ. οἴμοι, τί λεύσσω; ΟΡ. τίνα φοβεῖ; τίν' ἀγνοεῖς; 1475

ΑΙ. τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων; ΟΡ. οὐ γὰρ αἰσθάνει πάλαι,
ζῶντας θανοῦσιν οὕνεκ' ἀνταυδᾷς ἴσα;

ΑΙ. οἴμοι, ξυνῆκα τοὔπος. οὐ γὰρ ἔσθ' ὅπως
ὅδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ. 1480

συμφέρειν for συμφέρεσθαι. (The gates of the fore-court are here thrown open, and the supposed body of Orestes is seen, covered with a pall.)

1466. ἄνευ φθόνου, *apart from odium.* (Cf. Antig. 4. ἄτης ἄτερ.) Ægisthus speaks in reference to the ancient belief, that any piece of extraordinary good fortune was sure to be followed by a reverse, in consequence of the odium, or invidious view which the divine powers took of human happiness. This φθόνος (cf. Phil. 776. Æsch. Ag. 913. Eur. El. 906. Blomf. Gl. in Pers. 368. Herodot. sæpissime) is not to be confounded with νέμεσις, the vengeance which the gods conceive and execute for misdeeds.

1466–7. εὖ πεπτωκός. Met. derived from dice. Cf. Tr. 62. εὖ, Tyrwh. e conj. Br. Musg. Wund. οὐ, libri, Herm. Dind. (who understand: *video corpus non sine deorum invidia prostratum.*)

1467. εἰ δ' ἔπεστι νέμεσις, (*but if there is cause for divine vengeance,* in what I say), οὐ λέγω, (*it is unsaid, I wish it unsaid.*) Cf. Œd. C. 1753. Peile ad Ag. 839. Griffiths ad Æsch. Prom. 936.

1468. ὀφθαλμῶν. Here: *the face.*

1468–9. ὅπως—τύχῃ. For gen. after τύχῃ, cf. Matth. §. 328. With ὅπως τοι, cf. Trach. 190.

1470. βάσταζε. Schol.: αἶρε (*remove, take away*) τὸ κάλυμμα. Cf. Wund. ad Aj. 808. On οὐκ ἐμὸν τόδ', see Elms. ad Œd. C. 197.

1475. Ægisthus speaks, after having taken off the covering.

1476. τὸ ἀρκύστατον = ἀρκυστάσιον, *place for hanging nets:* hence, *nets themselves.* Cf. Pass. in voc. Blomf. Gl. in Pers. 102. Peile ad Ag. 1342.

1478. θανοῦσιν ἴσα, *just as if they were dead.* Cf. Stanley ad Ch. 866. ζῶντας θανοῦσιν, Tyrwh. e conject. Br. Gaisf. Wund. Dind. ζῶν τοῖς θανοῦσιν, libri, Neue.

1479. ξυνῆκα. Cf. sup. 668.

ΟΡ. καὶ μάντις ὢν ἄριστος ἐσφάλλου πάλαι.
ΑΙ. ὅλωλα δὴ δείλαιος. ἀλλά μοι πάρες
κἂν σμικρὸν εἰπεῖν. ΗΛ. μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφὲ, μηδὲ μηκύνειν λόγους.
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;
ἀλλ' ὡς τάχιστα κτεῖνε καὶ κτανὼν πρόθες
ταφεῦσιν, ὧν τόνδ' εἰκός ἐστι τυγχάνειν,
ἄποπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἂν κακῶν
μόνον γένοιτο τῶν πάλαι λυτήριον. 1490
ΟΡ. χωροῖς ἂν εἴσω σὺν τάχει. λόγων γὰρ οὐ
νῦν ἐστιν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι.
ΑΙ. τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν
τοὔργον, σκότου δεῖ, κοὐ πρόχειρος εἶ κτανεῖν;

1481. καὶ μάντις—πάλαι. I understand generally: 'excellent interpreter! but why so many false steps, before you came to such result?' By ἐσφάλλου πάλαι Ellendt understands: *diu est, quod errasti*, i. e. *errasti plane*. Neue observes, that καὶ with an interrog. (and with an interrog. Wunder and himself punctuate,) 'objurgantis est.'

1483. μὴ πέρα λέγειν ἔα, i. e. μὴ ἔα πέρα λέγειν. For further examples of μὴ in hyperbato, cf. Phil. 67.

1485. βροτῶν σὺν κακοῖς μεμιγμένων =βροτῶν κακοῖς συμμεμιγμένων, *when men are mixed up with*, or *are in affliction*. Antig. 1311. συγκέκραμαι δύᾳ. Aj. 895. οἴκτῳ τῷδε συγκεκραμένην. Arist. Plut. 853. πολυφόρῳ συγκέκραμαι δαίμονι.

1486. κέρδος τοῦ χρόνου, the benefit which *time* confers: in the present instance, by delaying the hour of death. For construction, cf. sup. 834. 1461. By θνήσκειν ὁ μέλλων Ellendt understands: *cui mors certa proponitur*. φέροι for φέροιτο.

1488. ταφεῦσιν, ὧν—τυγχάνειν, sc. *wild beasts and birds*. So in the kindred play of Euripides, Orestes bringing the dead body of Ægisthus to Electra, says: ὃν, εἴτε χρῄζεις, θηρσὶν ἁρπαγὴν προθὲς, ἢ σκῦλον οἰωνοῖσιν (v. 894). Cf. Antig. 1081. Æsch. Sept. c. Th. 1022. Hom. Od. III. 258, sq.

1489. ἄποπτον ἡμῶν, *unseen by us*, without exposing him to our eyes.

1489–90. κακῶν τῶν πάλαι, *the misfortunes with which I have been long time afflicted*.

1491–2. λόγων ἀγών. Eur. Androm. 234. εἰς ἀγῶν' ἔρχει λόγων. With ψυχῆς πέρι, Monk compares the Homeric ἀλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο.

1493. πῶς, *why?* i. q. πῶς ἂν γένοιτο ὥστε σκότου δεῖν. Ell.

1494. πρόχειρος, *prepared*. The reader's thoughts may perhaps recur

ΟΡ. μὴ τάσσε· χώρει δ' ἔνθαπερ κατέκτανες 1495
πατέρα τὸν ἀμὸν, ὡς ἂν ἐν ταὐτῷ θάνῃς.
ΑΙ. ἦ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;
ΟΡ. τὰ γοῦν σ'· ἐγώ σοι μάντις εἰμὶ τῶνδ' ἄκρος.
ΑΙ. ἀλλ' οὐ πατρῴαν τὴν τέχνην ἐκόμπασας. 1500
ΟΡ. πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνεται.
ἀλλ' ἕρφ'. ΑΙ. ὑφηγοῦ. ΟΡ. σοὶ βαδιστέον πάρος.
ΑΙ. ἦ μὴ φύγω σε; ΟΡ. μὴ μὲν οὖν καθ' ἡδονὴν
θάνῃς· φυλάξαι δεῖ με τοῦτό σοι πικρόν.
χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, 1505
ὅστις πέρα πράσσειν τι τῶν νόμων θέλει,

to the *homely* Anglicism: Why not kill me *out of hand?*

1496. ὡς ἂν ἐν ταὐτῷ θάνῃς, Br. Gaisf. Dind. ὡς ἐν τῷ γ' αὐτῷ θάνῃς, Wund. ὡς ἄρ' or ὡς νῦν, Herm. Ell. ὡς ἐν ταὐτῷ, libri. On ἀμὸν, see Matth. §. 149, *Obs.* 2. *note.*

1497. ἦ πᾶσ' ἀνάγκη, *is it altogether necessary?*

Ib. τήνδε τὴν στέγην (pointing as he speaks).

1498. ὄντα = παρόντα. Œd. T. 781. τὴν οὖσαν ἡμέραν. Tr. 330. πρὸς κακοῖσι τοῖς οὖσι.

Ib. μέλλοντα. Ægisthus endeavours to frighten Orestes from his purpose by menacing him with *future* retribution. (The pause and look which would accompany the word will readily occur to the reader.)

1499. τὰ γοῦν σὰ (κακὰ), sc. πᾶσα ἀνάγκη τήνδε τὴν στέγην ἰδεῖν. On τὰ σ' for τὰ σὰ, cf. Phil. 339. Eur. El. 272. Griffiths ad Æsch. Prom. 340.

Ib. μάντις ἄκρος, *a consummate foreseer, a foreseer* that may be depended on (Æsch. Ag. 611. τοξότης ἄκρος. Demosth. 1414, 20. ἄκρος ἀγωνιστής. 270, 11. τριταγωνιστὴς ἄκρος.) τῶνδ', emphatic: in answer to the μέλλοντα, or future retributions, which Ægisthus affects to predict.

1500. i. e. ἡ τέχνη ἣν ἐκόμπασας, οὐκ ἔστι πατρῴα. General meaning: the consummate foresight which you boast was not derived to you from your father; for had he possessed it, he would not have allowed himself to fall into my hands and those of his wife.

1501. βραδύνεται, *is made tedious, is delayed.* Œd. C. 1628. τἀπὸ σοῦ βραδύνεται. For transitive and intransitive Hellenistic forms of this verb, cf. Schleusn. in voc.

1503. μὲν οὖν, *nay rather.* Matth. §. 625. καθ' ἡδονήν. Cf. Œd. C. 890.

1505. τήνδε δίκην, *this rule, law, mode of justice;* or, *this punishment.* On the reference of τήνδε to κτείνειν (v. 1507), see Ellendt II. 384.

1505–6. τοῖς πᾶσιν, ὅστις. Cf. Matth. §. 481. *Obs.* 1. Ell. II. 384.

1506. πράσσειν τι, Wund. e conject. Dind. (in Annot.) πράσσειν γε, libri.

Ib. θέλει, vulg. Dind. θέλοι, Lb. Γ.

κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολύ.

ΧΟ. ὦ σπέρμ' Ἀτρέως, ὡς πολλὰ παθὸν
δι' ἐλευθερίας μόλις ἐξῆλθες
τῇ νῦν ὁρμῇ τελεωθέν. 1510

Palat. Wund. (See Hermann's note on the subject.)

1507. κτείνειν (gl. λέγω τὸ κτείνειν). Infin. in apposition with δίκην, and which in free translation may be rendered DEATH.

Ib. τὸ πανοῦργον—πολύ, craft and wickedness would have been more rare. Cf. Phil. 448. Œd. T. 786. Œd. C. 305. 517.

1508. ὦ σπέρμ' Ἀτρέως. Phil. 582. ὦ σπέρμ' Ἀχιλλέως.

1508–9. ὡς πολλὰ — ἐξῆλθες. SCHOL.: ἀντὶ τοῦ μετὰ πολλῶν καμάτων μόλις ἠλευθερώθης.

1510. General meaning: the present attempt and attack (on Ægisthus) being the finishing part by which that liberty has been achieved.

Ib. τελεωθέν. Herodot. III. 86. ἐπιγενόμενα δὲ ταῦτα τῷ Δαρείῳ, ἐτελέωσέ (*ad finem consiliorum perduxerunt*) μιν. Cf. Wund. ad Emend. in Trach. p. 160. ὁρμῇ, *conamine et consilio*. ELL.

APPENDIX.

23. With the full and beautiful Sophoclean picture of deep affection subsisting between pupil and early tutor (a relationship hardly less sacred or engaging than that between parent and child), compare the brief but not less affecting scriptural account of that between the female nursling and her Τροφὸς, Genes. XXIV. 59. [a] XXXV. 8.

77. ἰώ μοί μοι δύστηνος, vulg. The latter word is omitted by Wunder as having crept into the text from v. 80; and Dindorf in his Annotations approves of the omission.

129. Metre: chor. and moloss. See Dind. in 'Metra Æschyl.' &c.

160–1. Versus ischiorrogici, sec. Dind. in 'Metra Æschyl.' &c.

164. ἐγὼ ἀκάματα. With this hiatus and shortening of long vowel in iambic metre, cf. Œd. T. 167. ὦ πόποι, ἀνάριθμα γὰρ φέρω. (Where see Dind.)

175. Cf. Arist. Ach. 435. Ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῆ.

207–8. Cf. Dind. ad Œd. T. 190. (Metra Æschyl. &c.)

215. οἰκείας. Antiph. 122, 2. εἰς ἑαυτὸν ἁμαρτὼν, οἰκείαις συμφοραῖς κέχρηται.

232. ἀνάριθμος. Ellendt cautions against considering this as a Doric form for ἀνήριθμος. It belongs, as he observes, only to lyric measure, and constantly shortens the second syllable. 'De utraque forma ἀνάριθμος et ἀνήριθμος observavit vir summus (i. e. Lobeck) parerg. ad Phryn. p. 711.'

280. μηλοσφαγεῖ. Av. 1232. μηλοσφαγεῖν βουθύτοις ἐπ' ἐσχάραις.

362. βιός. Cf. Schleusn. in voc. βιωτικός.

410. Cf. Peile ad Ch. 510.

436. εὐνήν. 2 Sam. III. 31. 'And king David himself followed the bier.' (Heb. *bed.*)

440. ἀντιβεβληκὼς, now read ἀντιβεβηκώς.

445. ἐμασχαλίσθη. Cf. 2 Sam. IV. 12. Dem. 738, 14. Lysias, 105, 29.

452. The eye of Electra glances at the splendid zone of Chrysothemis, as she speaks.

486=502. Cf. Dind. ad Œd. T. 1092. (Metra Æschyl. &c.)

509. Many eminent commentators understand the offences here alluded

a 'But Deborah Rebekah's nurse died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth' (i. e. *the oak of weeping*).

to as having taken place, not at the actual celebration of the Eucharist, but at the Agape or love-feast which preceded it. The apostle's train of argument seems to me almost entirely at variance with this opinion; but in a matter of great doubt and difficulty, let us hope that the more charitable interpretation is also the more correct one.

551. *τοὺς πέλας.* Cf. 2 Sam. XII. 11. and Gesen. in voc. רֵעַ.

648. *πλοῦτος, prosperity* in the fullest sense of the word. Cf. Arist. Av. 731–6.

664. *εἰσορᾶν.* 2 Sam. XIV. 25. 'But in all Israel there was none to be so much praised as Absalom for his beauty.' (Heb. And as Absalom there was not a beautiful man in all Israel to praise greatly.)

696–7. *ὅταν βλάπτῃ—δύναιτ' ἄν.* Ellendt observes, that when the *protasis* is in the conjunctive, that conjunctive being suspended on the particles *ὅταν* or *ἐὰν*, the potential optative is very like a future, 'modo quod sententiam minus graviter profert.' Cf. Œd. T. 77.

763. Mr. (now sir E. L.) Bulwer, after an able version of much of the above narrative, ('Athens,' II. 560.) proceeds to observe 'that it has no interest as connected with the play, because the audience know that Orestes is not dead, and therefore though the description of the race retains its animation, the report of the catastrophe loses the terror of reality, and appears but a highly coloured and elaborate falsehood.' These remarks indicate, I think, an imperfect conception of one essential characteristic of this drama. It must be remembered that when the time arrives for Orestes to regain possession of his father's house and throne, he is expressly forbidden by the Delphic shrine to make use of any *force* for that purpose, (v. 36–7.) All is to be achieved by trickery and deception. This command of Apollo is carefully kept in view throughout the whole drama. Falsehood therefore was to be as it were the very religion of the piece, and consequently the more highly coloured and elaborate, the greater its dramatic interest. And with this view of things the narrative in the text admirably harmonises. It is a splendid piece of mendacity throughout, from which if the auditor *critically* recovered, it would be not to ask himself whether Orestes was alive or dead, but whether it would have the effect of imposing on Clytæmnestra, and thus furthering the orders of Apollo, of which his feelings would tell him there could be no doubt [b].

922. Cf. Arist. Av. 9. *ἀλλ' οὐδ' ὅπου γῆς ἐσμὲν οἶδ' ἔγωγ' ἔτι.*

[b] Some apology may perhaps be due to professional scholars for references to writings of a merely popular character; but sir E. Bulwer, with whatever deductions, is a man of genius; and his more learned labours, it must be remembered, have, by acknowledgment, received the close supervision and sanction of Mr. Fynes Clinton, one of those names of which English scholarship is scarcely less proud, than she is of her Blomfields and Gaisfords, and many others whom it is unnecessary to mention.

950. λελείμμεθον. Cf. Elms. ad Arist. Ach. 733.

1034. Compare Hebrew idiom, 2 Sam. XIII. 15. 'Then Ammon hated her with great hatred greatly.'

1035. οἳ ἀτιμίας. See Editor's Acharnenses of Arist. p. 177.

1070–1. νοσεῖ δή. It appears from Neue, that Erfurdt in deference to Porson (Add. ad Hec. 1141.) afterwards read νοσώδη. The reading in the present text, questionable perhaps from the position of δή, was adopted in deference to the name of Hermann, an authority which, however great, is rarely to be put in competition with that of our own pre-eminent scholar and metrician.

1087. Cf. Dind. ad Œd. T. 193. (Metra Æschyl. &c.)

1207. κοὐχ ἁμαρτήσει ποτέ. *Neque non consequere quod volueris.* Wund.

ERRATA (in Text).

Ver. 101. For μοῦ read 'μοῦ.
195. Insert accent in κοίταις, also in ἔξεστ' v. 912. and ἀμμένει v. 1397.
690. Punctuate ἓν δ' ἴσθ'· not ἓν δ' ἴσθ'.

ERRATA (in Notes).

86. At Vig. §. supply 260.
126. (Foot-note.) Read ὁ ἀδικήσας, not ὁ ἀδίκησας.
365. For Pors. Or. read Pors. ad Eur. Or.
549. Read: 'as was said, &c.
567. For 'see &c.' read 'Wunder compares' &c.
740. For ξυμπεφέρονται read ξυμπεριφέρονται.
1058. (Foot-note.) For Arist. Soph. read Aristoph.
1301. For Phædon. 23. read Phædon. §. 23.
1394. For 'is doubtful' read 'is of doubtful quantity,' i. e. may be long or short.
1407. For ὑποστυλὴν read ὑποστολήν.

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